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THE

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CONDUCTED

BY AN ASSOCIATION OF GENTLEMEN.

FOR THE YEAR

1823.

VOLUME V.

NEW-HAVEN:

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FOR THE EDITOR.

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PREFACE.

We cannot refrain from embracing the opportunity furnished by the commencement of another year, of renewing our acknowledgments to the contributors and the readers of the Christian Spectator. If the Work has been in any degree useful, or has attained to any reputation; it is owing mainly to those who have furnished for its pages able and interesting articles. In looking back upon the labors of four years, we find much that is defective, and much that we are sensible could be materially improved, were it possible to retrace our steps. But as it is, we must content ourselves with the consolation arising from the consciousness of having sincerely and steadily aimed, with however little success, at the exalted objects of honoring God and benefiting our fellow men.

Of the principles which we have endeavored to diffuse, it cannot be necessary here to speak. They have been fully disclosed in the progress of the publication, and are we trust now well understood. That the manner and the spirit with which these principles have been inculcated is acceptable,—the increasing circulation of the Work among intelligent christians throughout this country, together with its decidedly favorable reception in Europe, furnishes no unequivocal evidence. We know, and we are happy to know, that there are many pious hearts that will quicken with joy when they learn that the permanent existence of the Christian Spectator, is no longer problematical. A faithful band have rallied around it, and will cheerfully spend their strength in increasing its power, as an engine of pure religion and sound learning. There is no desire to propagate peculiarities. The truths upon which we shall continue to insist, are those which stand conspicuous and preeminent upon the sacred page; and to make intelligent 'bible christians,' is our first, our last, our only wish.

THE

CHRISTIAN SPECTATOR.

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Religious Communications.

For the Christian Spectator.

Mysteries inseparable from the Religion of a Sinful Creature.

The word *mystery* in the New-Testament, denotes in its largest sense something hidden, something which has not been revealed by God, and which is too profound or sublime to be discovered by unassisted human reason. It is a relative term, and always has respect to the intellectual capacities of those beings to whom the mystery is presented. Thus for instance, what might be entirely mysterious to a man, might be no mystery to an angel; because it might involve nothing but what his superior capacities might enable him instantly to comprehend. The same truth also may be perfectly mysterious to an individual at one time, and perfectly free from mystery at another; because it may please God to make a revelation of it. It is hardly necessary to say, that with the infinite mind there is nothing mysterious. However much there may be in the perfections of his nature, and in the designs of his providence which are incomprehensible to every other being, with him there is nothing but light, nothing but certainty.

It may be remarked that whenever the word is used in the New Testament, it refers to something which had at some preceding period been unknown, but which is no longer so, being now the subject of divine revelation. When for instance, the disciples came to our Saviour, with the inquiry why he spake unto them in parables, his reply was, 'Because it is given unto you to know the mysteries of the kingdom of heaven, (that is, of the gospel) but to them (the people) it is not given.' The truths to which our Lord here refers, he does not call 'mysteries' in respect to the knowledge of his disciples, but to their former ignorance, and the present ignorance of the people. To the disciples they had been partially revealed, and so far, were no longer mysteries. In the epistle to the Romans, Paul, speaking of the future conversion of the Jews to the christian religion, a truth which was then revealed for the first time to the Romans, says, 'For I would not, Brethren, that ye should be ignorant of this mystery.' It was a mystery, as it respected their former ignorance of it; but after this revelation made by the apostle, the mystery no longer continued. Towards the close of the epistle, he speaks of 'the revelation of the mystery, which was kept secret since the world began, but now is made manifest;' plainly referring to the christian religion which, was unknown by the world before the advent of Christ, but which is now understood, being clearly revealed. In the first epistle to the Corinthians, ministers of the gospel are styled 'stewards of the mysteries of God,' that is, men employed by God in dispensing to the world those truths which had been hidden from past generations. And to mention but one case more, the apostle, in that

noble argument, which he introduces in the epistle just referred to, for the resurrection of the dead, says, 'Behold I shew you a mystery.' The doctrine of the resurrection was then new in the world, and was mysterious, not in relation to those to whom it was then published, but to those who had lived in former ages. The same remarks will apply in general to all the other passages in which this word is found in the New Testament.—Those truths which are spoken of as mysterious are to be considered so only in relation to the period when they were hidden from the word. In this sense, the whole system of christianity was a mystery; but since its promulgation by Christ and his apostles, it is no longer mysterious, being perfectly clear and intelligible.

It will readily be perceived that this view of the subject entirely puts aside the common objection to the mysteries of the gospel, that we are required to believe what we cannot comprehend. Does any one say that it is unreasonable that he should believe in the union which the bible represents as existing between divinity and humanity in the person of our Saviour; or in the final resurrection of the dead; I answer that he is required to believe nothing concerning either of these truths, which involves any reflection upon his reason, nothing which is not supported by the clearest evidence. His assent is indeed demanded by divine authority to each of these doctrines; but he is not required to believe any thing more concerning them than is revealed in scripture; and upon what better evidence, I would ask, can he credit any thing, than upon the authority of God? Take, for instance, the doctrine of a resurrection. All that we are required to believe concerning this is the simple fact, and as many of the circumstances which relate to it, as are revealed in scripture. If we were required to believe precisely in what the change at the resurrection will consist, and what will be the nature of those qualities by which the glorified body will be distinguished, then indeed we might justly complain of being placed under an unreasonable requisition, because unless God should make another revelation, these are subjects upon which we could not be informed, and with respect to which our faith could only be blind and irrational. But if we admit the authenticity of revelation, and it is here taken for granted that we do; we cannot be convicted of credulity in believing that the dead shall be raised, unless it be credulity to believe upon the authority of God. If indeed some venture to trust their own reason; and not contented with the revelation which God has made, launch out into the fathomless ocean of unrevealed mystery, and indulge their irreverent speculations concerning the secret counsels of God, they do it at their peril; they must settle the account with their conscience and their Judge: if they *will* be wise above that which is written, let them not charge the absurdities into which they may run, to the gospel, but to their own ignorance and rashness. The gospel requires our assent to nothing for which it does not furnish the clearest evidence. If we leave the gospel, and instead of receiving the truths which it reveals, in their naked simplicity, attempt to speculate upon them, and go farther than our guide has conducted us, we may expect to lose ourselves in the mists of error and absurdity.

I think every reader will now agree with me, that the objection to mysteries which is often so confidently urged, has no weight in reference to the revealed mysteries of the Bible. It is not the *fact* that the dead will be raised, or that there is a union of two natures in the Son of God, that is a mystery to christians; but it is the *manner* in which the Resurrection will be accomplished, and in which this incomprehensible union exists. It will at once be seen these are two distinct subjects of inquiry; so distinct, that we may have perfect evidence with respect to the one, and be in ab-

solute ignorance with regard to the other. There are undoubtedly many sublime mysteries in religion; and it would be easy to show that the man who makes this the ground of an objection against revelation, must also, if he would be consistent, abandon the first truths of natural religion, and assume the monstrous character of an atheist.

Having said thus much of the meaning of the term 'mysteries,' I will now offer a few remarks upon the *reasonableness of our receiving those truths of revelation, which involve mysteries.*

And here I would observe, that if we were left to form our opinion concerning a revelation which God should make, with that knowledge of his character which is furnished by the light of nature, we could not avoid the conclusion that it would in some way or other be connected with mysteries. Let it be remembered that the Being from whom this revelation comes is infinite; and that the beings to whom it is sent are but creatures of yesterday. Now who does not see that antecedently to all experience, such a revelation might be expected to introduce the mind of man into a field of mysteries, that is, to make him partially acquainted with many truths which he would be unable to trace in all their boundless extent and infinite connections. If such a being as reason and conscience pronounce God to be, were to give to the world a revelation, or rather if we were to receive one professing to come from him, which brought to light no truths that were not *entirely* within the reach of human intellect, who of us would not say that it lacked an important evidence of authenticity from its not being conformed to those notions of the character of God, which we derive from natural religion? Reason and nature teach us that God's ways are above our ways, and his thoughts above our thoughts. If he condescends to reveal himself to us, what else can we expect, but that the revelation should bear in some degree the impress of his own character.

But these conclusions which we might collect from abstract views of the character of God, would be greatly corroborated by a little attention to the works of nature and the operations of providence. I would invite the man who dares to open his mouth either to ridicule or to cavil at the mysteries of revelation, to hold a season of communion with his own heart, and see whether he may not find mysteries, without going into the province of religion, or even beyond himself. Let him account for the beating of that pulse, for the heaving of those lungs, for the power by which he speaks, or thinks, or moves. If he is tempted to disbelieve, because he cannot account for the threefold distinction which revelation attributes to the Godhead, let him look within himself, and solve another mystery, of the reality of which, his own consciousness will not allow him to doubt—the threefold union of body and soul and spirit. Or let him look abroad upon the face of nature, and solve the mysteries which there crowd upon his eye in every direction. Let him tell us what is the nature of that influence which is exerted by the heavenly bodies upon our world, or develope those secret principles on which depends the mysterious process of vegetation; or solve the various phenomena which are presented by the winds. If he has determined to doubt concerning every thing that is mysterious, he will, if he is consistent, begin at home, by doubting of his own existence: if he intends to assail every mysterious truth with ridicule, he had better set out in his foolish and monstrous employment by laughing at himself;—by ridiculing the power by which he walks abroad, or the influence of sleep in refreshing his body. The truth is, that there is nothing in all the works of nature and providence that does not bear the impress of a divine hand——nothing which may not suggest inquiries, that no mortal can satisfy. Is it not rea-

sonable then, to expect uniformity in his works; and would it not contradict all analogy, if he were to send a revelation into our world, which should in no respect, suggest any thing, for which human reason was not adequate to furnish a solution.

But we go further still, and assert that the knowledge which we have of the character of God, and the principles of the divine government, warrant no other conclusion than that mysteries are inseparable from the religion of a sinful creature. We need look to no higher instructors than Reason and Nature to learn that God is a Being of infinite wisdom, holiness and justice—that his government is conducted upon principles of unerring rectitude; and we need only listen to the voice of conscience to be overwhelmed with the conviction that we are sinners, and have exposed ourselves to the wrath of God. Now let me ask, from what source can reason borrow a ray of comfort for a sinful creature in these alarming circumstances? Reason teaches that God is of purer eyes than to behold iniquity; that his justice requires that every transgressor of his law should be most fearfully punished; and that his wisdom dictates, for the honor or even support of his government, that a broad distinction should be made between the final allotments of the good and the bad. Suppose now, as is actually the case, that some plan should be devised by the infinite mind, by which the sinner should be pardoned, and not only pardoned but crowned with glory and honor; and suppose that this plan, instead of operating to beat down the pillars of the divine government, should reflect a new lustre on all the attributes of the Godhead. Can you suppose this without admitting a mystery? If the only doctrine which reason teaches in regard to sinful man is, that he must be punished to the full extent of his transgressions, surely that scheme by which the penalty is remitted, and the sinner redeemed, must be far above the reach of reason. Until reason can solve the problem, how it is right and just that the sinner should be punished, and at the same time, how it is right and just that he should be exempted from punishment; there must necessarily be a mystery in man's redemption: for unless it were right and just that the sinner should be punished, then it were not an act of mercy in God to deliver him from punishment: the whole work of redemption would be a cumbrous and unnecessary provision. And if it were not somehow agreeable to the dictates of infinite justice that the sinner should be pardoned and the penalty of the law averted, it is impossible that this should ever have taken place; for it is contrary to the nature of God to do what is not just. Here then, we are shut up to the admission of a mystery. Justice and mercy must unite in the divine government, or the sinner must inevitably be punished; and yet reason knows no way of reconciling them. Do we not then arrive at the conclusion that the religion of a sinner, must from the very nature of the case, involve mysteries; and are we not left to choose between the admission of mysteries, and the rejection of the means of eternal life.

I proceed to notice very briefly *the manner in which the mysteries of the Gospel are to be received* in order to become a means of our sanctification. When I speak here of 'the mysteries of the Gospel,' I refer, (to repeat what has already been advanced,) to those truths, which however clear in themselves so far as they are revealed, involve many other truths, concerning which reason can do nothing more than conjecture. Strictly speaking, it is the truths which are not revealed, not those which are, that are now to be regarded as mysteries.

In respect to the manner in which the mysteries of the bible, by becoming the objects of our faith, may also become the means of our sanctification, I would suggest the wholesome caution, 'not to be wise above that

which is written.' The doctrine of a future resurrection, for instance, may be a powerful means of sanctification. But how does it thus operate? By being received in its naked simplicity. It is not by curious and metaphysical speculations concerning personal identity, that the believer is quickened, and comforted, and has his thoughts drawn out towards the heavenly world; but it is by the simple fact confirmed by the best evidence, that his body though sown in corruption, shall be raised in incorruption. It is not by any researches into the mysteries of the divine government, by pushing our enquiries concerning the nature of atonement or substitution, or the complex character of Christ, beyond the limits prescribed by revelation, that we obtain relief from the pangs of remorse, and have our souls filled with heavenly consolation; it is by simply receiving, with sincerity and thankfulness, the truth that Jesus Christ has made an atonement, in virtue of which there is salvation even for the chief of sinners. Enough has been revealed on these wonderful subjects, if we improve it aright, to guide us to heaven, and all beyond this, if we knew it, might perhaps in this stage of our existence, serve only for the gratification of an idle curiosity; and probably it could never be revealed without a vast enlargement of our present comprehension. Let the man then, who would make a proper improvement of the mysteries of the gospel, believe them with all his heart, so far as they are revealed, and let him never be so unreasonable as to reject what is clear, because he cannot understand what is dark. May it not be told in the judgment, concerning any reader of this article, that he ungratefully refused the gift of a Saviour and sunk down to eternal perdition, because his curiosity was not permitted to explore all the mysteries of that plan by which salvation was offered to him.

How reasonable does this view of the mysteries of the gospel show the christian faith to be. It is no uncommon thing for christians to be ridiculed for their credulity in admitting certain truths in revelation, which, in all their connections and bearings, they cannot fully comprehend. But who art thou, presumptuous mortal, that bringest this high charge against the believer of mysteries? If it is not credulity to believe upon the authority of a God of truth, then withdraw your charge; for the christian does no more. He only believes what God has spoken. If, because he believes the truths of revelation, you consider him bound to unfold to you those truths in all their endless connections, and to conduct you into those boundless regions of unrevealed mystery, which he professes never to have explored, then you are deceived; and ought you not to be covered with shame that you should have indulged so flimsy an imagination? But how is it that you who talk so loftily of reason, manifest so little of it yourself? If you refuse your assent to the mysteries of revelation, because your reason revolts from such absurdities, why are you so weak as to admit those numberless mysteries which are scattered over the whole field of creation and Providence? Why do you not, at a single plunge, leap into all the absurdities of universal scepticism? At the tribunal of reason I leave the question, whether that man stands convicted of inconsistency, who believes his God as well in revelation as in nature, or he who can acknowledge mysteries in the green fields of vegetation, or in the desolating blast of the tempest, or even in his own existence; and yet turn his back upon them with contempt, when he finds them where they might most naturally be expected, in a revelation of the Divine character and purposes.

The mysteries of the gospel call for our cordial and devout thankfulness. It is by practically believing them, that is, by receiving the testimony which God has given us of his Son, that we must be qualified to sit down with the Redeemer on his throne.

Let us take care then, how we trifle with the mysteries of Redemption; how we arraign the wisdom of the Eternal, to give an account of his infinite plans at the bar of our own reason. Let us take care that we do not even think irreverently of those wonderful truths, which lie at the foundation of the sinner's hope. It were a thousand times safer to bare our bosoms to the lightning of heaven, than profanely to touch one of the sacred mysteries which are connected with the scheme of redemption. We are not called upon to undervalue our rational powers, but only to exercise them *within* the sphere in which they were designed to operate; not in attempting to penetrate the Divine counsels, but in receiving Divine truth with the simplicity of a little child. And while we learn to submit our reason to the wisdom of God, let us take care that our hearts also are brought into willing subjection to his authority; then may we look forward with confidence to that world, where we shall see as we are seen, and one mystery after another will ever be unfolding to our astonished and enraptured view. S. B.

A SERMON.

Heb. xiii. 14.—*Here have we no continuing city.*

The Hebrews, to whom the apostle first addressed these words, it is supposed, were now about to experience the calamity that had been predicted by the Saviour to impend over their beloved city, Jerusalem. They were to leave their possessions and homes, and flee, as the Saviour had directed them, into the mountains; or if they were inhabitants of other cities, were to sympathize with their brethren who should thus suffer. The apostle reminds them in these circumstances of trial, that they were not to consider any residence on earth as designed for permanence. They might grieve at the ruin of their beloved city; but they ought not to be immoderately attached to the place that had served as a home to them and their fathers, because no residence on earth was intended to be the permanent dwelling of men.—No city on earth could they call 'a continuing city;' for they could dwell in none but a few years before they entered into eternity.

The instruction of the apostle is as applicable to us, as it was originally to the afflicted Hebrews; and we need as much reminding, as did they, if not for consolation especially under expected trials, yet for a spiritual improvement of our privileges, that we have upon earth no continuing city. This truth, at all times momentous, deserves peculiarly our consideration, at the season when we have just bidden adieu to another year of our lives, and are greeting a new one, with its uncertain prospects.

Let us, then, enter with seriousness into the contemplation of the fact, that *the world is not our permanent dwelling*. The certainty we feel respecting it, is derived from the evidence we possess of our own approaching deaths, which will remove us out of the world, and the evidence we also have that our being will still continue after death, for an eternity. From these sources we have been accustomed, from childhood, to consider the fact, whenever it has recurred to our minds, as certain beyond all question, that our dwelling on earth has no permanence compared with the eternity of our being. I shall say nothing, therefore, to establish a fact of which we all feel a perfect moral certainty; but shall take advantage of the moral certainty we all feel about it, to speak

I. Respecting some means that are calculated constantly to remind us of the fact;—

II. Respecting some evidences of our great blindness to the fact; and

III. Respecting some practical results we should derive from the fact:

that 'here we have no continuing city.'

1. I am, first, to mention some means that are adapted constantly to remind us that we have no permanent abode on earth.

We have such a means then, in the fact, that *we have received our privileges from those who have already left the world.* Almost all our privileges are associated thus, with the mortality of others who have been instrumental in conveying them over to our possession. Other men have labored here before us; we have entered into their labors. In the city of our residence we are always walking amidst the monuments of preceding generations—the works of immortal beings, who, as strangers here before us, tarried but for a day. The houses we inhabit, the streets we walk, the sanctuaries we frequent, the scriptures of truth, all, bespeak to us the agency of other beings, who have been on earth before us; who took up in it no settled abode; who quickly passed through it to eternity. All our privileges are thus put into our hands with the loud language of the dead to us for monition, that we do not take them into permanent possession. Every where then, in the city of our residence on earth, are such mementos to remind us constantly how short is to be our dwelling here.

We have such a memento, again, in the fact, that *others who have been sharing with us in our privileges, are constantly leaving the world.* They who dwell with us in the city of our residence on earth,—beings of immortality;—are constantly bidding us adieu, and entering into eternity. All our privileges thus become associated with the memory of former companions, who once had their abode below. They dwelt with us but a few days; they scarcely made themselves known to us; when they gave the farewell look, pressed the parting hand, bade adieu, and entered on an abode in eternity;—the tolling bell, the mournful procession, the grave of their relics, the erected monument, signalized their departure;—and now all around the city of our abode, are the traces of their former presence, reminding us of our having no continuing residence here. We look back at the days they passed with us before they entered into eternity, and they appear to us but an hand-breadth; and, from their dwelling in eternity,—we seem to hear them say, as we miss them from the scenes in which they once mingled with us, that these are scenes where pilgrims to eternity tarry but a day. When in the habitations where they once dwelt with us, or the streets where they walked with us, or the sanctuary to which they went with us in company, or at the mercy seat where they once bent with us the knee of devotion, or by the scriptures before which they once listened with us to the words of Jesus Christ, we look for them, but they are gone;—the place they once occupied at our side is vacant;—they are far from us in their eternal dwelling; and the places where we once knew them, are now so many mementos, that here we ourselves have no continuing city.

We have another constant memento of this fact, in *the advancement we are constantly making ourselves towards eternity.* Every thing in the city of our residence on earth, reminds us, that we are never stationary in it, but are always advancing toward the period of our final departure. We have entered into a scene of divine wonders, but we cannot delay to spend our existence here in gazing upon them;—we are constantly in motion, urging our way through them to an eternal dwelling. Each breaking morn, each radiant noon, each shadowy eve, as they pass by us, make no tarrying, but pass us never more to return. The jocund spring, summer with his swarms of life, autumn with her golden harvests, winter with

his icy sceptre and his snowy robes, as each year they pass us, are in constant motion; and while we greet them, take their leave of us forever. Each changing scene of life arrests our minds—enlists our feelings; then takes its final leave of us, the sons of eternity. Creeping infancy, merry boyhood, aspiring youth, industrious manhood, decrepit age, we meet in swift succession; just greet; and bid adieu for eternity. In the midst of all the privileges of the city of our residence below, do our advancing steps towards the eternal world serve constantly to remind us that here we have no permanent dwelling. The aggregate of days that have passed by us, the yearly seasons, the scenes of life, and periods of age, since we came into possession of our privileges—since we first knew our dwellings, and walked our streets, and visited our sanctuaries, and heard the words of God,—are so many advances toward eternity; and tell, as they thicken on the path we leave, how soon we reach the close of our pilgrimage and enter upon unknown worlds.

We have another constant memento of the fact again, in our *inability of prolonging our continuance in the world.*

We have constant notices around us of our frailty and inability to continue to ourselves our present privileges for the future. Ever in the city of our privileges below, do we see ourselves hurried on, by an unseen hand we cannot control; the almighty guide who conducts us seems unwilling that we should stay; the God of our spirits who goes with us, designs we should have our settled dwelling in eternity; and soon he will bring us to the gates of the city, and at the bidding we cannot resist, must we take our leave of it for eternity. Around us, every thing is betokening his design of our departure, and our inability to prolong our stay. The frail hold we take of every earthly possession tells that our grasp on none is for eternity. We are hurried on from object to object, before we can call any thing ours. We meet friends; but while we cling to them, the unseen hand of providence tears us away from their embrace. Beauty we would linger here to admire; but while we look the grace of the fashion of it perisheth. Power just takes us by the hand; and bids us adieu to greet a successor. Fame crowns us with her wreath; but while we feel the rising flush of joy, she plucks it off to sport with others. Wealth comes to feast us and roll us in his car of pleasures; and while accepting his proposals, he dismisses us to tempt some other pilgrims on their way to eternity. The unseen hand of Providence, thus tears us away from object after object, to show that here is not our rest, and that our hold on earth is frail and giving way. Around the city of our habitation too, are the messengers he sends to warn us of our approaching departure. Decay stands, with tottering limbs and feeble breath; and lisps to us with dying life, that we draw nigh the gates of our habitation, and soon will leave it for eternal worlds. Diseases—busy messengers,—fly here and there, to tell us of our frail abode, and whisper in our ears, 'eternity.' Death, armed with resistless power, stands with his commissions and their unknown dates, to lead us out of our residence below, and bar on us its gates forever. Every where in the city of our abode are we reminded thus, that we have not the power to prolong our stay in it, and that soon we shall leave its privileges, its dwellings, its streets, its sanctuaries, its scriptures, its busy throng for eternity. 'Here have we no continuing city.'

There is another means reminding us constantly of this fact, *the voice of God the Saviour.* In the city of our habitation below, God has published his glories, his statutes, his offers of pardon and assistance, for our use as sojourners here who are passing to eternity. He, the infinite Being who is from everlasting to everlasting him-

self, has conferred on us an existence that is to continue, and grow up by the side of his, through everlasting ages. He has beheld us, in the first stages of our being here, engaged in unrighteous rebellion against his authority, and bent on neglect of his glories; and, moved with pity, sent his everlasting Son to atone for our guilt and call us to repentance, and his Holy Spirit to indite his will and influence us to obedience. In our habitation, we have his word; here temples are erected for his service; a day is appointed by him for men to assemble; ministers commissioned to teach; and they who love his name, speak to one another and to their fellow-men of his designs. Wherever we go then, the voice of God the Saviour is reaching us; and re-echoing the truth, that we are beings whose final dwelling is eternity, and who have here no continuing city. The bible, wherever it meets our eye, reiterates the voice of God, that we must die and rise again in other worlds. In each reproof of conscience, his awful voice is heard to speak a reckoning day in eternity. In each act we do for God or for his kingdom here, his voice of love whispers of eternal joys. Each revolving Sabbath, with its pealing bells, and open sanctuaries, and solemn rites, bears on its hours his voice, that warns of an abode in heaven or hell. Each sermon is the call he makes to hear his voice to-day. In each season of prayer, we hear him say, that we have not reached our home—that we are pilgrims here. From the throne of glory on which he will sit in judgment and assign us our dwellings in eternity, God the Saviour now sends down the voice of monition; and while it rolls around the world we dwell in, ten thousand messengers echo back the voice to our ears: that 'here we have no continuing city.'

II. But there are evidences that, in respect to a fact so momentous, and of which we are constantly reminded from so many quarters, there is in us *great blindness.*

One evidence of this is that *we think so little* of our departure. There is a train of thoughts in which our minds are constantly busy, and over which we have a guiding control. When we look back on this past employment of our minds, and see the vast train of our secret thoughts, where are those we have had respecting the brevity of our continuance on earth, and our approaching departure into eternity? Do they rise up to our memories in that thick array which testifies that we have lived sufficiently mindful of so important a reality? Do they not, rather, appear in such momentary glances of thought, at such distant intervals from each other, as to evince our blindness? Do the secret thoughts of our departure occupy that prominence in the train, as do the thoughts of those worldly trifles that meet us in the city of our habitation? And has not this been great blindness in us; when the monuments of past generations, the departure of surrounding companions, our progress, our frailty, yonder throne of God the Saviour, have been constantly visible, to excite in us the thoughts of eternity?

Another evidence of our great blindness to the fact, is, that *we speak so little* of our departure into eternity. We have been conversant with our fellow-men who have lived with us in the city of our habitation. We have met them in our streets and in our dwellings, and many have been the words we have spoken with them, that have been lodged in their memories. When we look back on the words we have spoken, where have been the allusions we have made to our and their departure into eternity, or where the direct mention? We have alluded to many subjects, we have directly mentioned many, in their hearing; and their memories can testify of us, whether, when walking or sitting with them, amidst the loud monitors of an eternity, we have given that prominence in our words, that we ought, to the hastening change in our habitation, or whether we have appeared blind to a change so momentous? Their memories may tes-

tify to our words of affection on many subjects—(oh, that they might not to words of deceit! to words of anger!) —but must they not, when they see the dearth of our allusions and mentions about an hereafter, testify, in their consciences and in eternity, that great was our blindness?

Another evidence of our great blindness to the fact, is, that *we do so little* respecting our approaching departure into eternity. There is much to be done in the city of our habitation here, before we leave it for eternity. Duties to ourselves, duties to our fellow-men, and duties to our God, claim of us a discharge while passing through our abode below. Acts of penitence, acts of faith, acts of obedience are to be done by us in our persons; acts of charity to the souls of our neighbors; acts of respect to God,—before we are prepared to enter, with comfort, on eternity. What, then, have we done for our departure into eternity? Does the remembrance of the acts we have done while dwelling in our habitation below—a habitation crowded with mementos of eternity,—testify, that we have done what we ought, to prepare for our exchange of dwellings? or that we have been exceedingly blind to a change so great? Alas, we can testify to many acts that unfit us for departing! can we to any that prepare? Or if we have turned our eye to a better abode, and done any thing to prepare ourselves for it, have not our acts of preparation been feeble, and sparse, and proved exceeding blindness in us to eternity?

Another evidence of the fact, is, that we *feel so little* about departing from our present abode into eternity. We may have thought, and spoken, and acted, in the city of our habitation here, to some poor extent, with reference to an approaching eternity; but what has been the measure of feeling we have allowed ourselves to indulge on a subject so momentous. We have had intense feelings to expend on other subjects. The vanities, the pleasures, the vexations of our present abode, may have stirred all our souls within us to energy of feeling. Have we, while ten thousand voices have been proclaiming around us, 'eternity!' allowed ourselves to feel as intensely as we ought on a reality so weighty? Or must not the past train of our feelings witness for us, that great has been our blindness? that while love has admitted the claims of other objects, it has here been cold; that while zeal has been active for other purposes, it has here grown weary; that while desire has been intense for other ends, it has here been wavering?

When we look, then, at what we have thought, what we have spoken, what we have done, what we have felt, in the city of our habitation below, amidst the constant monitions of an hereafter, we may see evidence that we have been almost as blind to eternity, as though we were to have here our permanent dwelling. Impenitent sinners have closed their eyes that they will not see; and the followers of our Lord Jesus Christ have been, either sleeping, or in wakeful moments but seeing through a glass darkly.

III. But the fact, of which we have so many monitions and respecting which we have manifested such blindness, that 'here we have no continuing city,' nevertheless claims of us a *practical attention;* and the *practical results we should derive from it*, I will endeavor to illustrate in my closing remarks.

The fact, then, should influence us to adopt a *settled rule of duty.*

What is the object of our existence here and in eternity? What are the means of securing it? Have we any rule of safety for our guidance? Have we, in the gospel, the words of God? Shall we take it as our guide and our hope in the house of our pilgrimage? Or shall we reject it, and follow our own devices?

This practical question, the brevity of our abode below demands that we should firmly settle—and adopt, if worthy of it, the gospel as our settled rule, or prove it vain and take

some other rule. We have no time to waste in doubts. We must not squander time in hesitation. We stand by the very gates of eternity. The gospel that now tenders to us its guidance in the steps of this pilgrimage, we shall soon leave, with the city of our habitation, and have a whole eternity to employ in looking back upon our conduct here. If the bible contain the words of God, we shall pass by his throne, on our way to our eternal dwelling; and these words, which Jesus gave us, shall judge us in that day of meeting God. If our Lord Jesus Christ has 'by his divine power given us,' in this book, 'all things which pertain to life and godliness'—then they who take not this gospel to sway their opinions and conduct here, will be found, in that day, 'without the faith that pleases God' guilty of 'treading under foot the blood of the Son of God,' and will receive condemnation, and 'go away into everlasting punishments:' —and they who do make it their influential rule, will, in that day, 'cleansed from sin through sprinkling of the blood of Jesus,' 'unblameable in love through santification of the Spirit,' receive the approving welcome of God, and 'enter into life eternal.'

Again: the fact should influence us to *moderation in the use we make of the present world.* Our worldly enjoyments are designed only as accommodations for us on our way to eternity. The city of our habitation is furnished with them by God the Saviour, to sustain us and cheer us in his service, while distant from his habitation. We are surrounded on every hand, even now, while we are partaking of these joys, with the monitions of eternity; and soon shall we leave our abode below to part with them forever. How little ought *we* to make of its enjoyments who are so soon to leave them for eternity! Why attach ourselves immoderately to a habitation, erected to lodge us on our way to eternity? why draw away our hearts from our final dwelling? Why labor to strengthen ties so soon to be burst asunder? We are but increasing for ourselves the pangs of the parting struggle. We shall but bid adieu to our habitation with greater regret. While absorbed in time, we shall be but neglecting eternity. Eternity! how should it swallow up the comparatively trifling concerns of time, and make them all as nothing! "This I say, brethren, the *time is short*: it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away."

Again: the brevity of our abode below should influence us to *improve our passing privileges and opportunities.* In the city of our residence in this world are we favored by God the Saviour with many privileges in regard to his service, and many opportunities of doing good to fellow-citizens who are advancing with us to eternity. These seasons of doing service for God are rapidly rolling over us, and soon, in our hasty advance to eternity, shall we pass by them all, and leave the city of our privileges forever. Each season as it meets us in our progress, invites us to the glorious work of God, then bids farewell, and bears to eternity the report of what we do and how we serve our King. Soon, on the shores of eternity, shall we look back on these privileges that met us when with fellow-pilgrims here we urged our onward way, and date from these years below, the era of our eternal joys or our unending woes. There, through the progress of eternal years, shall the privileges we are passing now, be seen, attesting those works whose influence follows us in songs we raise with fellow heirs of glory, or curses minged by us with angry spirits of despair. Now is our time, as privileges are passing by us, to escape the woes of hell, and fill eternity with joys. Each opportunity we

pass, will tell of eternal losses, or eternal gains. While then we greet each passing season, privileged with grace, how watchful should we be to seize and use it for our God! With what fear of misimprovement and its woes, pass every day of our sojourning here! How ardent in our love to God and man! How constant to urge our bright and burning way, and spread the savor of our love around on fellow pilgrims to eternity!

Again: the fact that 'here we have no continuing city' should influence us to *maintain a constant readiness for our departure into eternity.*

Soon the period will come, when we shall exchange our abode; and bidding adieu to the beings, the scenes and the privileges of the city where we spent the first years of our existence, pass through the gates of death, and enter the eternal abode assigned us by our God. We have before us this season of solemnities in exchanging worlds.

> That awful day will surely come;
> The appointed hour makes haste;
> When I must stand before my Judge,
> And pass the solemn test.

Oh, to be able, in the day of our departure, to know that we have believed in a Saviour who has prepared mansions for us above; to have our souls filled with love to his glories and joys in his kingdom; to look, with the even serenity of trust, alike on a retiring world and on an opening eternity; to leave a sweet savor of our godliness on friends below, as the joys of eternity break on our souls; to be able to pass the solemnities of exchanging worlds in such a state of preparation,—brethren, is it not worth maintaining a constant readiness during our abode below! What anguish will wring the hearts of those who come to these solemnities, without having confided with devotedness in a Saviour; when, torn from their portion below, they enter on endless wailings! What terrors will distract those who, having believed in a Saviour, are so surprised, in that state, of worldliness and unwatchfulness as to cling with desire to their present abode, and recoil with horror from the clouds of uncertainty that veil eternity! Think, fellow-strangers here, of this approaching season of solemnities! While loud monitions tell you of the scene, awake from your lethargy, and prepare! 'Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and cares of this life, and so that day overtake you unawares.' 'Stand with your loins girded about, and your lights burning, like unto men that wait for their lord.' 'Be sober:' 'watch:' 'pray' 'always; that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man.'

Fellow travellers to eternity! we have passed another year of our residence in the world below. As we have just bidden it adieu, and have closed up its concerns for the judgment and eternity, let us survey the paths in which we have been walking; and see whether we have been living for time or for eternity. Whither have been tending our thoughts, our words, our conduct, our hearts? At every step through the revolving year, God followed us with kind monitions of an hereafter. The ashes of the dead we trod, the monuments we saw of sleeping ancestors, these scenes where others lived, once busied here, now mouldered into dust, have whispered, as we passed along, 'eternity.' Companions too, flushed with health and life, as we, when we stood together on the threshold of the year and hailed it with bright wishes, have passed beyond the vale and left their warnings. We saw them leave us; and as we looked around to scenes where once with us they mingled souls, the vacant place said for them 'eternity.' Our advancing life, and our frail tenements that scarcely held us here, have given us monitions. God the Saviour has passed us with his word, with his days of grace, with the triumphs of his redeeming love.

Have we lived for time? Or have we for eternity? Put the question home. The year is past. We cannot now recal its hours. Its records now are writ in heaven. When the archangel,

> with his golden wing,
> Sweeps stars and suns aside,

preparing the Son of God his way, the unrolled records of this year shall tell. When ages after ages roll away, high in the realms of bliss, or deep in the prison of despair, will you look back on years below, and date this year, célestial joys, or woes unending. Convert of Christ, who dost date this year the era of thy heavenly hopes, praise God that gave thee such a year of grace, and feel constraining love to yield him the willing sacrifice of life! Wavering follower of Christ, weep thy misspent hours, and pray the grace that blots such records out, and helps to spend remaining days for God! Christless sinner, see your path of death; awake, and live!

For the Christian Spectator.

Thoughts on the peculiar character of Ministers at the present day.

From the time that our Lord entrusted the care of his kingdom on earth to his apostles, the church has been found to prosper or droop in exact correspondency to the elevation or depression of the character of the teachers. To this character, has she in every age, directed her attention with peculiar interest, and felt that on them in a great measure depended the question, whether multitudes should be saved, or whether the reign of ignorance, superstition and infidelity, should desolate her fairest prospects. Perhaps at no period could the church look at those who are soon to become her guides and pillars, with deeper interest or satisfaction, than the present. In this respect, every christian can see much in the signs of the times, to cheer his hopes, animate his faith, and quicken his zeal. It is my design in the present paper, to point out some of the peculiar features in the character of those who are becoming ministers in our day, confining my remarks more especially to such as are in this country annually coming on the stage of action.

1. They are distinguished for *poverty*. Among the great variety of circumstances which unite in forming character, few have a more decided influence than necessity. The greater number of young men now in their preparatory studies for the ministry, are destitute of property. I would not intimate that there are no dangers attending such a state; but would simply mention its positive advantages. If a destitution of the 'good things' of this life, has no tendency to cause the student to place his affections more unreservedly on his Redeemer, it certainly tends to render him more studious and industrious. A want of energy, or rather a positive laziness, is the great impediment to the advancement of the student; and it is this that keeps many of the graduates of our colleges so deplorably low in scientific attainments. But there is no goad that will so invariably awaken effort, as necessity. It may justly be said, that the object of the christian student is sufficiently grand and important to rouse his every power. But though this may be the case, yet with the same propriety might it be urged, that because the final rewards of every christian are unspeakably glorious, he therefore needs no other motive placed before him to cause him to be faithful. Besides this, the student is inclined to suppose that he can be about as useful without severe study as with; and to consider the day in which he is to act, as too distant to have an habitual influence on his daily application. But let him be pinched by poverty, and feel that on

his character and improvement depend his future usefulness, if not subsistence, and you have arguments to press him on to diligence, that cannot be resisted. The destitute student comes forward, and has the strong hand of necessity laid upon him, and he is either forced to exert himself and to rise, or to retire again to the shades of obscurity. Who does not perceive that young men destitute of property, and taken from the lower walks of life, have fewer inducements to waste their time, and more weighty reasons for strenuous exertions, than others can possess? When I see young men struggling against every obstacle to prepare themselves to preach the gospel, though I may commiserate their individual circumstances yet I cannot but esteem it as a bright token of good for the church, that she is raising up pastors, who are inured to hardships from infancy; who fear no labor, however severe; and shrink from no dangers however great. It is from such that we are to expect those fearless sons of the church, who burning with love, shall not hesitate to go to the snows of the north, visit the isles of the ocean, tread the burning sands of Africa, or lay their bones on the plains of India. It is such who are to go forth clad in the armour of the skies, and shake the pillars of idolatry and superstition, throughout the world. It is such who are to gather the dwellers in highways and hedges, and conduct a bright assembly to the mansions above, from every nation on the earth.

2. The study of Theology is now taught *thoroughly* and *systematically*.

There may doubtless be danger of pursuing a good thing too far; but it is a mistake in many, even of our good men, to look with jealousy at our modern schools of Divinity, lest they should injure young men 'through vain philosophy.' Not but there is danger lest our youth, while eagerly engaged with the speculations of the head, suffer the flame of piety to grow languid at the heart. But it is practicable to unite closeness of investigation with ardency of piety. The examples of Martyn, Buchanan, and many others, will amply attest this position. The time has been when a collegiate education was thought nearly sufficient to introduce the young man of piety into the pulpit, and perhaps in a day when but very few openly "denied the Lord who bought them," such a preparation with subsequent study, might have been sufficient. But in our times, when the enemy has taken a different stand, and clothes himself with all the speciousness of a refined philosophy, it is expedient and necessary that those whose duty it is to stand on the walls of Jerusalem, should be well armed against every kind of attack. I certainly should oppose the idea of raising up young men for the sole purpose of holding the pen of controversy. I would not wish indeed, to see any troubled with such thorns on the hill of Zion. But I wish them to be *able* to use any lawful weapon in the defence of truth. Let those who consider three years as too long a period to be devoted to the study of Theology, reflect, that though a warm heart be the first requisite in the preacher of the gospel, yet not to be able to meet the enemy of vital religion, in the field of deep investigation, to trace his windings through all the mazes of specious criticism, and to turn his weapons against himself, is, in fact, to be unprepared for the desk. For these reasons, it is evident that the manner in which Theology is now studied must have an important and beneficial effect on the church in this country.

3. The *activity* of preachers of the present day.

The many and powerful revivals of religion which have been shed upon New-England in particular, within a few years, have called forth an activi-

ty in christians altogether surpassing any thing before known among us. At such times the labors in even a village, are too great for the regular pastor, and he must avail himself of the assistance of private christians. Hence it is, that our young men, from the time they begin to fit for college, till they are regularly licensed to preach, are more or less engaged in active and strenuous exertions. They frequently spend their vacations, either in a revival of religion, or in active duties, under the direction of some parish clergyman, and thus obtain that practical knowledge of the human character and nature, which is so very desirable for a minister to possess. They thus early learn how to conduct smaller meetings, how to speak extemporaneously, and to apply the leading truths of the Gospel to the conscience. At the same time they learn their own characters. They learn how great is their weakness and inefficiency, without the special influence of the Holy Spirit; and thus they early lose those visionary schemes of 'convincing a host' by their individual preaching. And this early becoming missionaries on a small scale, is an encouraging omen in the character of christian students.

I might enumerate several other particulars, but think enough has been said to make it appear that the American church may congratulate herself on the prospects before her. True there are many dark spots in our spiritual horizon, many enemies in the garb of friends, many who under the name of christians carry ice in their hearts, but we believe the prayers of the pious founders of this church are yet to prevail; and we cannot but view the fact that so many promising young men are now preparing for the ministry, as a strong indication that the waste places of Zion are to be speedily rebuilt, and her enemies subdued; and that the trees now planting in the sacred garden, will soon extend their branches, and spread themselves coextensive with the boundaries of the world. T. S.

To the Editor of the Christian Spectator.

Were the native disposition of man conformed to divine truth, we might warrantably infer that the gospel would be embraced in its purity, wherever its light is clearly and fully imparted. Its preachers would then be called merely to the work of dispelling ignorance, assured that whatever they proved to be authoritatively taught by the pen of inspiration, would be universally received with all readiness of mind, and be hailed with gratitude by every heart. But an entirely different result must be expected, if the contrary principle is adopted, and we regard the native disposition of men as being opposed to God, and to the doctrines which he has taught. It will then at once be seen to be necessary, not merely that the understanding be enlightened, but that the heart be renovated, in order to an unreserved and cheerful submission to the divine testimony.

Accordingly when we are taught from the inspired record, "that light has come into the world, and men have loved darkness rather than light because their deeds were evil." and that "the natural man receiveth not the things of the Spirit of God;" and when these declarations are attested by the invariable exhibitions of the human character, we can feel no surprise that these truths are so much spoken and written against, the renunciation of which we cannot but view as virtually amounting to the renunciation of the authority of the Scriptures. Such we must expect will be the fact, unless the enmity of the heart against God is subdued or powerfully restrained. The will, which is not subject to the law of God, is of course hostile to the truths which respect the divine character and government. A barrier is thus raised against the reception of evangelical sentiments, by which their pro-

gress is constantly and powerfully counteracted. A pre-disposition exists to reject them, paramount to the weight of evidence, by which they are attested, and which the enlightening and purifying influences of the Spirit of truth are requisite to remove. But the reverse holds true with respect to those errors which contradict and subvert the Gospel. These, instead of coming in opposition to the native desires and inclinations of the unrenewed heart, are altogether congenial with them. That pride which spurns the doctrine of the native entire moral corruption of man, is on the contrary pleased and gratified with the opposite doctrine of man's native innocence and moral purity. The same is the fact in regard to the other doctrines of grace. While they are viewed with decided aversion, there is a readiness and preparation to relish and embrace the contrary scheme of religious instruction. A facility is thus furnished to the propagators of error, for the advancement of the cause in which they are embarked—a facility which is not possessed by the friends of truth. Employed in prophesying smooth things, and in encouraging the self-confident opinions of the impenitent, they are not exposed to that contradiction of sinners, which He who knew and taught what was in man, was called to endure. His doctrine was not of the world, and not after man, and was consequently hated and rejected. But the world loves its own, and they who become advocates of its principles and maxims, not only escape the reproach of the cross, but are caressed and admired.

Another facility for advancing the cause of error in religion, may be discovered in the peculiar mode of attacking the truths of the Gospel, which is not unfrequently adopted. Ridicule has in all ages been a favorite weapon in the school of infidelity. Christianity, when its claims could not be withstood by any opposing evidence, has, like its divine Author, been *derided*, being first arrayed in mock attire, and then presented as a suitable object of universal scorn. But in other cases, when it has not been the declared object to discredit the inspiration of the Bible, the fundamental articles of faith which it teaches have been treated in a similar manner. Religious sentiments, distinctively styled orthodox, have been painted in such colors, and exhibited in such distorted forms, as to render them odious and contemptible. Little depth of thought, and but a scanty stock of theological knowledge, are requisite in concerting and conducting stratagems, for fastening a popular odium upon the faith of christians. A task of this nature is accomplished with the ease, with which the schoolboy draws shapes 'all monstrous,' to excite the mirth of his fellows. It may be pertinent, as illustrating the facility with which religious doctrines are held up to derision, to adduce the following specimens. A late Swedenborgian preacher having collected an audience in a country village, in the progress of his discourse when attempting to decry the doctrine of the Trinity, compared it at one time to a man with three bodies and one head, and at another to a man with one body and three heads. A zealous champion of Socinianism, while publicly inveighing against the doctrine of atonement, identified it, in principle, with the immolations at Juggernaut. An advocate of universal salvation is reported to have compared the doctrine of the eternal misery of the wicked, to a father's heating his oven, and throwing his children into it. Although the grossness of such misrepresentations, not to use stronger terms, is most manifest, and to the highest degree revolting, to those who meekly embrace the declarations of the inspired oracles, its influence is probably very considerable, in prejudicing and fortifying the minds of the ignorant and unprincipled against evangelical truth. This class of men are prepared to be carried along in the turbid current of ridicule, like the light materials caught

up and impelled by a sudden torrent. With them a sarcasm or a sneer will be more efficacious than sober, sound argument, or the plainest declarations of the Scriptures.

This method of discrediting divine truth is perfectly accordant with the genius of infidelity and error. But those who revere and love the sublime mysteries of our holy religion are forbidden by the very principles which they espouse, to descend to arts which are inconsistent alike with candor and moral honesty. While they act in character, they feel bound to be serious in a serious cause, and to meet the sentiments of their antagonists in the form in which they are held, and candidly to discuss them on the open ground of fair argument and divine testimony, however disingenuously or abusively their own sentiments may be treated. Their minds will ever be deeply impressed with the idea that sentiments at variance with the decisions of the Most High, are of themselves deserving of rejection, and that they cannot be rendered more so by being distorted and caricatured.

As the propagators of religious error can thus enlist in their favor the depraved principles of the human heart, and can in entire consistency with the cause which they espouse, resort to the expedients of a selfish and worldly policy; they have peculiar advantages for attaining their objects. Forsaking the only sure foundation, on which the christian reposes his faith, they feel at liberty to summon every weapon to their aid, which may be within their reach, although its stamp may prove it to have come from the camp of the avowed enemies of christianity. Sophistry, misrepresentation and derision are in alliance with the spirit of error, but utterly repugnant to the spirit of truth. The apostle John in describing false prophets, those in whom was the spirit of antichrist, affirms, "They are of the world; therefore speak they of the world, and the world heareth them."

These few remarks are submitted, in explanation of the fact, that efforts to disseminate corrupt religious opinions, in their various forms, have been attended in every age, since the promulgation of the gospel, with no inconsiderable success. But let us never forget that, much as there is in the depraved disposition of man to favor the diffusion of religious error, divine truth is invincible. Its foundation is immovable as the throne of the Eternal. His word is settled forever in heaven. He who has given it has pronounced that it shall not return to him void, but shall accomplish the thing whereto it is sent. Cheering is the thought, that this heavenly lamp held forth to guide our feet, is diffusing far and wide its life-giving radiance, and is destined finally to dissipate all the moral darkness that broods over the nations. Its effulgence will extinguish every dim taper which human pride has substituted in its place, and pour confusion upon all who walk in the light of their own fire, and in the sparks that they have kindled. The Holy Spirit seals his own truth on the hearts of all believers. He sanctifies them through the truth. Sooner could they who deny the Lord that bought them, blot the sun from the heavens, than shroud in darkness the glories of his character and his cross, before whom the angels bow down and worship. Blessed be God, that the preaching of the gospel is still accompanied by the influences of the Holy Ghost, and that when the enemy cometh in like a flood, the Spirit of the Lord lifts up a standard against them.

Φ. B.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

A missionary tour, from which I have recently returned, in the States of Illinois and Missouri, has put me in possession of some facts which may perhaps subserve the interests of religion, and which I therefore send you for publication.

Yours, &c.

EDWARD HOLLISTER.

Andover, Nov. 15, 1822.

The States of Illinois and Missouri lie between lat. 36° and 44° north, and lon. 87° and 94° west, being separated by the Mississippi River. The population of Illinois, according to the census of 1820, is 52,000, and of Missouri 66,607.

These States, and the adjacent regions, have some striking peculiarities. The soil is soft and yielding, quite unlike the hard gravelly soil of New-England; and, except in certain places where lime, and in others where flint abounds, it is quite free from stones. Owing to the nature of the soil, the streams are generally turbid. The Missouri is always so, and even after it joins the Mississippi its waters may be plainly distinguished for twenty, and sometimes for fifty miles below their junction.

Another peculiarity is the extensive *Prairies*. These are tracts of land destitute of timber, and covered with grass and weeds. The intervals, or *Bottoms* along the rivers and creeks, are generally covered with timber. Bottom prairies are few. The prairies which occupy so large a part of the country are the highest grounds, being elevated above the bottoms from fifty to two hundred feet. They are more or less elevated, according to the situation of the rivers and creeks.

Another peculiarity is the mixture of rudeness and civilization. You may traverse a lonely wilderness, cheered only by the sprightly deer as he bounds over the plain, or by the thousand songsters of the forest; and in the course of the same day's ride, you may find yourself in the midst of a thickly settled and well cultivated region. You may dine in a log cabin on *hominy* and venison, and you may sup in the splendid mansion of the city, furnished in a style that would be regarded as luxurious in any of the northern States.

The richness of the soil and other circumstances have produced high expectations with respect to the extent of settlements, and the growth and prosperity of the country. That the country has advantages must certainly be acknowledged; not the least of which is the richness of the soil. The land produces from seventy to one hundred bushels of corn to the acre. The corn grows to the height of fifteen feet, and the grass of the prairies seven or eight. It should be remembered, however, that in settling regard is had to soil, timber and water; and that where there is a deficiency of either, the land must lie waste. If this fact were kept in mind; it would greatly moderate the raised expectations of extensive settlements beyond the Mississippi. The statement of Lewis and Clarke is confirmed by other travellers, that after ascending the Missouri a few hundred miles timber is rarely to be met with, but that the prairies extend quite to the banks of the Missouri. Such being the fact, much of the land will not be occupied for centuries. The rivers of the western country have been considered to be a peculiar advantage. They present a fine appearance indeed, on the map; but let their rapidity, and the consequent difficulty of navigation, be remembered; and let distances also be remembered. The market is New-Orleans. The people

near St. Louis find it rather inconvenient to go twelve hundred miles to market. But when the settlements shall be extended to the sources of the Missouri, the circumstances of the country may be materially altered, but still an outlet will be necessary for the productions of the soil; and the circumstances of the country must be very materially altered to render a commerce, carried on by an extremely difficult inland navigation, with a place four thousand miles distant, either pleasant or profitable.

The first settlement in either of these States was made at Kaskaskia by French people from Canada, more than one hundred years ago. When the North-Western Territory came into the hands of the British Government in the year 1763, most of the wealthy people removed, the town greatly degenerated, and many elegant houses went to decay. Since it has been under the American Government it has greatly improved.

The next settlement worthy of notice was made at St. Louis in 1764, by Mr. Peter De Laclede Liguest. He made his establishment for the purposes of trade, having obtained of the French Authorities at New-Orleans the exclusive privilege of the Indian trade on the Missouri river. He gave the town its present name in honor of Louis XV. then king of France. It will be a little surprising to those who have been accustomed to think of the Western country only as a wilderness, to learn that there is beyond the Mississippi a city two thirds as large as New-Haven. According to the census of 1820, St. Louis contains four thousand one hundred and twenty-three inhabitants. It has three printing establishments, each issuing a weekly newspaper, thirteen physicians, twenty-seven attorneys and counsellors at law, and forty-six mercantile establishments. The principal articles of trade are fur, peltry, and lead. There is a company for carrying on the fur trade on the Missouri, employing a capital of seventy thousand dollars.

The population of these States is, for the most part, American. The French population is confined principally to the villages. About one third of the inhabitants are French; of Kaskaskia, one half; and of some other villages, nearly all. Collected from different quarters, and bringing with them different opinions, feelings, and habits, the people have as yet no general character. The state of morals is generally better in the country than in the towns. The charge of profligacy and vice, which has been so often and so liberally made against them, does not belong to them as a people.

The French inhabitants are Catholics. They have churches in St. Louis, St. Charles, Portage Des Sioux, Florissant, Carondelet, Des Moines, St. Genevieve, The Barrens, and New-Madrid, in Missouri; and Kaskaskia, Prairie Du Rocher, and Cahokia, in Illinois. There is a nunnery at Florissant, (which is, however, nothing more than a boarding school,) an ecclesiastical seminary at the Barrens, and a seminary in St. Louis, called the St. Louis College. This last is under the direction of Bishop Du Bourg, and has sixty-five students. The Bishop has a very valuable library, containing about eight thousand volumes. The cathedral is a large and elegant brick building, forty feet front by one hundred and thirty-five in depth. It is furnished with an organ, and with vases, gold embroideries and paintings, unequalled in value and elegance by those of any similar establishments in the United States, and surpassed, it is said, by those of few churches even in Europe. A stranger is agreeably surprised to find in one of the remotest towns in the Union, a church decorated with the original paintings of Rubens, Raphael, Guido, Paul Veronese, and other artists of high eminence. But the christian philanthropist must drop a tear at the reflection, that the Gospel

in its purity and power is there never proclaimed, and that from the walls around him, splendid as they are, 'the glory is departed.' The moral effect of the instructions and ceremonies of the infallible church is something indeed; but, like every thing which comes short of the religion of the heart, it is feeble and transient.

The most numerous denomination of christians is that of the Methodists. There is also a considerable number of Baptists, and Cumberland Presbyterians. However we may regard the preachers of these sects on other accounts, they deserve much credit for their zeal and activity; for it must be acknowledged that they have penetrated, and preached the gospel, and disseminated vital piety and christian morality in regions where, but for them, little more would be known of christianity than the name. And although there is reason to lament their doctrinal errors, and often their extravagant proceedings, yet by their means 'Christ is preached, and I therein do rejoice, yea, and will rejoice.'

The Presbytery of Missouri, embracing within its limits the two States of which I am speaking, consists of sixteen churches and four ministers. The ministers are, Rev. J. Mathews at the village of Louisiana, Rev. S. Giddings at St. Louis, Rev. C. S. Robinson at St. Charles, and Rev. Thomas Donnell at Bellevieu. The latter is the only one who sustains the pastoral relation. Beside these, there are, not yet connected with the Presbytery, Mr. Lacy, a licentiate, residing in St. Louis county; Rev. J. Townsend at Edwardsville, and Rev. A. Williamson at Shoal Creek. Some of the churches are small. One has fifty-four, and the largest has ninety members. To supply these churches, at least six more ministers are this moment needed; and then some of them would be supplied, as some are now, only for one half of the time. There are also certain districts in which churches are not yet established, where Presbyterian preachers are immediately wanted. To furnish any thing like a tolerable supply for the country, there must be ten more ministers at least.

And here I would beg leave to express the wish, that the public might be furnished with similar statements respecting every part of our country which is considered as missionary ground. In this way the amount of exertions required by benevolent societies would be better ascertained than by merely estimating the population and assigning one thousand souls to a minister. I would not say that the number of educated ministers required, depends on the desire expressed for them; for in that case many of the heathen would be neglected. But I would say, that in making calculations on this subject, those places and settlements only, ought to come into the estimate, in which there is a rational expectation that such ministers might actually labor. If Illinois and Missouri must have an educated minister for every thousand souls, they should have as many as one hundred and twenty; whereas ten, as I have stated, would now be a tolerable supply, and twenty (I mean in addition to those who are already there,) would be a complete supply for all the settlements in these States which desire or would receive educated ministers. Exhibited in this manner, the want of ministers in our country is a fact sufficiently alarming.

A preacher is uniformly received with cordiality, and welcomed with many expressions of regard. His preaching is listened to with seriousness and solemnity, and the kindness of missionary societies acknowledged with gratitude. In several places I met with little companies of christians, shut out from their once high and precious privileges, and doomed to a long and painful 'famine of the word of God;' they manifested the high value they set upon the preach-

ing of the gospel, by going for the purpose of hearing it, ten and even fifteen miles, in cold and unpleasant weather.

The German settlement in the county of Cape Girardeau, is worthy of notice. The settlement was commenced more than twenty years since by emigrants from North-Carolina. Leaving behind them their meeting-houses, and preachers, and schools, the consequences are such as might have been expected. I cannot describe them better than in the language of one of their members, "When we came here we had no preaching, no schools, and we almost forgot what we had learned; the deer were so plenty that we thought of little beside hunting them, and now we are all running wild, these wild woods about." The first time I visited them, I preached in a large school-house. This was soon exchanged for a place in the open air; and before I left them, they had commenced the erection of a convenient meeting-house, which was so far completed that, at their request, I preached my last sermon in it. Never shall I forget the tears of this simple and affectionate people on that occasion. I could wish that they who doubt the necessity and duty of sending missionaries to our destitute brethren, could have witnessed that scene.

On one occasion, soon after I arrived in the settlement, I received six applications to preach in different neighborhoods around; one was in writing, signed by thirty-four of the inhabitants. The communication is as follows:—

"State of Missouri, Cape Girardeau Co. Aug. 5, 1821."

"To the Rev. the moderator and other members of the Presbytery of Missouri."

"We, your humble petitioners, living near the waters of Crooked Creek, being destitute of the Gospel preached amongst us in a way which we in our consciences think agreeable to the word of God, would humbly supplicate your reverend body for such supplies of preaching as God in his providence may put it in your power to give, as a number of us have been living in this country eight or ten years, and have not had the opportunity of hearing a gospel sermon preached without going fifteen or twenty miles. And now sirs, your compliance will lay us under lasting obligations to pray that the pleasure of the Lord may prosper in your hands. And as we have not as yet any stated place of preaching, we would desire you to appoint the first sermon at Mr. John Hahn's, on the main leading road near Crooked Creek; and we would conclude by wishing all grace."

Such was the petition, or, in the expressive language of the person who penned it, the *supplication* of these people, and it speaks volumes on the necessity of education and missionary societies. I need not say that I preached to them as much as my arrangements would admit, and that their attendance and conduct evinced that their petition for preaching was sincere. To other requests from places still more remote, I was under the painful necessity of replying in the negative.

The population of these States and others adjacent, is annually increasing, the settlements are extending, and the field for ministerial labor is, of course, constantly widening. Society here, may be said to be in its infancy; its character is not yet formed. But it is important to remember that it is *forming*. The object of emigrants to the west is not like that of the pilgrims of Plymouth, the enjoyment of their religious principles. They carry along with them their wardrobe, their furniture and utensils —but not the ordinances of the Gospel; in many instances not even the bible. The settlement of ministers properly qualified, would have an important influence upon the character and condition of the community with respect to knowledge, morals and religion for ages and

centuries to come. And on the other hand, let those regions be neglected for a few years only, and if efforts to reclaim them do not become hopeless, they will at least require efforts augmented a hundred fold. Neglect your garden but for a few weeks in the months of spring, and the rain and the sunshine will nourish only luxuriant weeds. Neglect your children in their infancy and youth, and they will grow up around you ignorant and vicious. So neglect the new settlements of our country—they will extend widely, will become flourishing like our own beloved New-England, will increase perhaps beyond our expectations, in wealth and importance; but ignorance and infidelity and vice, will extend as widely, and grow with equal rapidity, and to as towering a height. The village which now consists of a few log cabins will become a city with its thousands of people, its mansions and balls, its billiard rooms and its theatre; but no spire will be seen pointing to the skies, and no 'church going bell' sound its summons to the worship of God. The prairies, clothed with verdure and blooming with flowers, will be transformed by the hand of industry to still lovelier scenery; but the moral condition of the people will present, in striking contrast, a scene of barrenness and desolation. Darkness, more terrible than that which God sent as a judgment upon Egypt, will brood over these wide-spreading regions, and the dark king of hell triumphantly wave the sceptre of his dominion over the reprobate population.

Is such to be the fate of a country as lovely by nature as was ever warmed by the sun? I cannot believe it.

But what is to be done? How are the western settlements to be supplied with preachers? I answer, some can receive a support from their congregations. There are many wealthy people, especially in the villages, and they are not only able but disposed to contribute liberally for preaching. In St. Louis, a few years since, when an unsuccessful attempt was made to obtain a minister, fifteen hundred dollars were subscribed for his support. In one village in Illinois, and when the pressure of the times was most severely felt, four hundred dollars were subscribed, and in another eight hundred, for the support of a minister. These facts completely refute the insinuation which has been made, that the desires and the efforts of the people do not correspond with their means. A minister of suitable qualifications, preaching to two or three congregations, would receive a competent support. There are also some few places in the country, where a minister might easily be supported, chiefly by contributions from the people, of the various productions of the soil.

There are other places where a minister might support himself by teaching a school. Some who have good health and active habits may adopt this plan; and by instructing youth as well as preaching, may be greatly useful. It seems desirable however, that where there is such a demand for the labors of ministers, they should devote themselves wholly to their peculiar work.

And there are other places in which, at present, little can be expected to be done for the support of ministers. In some, half a support would be needed from some missionary society; and in others, nearly a full support. I know it is thought by some in New-England that, since the western country has so many local advantages, the people are necessarily rich and able to maintain their preachers without the aid of missionary societies. I trust I have made it appear that the local advantages are not peculiarly great; and it ought to be remembered that most of the settlements are but recently formed, like the one in Cape Girardeau, of which I have spoken, are composed of people comparatively

poor, who have been at great expense in removing, building, &c. and who therefore cannot be expected at present to do much for this object.

And here I must be indulged the liberty of extracting a sentence or two from the private correspondence of a devoted and unassuming missionary in one of the southern states.

"If a *Domestic Missionary Society* of *enlarged views and ample means*, could be put into operation, its benign influence would soon be felt among the moral desolations of the west and south. In my humble opinion, the indication of the country calls loudly for such an institution. O that I could speak loud enough to be heard by all our churches, I would not then keep silence on this subject." These are not the views of a solitary individual, of a missionary only; they are the views of many among us of the most enlarged and liberal minds. It is not for *me* to dictate or to advise; but a survey of our country, with an enlightened and liberal mind, and with a benevolent heart, would unavoidably produce the conviction, that some more efficient measures in favor of the new settlements are imperiously demanded—that "something must be done."

If the reader would justly estimate the importance of having ministers sent to our brethren in the west, let him imagine himself for once in their situation. Imagine yourself then, removed to a wilderness; a few families settled around you, far from the friends of former days, from the social meeting and the house of God; would you not esteem it a kindness in those who could do so, to send you a faithful minister? When in Missouri, I attended the funeral of an old gentleman, one of the early settlers. About sunset the procession moved from the house and ascended the adjoining hill, a part of the Mississippi bluff, to the spot where others of the family and kindred were deposited. To the east of us was the wide-spreading, fertile valley of the Mississippi; the moon shone upon the smooth surface of the waters; all was silent, except when the cheerful whippoorwill raised his notes, a striking contrast to the sobs and cries of the heart-broken sons and daughters weeping over the grave of a father. Let the case be supposed your own. Death has entered your dwelling, and you follow your father to his grave. What would be your feelings if you had no minister near you, to sympathise in your sorrows, and point you to Him who is 'the resurrection and the life.'

It is impossible for another to enter fully into the feelings of a *missionary* on this subject. After preaching for some time in a place, exciting an interest in religion, and a desire for the Gospel, he tells the people he is about to leave them. 'And will you come again?' They ask. Who could bear to reply with the cold monosyllable, No? What man, with the feelings of a man, of a Christian, and especially of a minister, would not encourage the hope that others would come in his stead? He cannot leave here and there a few sheep in the wilderness without almost promising that others *shall* come. He is in some sense their representative, their organ to express their desires, and to urge their wants.

In behalf of the destitute, I would appeal then, to christians, and to ministers—in behalf of those who have begged with tears that I would endeavor to obtain ministers for them. Ministers *can* go, they *can* encounter difficulties, *can* sacrifice the feelings of human nature on the altar of duty; and the christian community at large can do something—can do more than they yet have done to send these ministers as missionaries to the destitute. My brethren, will you leave the little churches just planted, to wither and die, the houses of worship to go to decay, the children and youth to grow up in all the wildness of their native forests, ignorant and profligate? Will you

bid the children of God hang their harps upon the willows, sit down by the rivers in the solitude and gloom of their banishment, and weep when they remember Zion? Ah! What do I seem to hear wafted by the Western breeze from afar? Is it the song of gratitude and joy, is it the sweet harmony of the people of God in the far distant regions of the West? Hark! The accents swell upon the ear. I can distinguish the sounds as they flow, plaintive and mournful,—they come from the soul; "How shall we sing the Lord's song in a strange land? Once we enjoyed the ordinances of the Gospel in the land of our fathers; the words of peace and life flowed sweetly from the lips of the messenger of God; our devotions ascended in unison to the throne of mercy, and the Redeemer was in the midst of us to bless us. Happy days!—but they are gone—never to return." Brethren, shall it be so?

I now conclude my remarks, hoping that they may impress upon the minds of all, and of my young brethren in the ministry, especially, the importance of ministerial labor in the West. Some, it is to be hoped, will establish themselves permanently there, and many others will go and labor as missionaries. A missionary tour is useful, as it furnishes all the general advantages of travelling, and gives the opportunity of acquiring a kind of knowledge which is highly important to a minister. Besides this, think of the good to be effected, of the joy with which you would be received, the gratitude that would be felt for your labors. 'The wilderness and the solitary place shall be glad for them, and the desart shall rejoice and blossom as the rose.' The Prairies and woods 'shall break forth before you into singing, and all the trees of the fields shall clap their hands.'

To the Editor of the Christian Spectator.

On the impropriety of doing secular business, holding festive celebrations, and permitting dramatical exhibitions in houses of public worship.

However widely the Congregationalists, Presbyterians, Episcopalians, Baptists, Methodists and Roman Catholics of this country, may differ among themselves, or from each other, respecting christian doctrines and church government, there are some things in which they all agree; and among these, the dedication of their houses of worship, is one. This is done with more or less formality, and with or without prescribed forms and ceremonies, according to the rules and customs of the several denominations. When a Cathedral, Chapel, Church, or Meeting-House, is finished, it is thought right and proper by all I believe, that it should be opened with appropriate religious services, which constitute what is called the *dedication*. To this end, a convenient day is appointed, on which a discourse, adapted to the occasion, is delivered, and solemn prayers are offered to Almighty God, that as he condescended to manifest his glory in the tabernacle and temple of old, so he will deign to dwell in the house which has been erected for his worship, and vouchsafe his blessing to all who may there seek his face and his favor. Whatever form of words may be used in this ceremony, if it amounts to any thing, it is a solemn setting apart of the building for God. If the dedication is what it always purports to be, it is a *separation* of the house from every profane and secular use to religious purposes: and this I believe is the common understanding, (of professing christians at least) throughout our country. Hence, every place of worship, is familiarly called the House of God, or the sanctuary; and these are names which are employed to designate its particular and sacred use.

Thus far it appears to me that all is as it should be. The scriptures, I think, fully authorize, if they do not absolutely require, the setting

apart of our churches or meeting-houses, in some such way, as the word *dedication* necessarily imports. This custom accords with the divinely appointed usages of the Jewish Church. The temple at Jerusalem, the sacrifices, the altar, the furniture of the Temple, and many other things pertaining to the public worship of Jehovah, were by his express command separated from every other use, and dedicated to him, and for this reason, they were called holy. Now, there appears to be the same propriety in dedicating our houses of worship to God under the Christian dispensation, as there was in dedicating Solomon's Temple to him, three thousand years ago; and when they are thus dedicated, they become holy, and it cannot be proper to use them as we do other public buildings.

But aside from all this, there are, in my mind, divers and weighty reasons for shutting the door of the sanctuary, against worldly business and recreations. If there was no such thing as a religious dedication, when a place of worship is first opened, it would still be extremely improper to use it for other purposes. We are the creatures of habit; and are governed to an extent, of which but few are aware, by *associations*. Early impressions are commonly deep and and lasting. "Holiness to the Lord," should therefore be associated with our respective places of worship, in the minds of our children, from their earliest remembrance. They should be taught to regard the sanctuary with very different feelings from those which they indulge in looking upon any other building. Whenever they go there, it should be to worship—whenever they enter upon the sacred threshold, it should, if possible, be with the holy awe of Jacob, upon their minds: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Never should children be permitted to see, or hear any thing in God's house, but what is calculated to make them feel his presence, and their accountability for every look and thought and action. The pulpit, the communion table, every word that is uttered, every note and strain of music, yea, every pew and pillar, should be associated from early childhood, with the best feelings of the heart, the most solemn meditations of the soul. The youth of twenty, the man of fifty, should not have it in his power to recollect a single transaction in the house where he worships, inconsistent with the sincerest and holiest fervors of christian devotion. It should be so, that when the most thoughtless young man happens on a week day, to enter the place, he will involuntarily uncover his head, and walk softly up the aisles.

Do I then plead for the revival of that superstitious veneration for buildings and relics and pictures, which was the sin and the disgrace of the dark ages? Certainly not. Far from me be the thought of attaching any thing like *positive holiness* to the boards and mortar of a church. But if the members of some communions have gone far into one extreme in this matter, are we in no danger of falling into the other? For one, I am fully convinced, that in their zeal to correct abuses and avoid the errors of the church from which they separated, our puritan ancestors were in some things unconsciously carried further in the opposite direction, than under different circumstances they would ever have gone. This is the way in which I account for the fact, as I take it to be, that with all their distinguished piety they so readily opened the doors of their meeting-houses to the world, for the transaction of public business; and hence the custom has become so general and so firmly established in New-England. But this does not satisfy me, and for the reasons already given. Our places of worship are *dedicated* to God, and it is our duty to avail ourselves of every advantage which this solemn *setting apart* lays

us under to worship our Maker 'without distraction.' But how can we do this, if the house of the Lord is made a place of amusement and business, as well as preaching and praying? Who is so ignorant of the power of association over the human mind, as not to know, that after an ardent and angry debate in a town-meeting, or the clappings and cheerings of a fourth of July celebration, the congregation at large must be but poorly prepared for the solemnities of the following Sabbath? The moment they enter the door, the whole scene will rise up, and present itself in all its freshness and interest before them. Many will recur to it with pleasure, and not a few, who wish to have their thoughts otherwise employed, will find it impossible to banish it from their minds. What, then shall we say of ludicrous dialogues, farces and tragedies—what of the stage over the communion table, the curtains around the pulpit, the merry music betwixt the scenes, the shouting, the clapping of hands, and all the mimicry of the theatre? What can we expect from children and youth, but that their hearts and heads will be full of all this for weeks if not months,as often as the Sabbath returns and brings them to the place where they have been so highly entertained? And then what are all the sermons which they hear—what the threatenings of the law, or the invitations of the gospel—what the joys of heaven or the miseries of hell? For such things as these, there is no room in a mind that has yielded itself to the sweet enchantments of a recent exhibition. Who can tell how many souls may be lost from this single cause?

Moreover; every body knows how difficult it is, in most of our congregations, wholly to prevent lightness and play in time of public worship. Would it be so difficult if our children were never allowed to see or hear any thing but devotion in the sanctuary? I think not. One of the *principal* causes at least, has been explained. They have laughed there themselves, and have seen even the grave and the pious laugh there so often, that it is no longer regarded as God's house.

The foregoing, it will be admitted by every serious mind, are no trifling objections to tbe secularizing of our houses of worship. Others of less importance might be mentioned; but here many will be ready to ask, what shall we do? Necessity obliges us, whenever there is a large collection of people, to open the meeting-house. We should prefer having the premiums at our annual fairs distributed elsewhere; and we admit, that there would be a propriety in celebrating our independence, holding our town-meetings, and getting up our school-exhibitions in a town-house, if we had one that would accommodate the people. But as it is, we are obliged to assemble where we customarily worship, and surely there can be nothing in a fair, or an exhibition, to hurt the house in which it is held.

Now, I freely admit, that in this view of the subject, a total exclusion of every thing but religious worship from our sacred buildings, would in a few cases be attended with great inconvenience. But I cannot allow the plea of necessity, without a good deal of abatement. Every considerable town ought to have a town house, sufficiently large for all such public occasions; and where the people are really too poor to afford it, they are commonly few in number, and might be accommodated in some other way. The fourth of July ought always to be religiously observed as a day of devout thanksgiving, and such an observance would of course be appropriate in the house of the Lord. As to the acting of plays, in quarterly or yearly exhibitions, it admits of a serious doubt, whether the advantages to the actors or to the cause of learning, under the most favorable circumstances, are not overbalanced by the value of the time which is necessari-

ly taken up in preparation. Be this as it may, I feel fully assured, that the *good* cannot be weighed against the *evil* when the courts of the Lord are converted into a play-house. The same objection certainly does not lie against what is called declamation, or the speaking of single pieces, nor against the annual assemblage of schools for reading, spelling, and the ordinary recitations. Under suitable regulations, such sober and useful exercises may possibly be admissible in the meeting-house; but I cannot help regarding many things which are allowed there, as wanton profanations of the holy place. Either let us cease to dedicate our temples to God, or religiously appropriate them to his service.

J. D.

It will be recollected that an account was given in our last Number of the recent departure from this port, of the Missionaries to the Sandwich Islands. We have since received from a correspondent the following lines:—

FAREWELL OF THE MISSIONARIES.

A LIGHT hath shown where o'er the wave
Owyhee heaves her rocks on high,
And deep from Woahoo's wildest glee
Is heard "the Macedonian cry!"

Their Idols lie beneath the dust,
Their temples trampled to the ground,
Oh God! our fainting spirits fly
To wave thy glorious banner there,
To hear those rocks thy name resound!

He calls! our joyous hearts obey,
We go to spread his glorious name,
And where earth's farthest bounds extend
The light of holiness proclaim.

We will not sigh in sad lament
O'er scenes which now no more are ours,
Nor mourn that ne'er our steps shall press
These moonlight shades and sunny bowers.

We must not weep that ne'er again,
Our hearts may pour the mournful tear,
Around their honoured urns who lie
In deep and silent slumber *here*.

Tho' oft on Memory's refluent wave,
Our sad'ning spirits home will turn,
To seek mid Ocean's gloom the bourne
To which we never can return;

For aye the silver chord which binds
Our souls in Friendship's holy tie
Is felt—tho' tempests round us roll
And watery wastes between us lie.

Our Saviour's circling arm can spread
A softer scene where billows roll,
And light 'mid oceans loneliest gloom
The darken'd 'sunshine of the soul!'

And often when the ocean Moon
Shines from her cloudless throne on high,
And gives to Memory's wakening soul
The glimmering shade of *hours gone by;*

Then will we bless that Power whose love
Hath called our trusting souls away;
And in the bitter parting hour
Hath made HIS holy arm our stay!

Farewell! we go where shines the beam—
Where heave Owyhee's rocks on high;
For far 'mid Woahoo's wildest glen
We hear "the Macedonian cry?"

EMMA.

Review of New Publications.

The Life of the Rev. THOMAS SCOTT, D. D. *Rector of Aston Sandford, Bucks: including a Narrative drawn up by himself, and copious extracts of his Letters.* By JOHN SCOTT, A. M. 12mo. pp. 454. Boston. S. T. Armstrong, 1822.

FEW men have been more endeared to the Christian public than the subject of these memoirs. His writings have been so extensively read, and so highly esteemed, that the body of the pious, both in this country and in England, have long regarded him as a familiar and venerated friend: and are prepared to read the narrative now given as they would listen to the story of a father relating to them the varied incidents of his life. The volume is, indeed, chiefly a father's own recital. Embodying a memoir of himself brought down by his own hand

to his sixty-sixth year, with occasional extracts from the 'Force of Truth,' and a large selection from his letters it presents him before us with peculiar effect, as one, 'who though dead, yet speaketh.'

We have often been pleased in observing the obscure and unpromising conditions from which the Father of mercies, ever jealous of his glory, has brought forward many of the most distinguished instruments of his grace; and the strange and forbidding methods, by which he has prepared them for the service allotted them. He loves to make himself manifest by forming his instruments in his own way; and while he gives no one encouragement voluntarily to neglect the ordinary means of becoming useful, he shows from time to time, how much more he can effect without those means than mankind ordinarily attain by the most abundant enjoyment of them. Of this, the histories of several of the Prophets, Apostles, and early Fathers of the Church, are well known illustrations: and to go no farther back than our own day, who that was acquainted with Newton, when he planted his lime slips on the coast of Africa, or with Buchanan when he clandestinely left his native Scotland with his violin, to seek his fortune on the tour of Europe, could have anticipated that the one would have become so beloved and honored a father in the church as he is generally acknowledged to have been, and the other, a prime leader in the grand cause of enlightening and evangelizing British India. And who, we now ask, would have imagined that the man whom God designed to stand in the foremost rank of modern advocates for the truth—to move these secret springs of love which gave existence to some of the noblest benevolent institutions of any age—and to become the daily teacher and guide of many thousands of families on both continents in their study of the scriptures, would be found in the person of a Linconshire shepherd; doomed to spend all that portion of life, in which preparation for usefulness is commonly made, in the most laborious and menial services of that occupation; with only an 'Eaton Grammar, and a few torn Latin books,' for his library; frowned upon by his friends for the little attention which his leisure hours permitted him to give to these; and driven from them to "the low lived riots" of "low and abandoned associates" for relief to his burdened mind! In this manner was passed the life of Scott from his sixteenth to his twenty-sixth year. Nor were these the most unpromising circumstances of those years. Trained with better hopes till the ardent period of fifteen, and about that time sent home from school for gross misconduct, and sentenced without the prospect of remission to a life of obscurity and toil, his firm and aspiring mind impatiently submitted to his condition. The discontent which corroded his mind during several of those years, he remarks, surpasses description. It soured his disposition beyond its natural severity; wrought up his spirit under reproach and even under reproof, to the highest degree of irascibility; and rendered him a great temptation as well as grief to all around him. His conscience was not indeed, all this time quiet. His convictions of sin; his sense of the uncertainty of life; his apprehensions of eternal misery; and his ineffectual resolutions of amendment, frequently made him most miserable. But at length this last hope concerning him fled. Meeting with a Socinian comment on the Scriptures, he greedily drank the poison, and slept securely in his sins: and in this state, applied for, and obtained admission to holy orders. Of this period, no reader can fail to be instructed and affected by the following description:—

> The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to

appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being. At the same time the mysteries of the Gospel being explained away, or brought down to the level of man's comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. Thus I generally soothed my conscience: and if at any time I was uneasy at the apprehension that I did not thoroughly deserve eternal happiness, and was not entirely fit for heaven; the same book afforded me a soft pillow on which to lull myself to sleep. It argued, and I then thought proved, that there were no *eternal* torments; and it insinuated, that there were *no* torments, except for notorious sinners; and that such as should just fall short of heaven, would sink into their original nothing. With this welcome scheme I silenced all my fears, and I told my accusing conscience, that, if I fell short of heaven, I should be annihilated, and never be sensible of my loss. . . .

In this awful state of mind I attempted to obtain admission into holy orders! . . . As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. . . . . While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else, than an attention to those studies, which were more immediately requisite for reputably passing through the previous examination.

Thus with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins: without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's Supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost,—on September the 20th, 1772, I was ordained a deacon.

Forever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer; such an irreverent trifler with his majesty; and such a presumptuous intruder into his sacred ministry! I never think of this daring wickedness, without being filled with amazement that I am out of hell: without adoring that gracious God, who permitted such an atrocious sinner to live, yea, to serve him, and with acceptance I trust, to call him Father, and as his minister to speak in his name.—pp. 38, 39.

That Dr. Scott had a native energy of mind possessed by few, the single fact of his having risen from such a condition as we have sketched, to a degree of usefulness scarcely equalled in his day, sufficiently shows; and the proof of it is forcibly exhibited at every step of his course. Nothing but this could have determined him when a mere shepherd, unknown beyond the little circle of an obscure neighborhood, to offer himself as a candidate for holy orders. With the same spirit, in the form of an indignant, proud self-revenge, we are amazed to find him, on his return home in disappointment, amidst the rebukes of friends and the sneers of companions and after walking twenty miles in the forenoon 'putting off his clerical habit, resuming his shepherd's dress, and shearing eleven large sheep in the afternoon.' Still undaunted, he seizes the first favorable circumstance which opens; renews his application; within five months after his first rejection, is ordained, and settled curate of Stoke and Weston; and then, taking his course, like a giant among children, advances into the literary field, with a rapidity which in a few months, brings him to an honorable place, among those who had toiled in the race for as many years. After his conversion, the same strength and heroism of mind gave their complexion to his religious character. That pride of intellect and lofty confidence in his own powers, which had governed

him, were now indeed, softened and regulated by as remarkable a degree of humility and submission: still, whatever else we discover, we find him determined. What he perceives to be revealed, he not only believes, but he avows, and acts upon his belief of it, with a fearlessness of purpose, which no reproaches or difficulties can shake.

The history of his conversion, as published by himself, is familiar to our readers, and so generally we presume have they anticipated us in their perusal of the work which forms the subject of this article, that we had designed to confine ourselves to a few general remarks. But in some of the letters which he wrote about the time of his first submission to the Gospel, there is a force of conception, and a loftiness of religious feeling and purpose, which entitle them to a frequent perusal, and force continually deeper upon the mind that dwells upon them, the admonition, 'Go thou, and do likewise.' The circumstance which gave the first decisive impulse to his spirit of enquiry, it will be recollected, was his adverting, while he was yet entrenched in the sophistries of pride, and when he viewed himself on the threshhold of preferment, to the Article of the Church, which asserts the authority and warrant of the Athanasian creed. To that article he could not with sincerity declare his assent: and after a violent conflict between his master passion, and a forbidding conscience, he made known his scruples to his patron, and avowed his determination not to subscribe. At the crisis of this conflict, the letters from which we give the following extracts were written.

Both from information of what passes around me and my own experience, I am convinced that this is a fluctuating scene of restless agitation; and that the only way to enjoy any tolerable degree of comfort, is by a constant endeavor to keep *a conscience void of offence*, and to attain to something of an indifference in regard to this world, fully trusting in God, that he will make all things to work together for good to them that fear him, and endeavor before all things to obey him.—p. 67.

I have had too ambitious and interested views, and have placed my expectations and desires too much on the emoluments of the ministry, and too little on the labors. In my studies and schemes I have more anxiously consulted by what means I might advance myself, than how I might make myself useful as a minister of the gospel. But it has pleased providence, that, by means of those very studies on which I founded my hopes of advancement, but which have been carried on in a direction much different than I intended, I have arrived at a disposition of heart, and a train of thinking, which are totally incompatible with all my hopes of preferment.—p. 68.

If by subscription be meant an avowed assent to the truth of every proposition contained in what we subscribe, I can never subscribe these Articles, without telling a most audacious lie in the face of God, in a solemn and important matter of religion, for the sake of sordid lucre. Such a lie would wound my conscience, and forfeit His favor, *in whose favour is life*: and riches would make me but poor amends. On the other hand, if I resolve not to subscribe, I must at present renounce all my aspiring hopes, and be content to be a poor, and perhaps despised, curate, and censured into the bargain. But yet this is the far better side of the question; for God has promised, and I dare believe, that he that *seeketh the kingdom of God and his righteousness*, shall be supplied with what He sees that he wants: that he, who leaves any worldly treasure *for his sake and the gospel's*, shall be amply rewarded, even in this life: and that him, who is *not ashamed of Christ, and of his words*, he will not be ashamed to own; and the contrary. I have therefore chosen this side of the question, and hope by God's assistance to persevere therein.—p. p. 68 69.

All manner of accusations were heaped upon me: vanity, hypocrisy, obstinacy. I was tempted on the one hand with hopes, and alarmed on the other with fears. Even starving was mentioned. These censures added to the trial of relinquishing all my fond hopes, and renouncing my worldly interests, and aggravated by all the terrors, by which, in the day of trial, every thing is magnified, was well nigh more than I could bear. But by God Almighty's assistance, to whom I applied for direction and support, in a manner that, I hope, was acceptable through his mercy, I soon composed my agitated mind, and reduced it into a state of resigned acquiescence to his will, and trust in his promises.... In adherence to the cause which I think good, I am ready to resign all my

worldly expectations, and to sell all that I have, take up my cross, and follow my Lord and Master. To this state of calm composure I arrived chiefly by reading the Gospels, and supposing the promises therein contained addressed to me by divine veracity: and I have by that means, joined with prayer to God for direction and assistance, arrived at that state of mind, as to be ready to give up all my aspiring thoughts, and to content myself to serve God in the humble condition of a curate, if such be his will: though I cannot, nor can all the world, exclude me so effectually from preferment, but that God can give it me, if he sees good. This advantage I most certainly reaped from it, that it has caused me more carefully to examine the holy scriptures, and to turn my thoughts more to these subjects, and to the consideration of that important trust, which is committed to me, and how I may discharge it, so as, while I preach to others, I may not be *myself a cast-away*. This has been a valuable acquisition, as I was before too apt to judge by comparison, and to think I did enough if I did rather more than others: but now I find that, as I have been solemnly dedicated to the service of God and religion, I can never do enough, so long as I leave any thing undone, which it was in my power to do, towards the growth of religious knowledge, and virtuous practice. I have found that those, who enter the ministry for the sake of the riches, and honors, and indulgencies thereby to be obtained, are guilty of a most aggravated crime: and that a zeal for the propagation of the Gospel and the salvation of souls; a willingness to undertake *any* labors, and an alacrity in undergoing them, a ready submission to inconvenience, and a constancy amidst difficulties; being capable even of bearing contempt and censure, or poverty, when laid in the way of our duty; a warm benevolence; and that kind of humility, which can condescend to the meanest offices for the sake of doing good; are the indispensable dispositions for a faithful minister of the gospel. We are to *live at the altar:* but a *living*, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgencies, should content us. We are required to set an example of moderation, and trust in God and his promises; of heavenly mindedness; laying up our treasures in heaven; setting our affections on things above; having food and raiment being therewith content; in order that with the greater advantage, we may, as we are in duty bound, inculcate these things on our flocks.—p. p. 71 72.

You seem afraid I should lose all this world's goods. Remember our Saviour's words, *Whosoever he be that forsaketh not all that he hath he cannot be my disciple:* that is, if he be not *ready* to forsake all that he hath, when his duty requires it. Not that I have any reason to apprehend I am likely to be put to that severe trial. But even were I to be put to the trial of losing all my worldly goods, let me ask you, would you have me follow the example of the young man in the Gospel, who sorrowing, left Christ, rather than part with his large possessions? What think you of what our Lord says, *But seek ye* FIRST *the kingdom of God and his righteousness*, and all other things *shall be added unto you?* Dare you believe this promise or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them: and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall.—p. p. 72 73.

These sentiments present the great lineaments of Dr. Scott's subsequent character in vivid colors; and to us they give a satisfactory explanation of an opinion expressed in the 'Force of Truth" with which we have been not a little perplexed—that there were seasons even at this period, in which, though he neither knew the Mediator through whom, nor the Spirit by whom prayers are acceptably offered to the Father, he was yet enabled to offer petitions so far spiritual as to be accepted and answered. Can the truth of this opinion be now doubted? Would to God that all who understand, and even all who preach the system of apostolical doctrine in its purity, had the same faith in what they understand, and the same obedience to the truth which they know; would that they had the same exalted views of the service which Christ requires of them, and with the same constancy and composure would commit themselves in the discharge of that service, to his providence and grace, as we see exemplified in this great man, even while enveloped in the mists of Socinian and Pelagian delusion. 'But let it be observed,' as the biographer well remarks, 'that he was at this time no stationary and self-satisfied Socinian. He was a sincere and earnest enquirer after

truth. By intense prayer and devoted study of the Scriptures, he sought to *know*, in order that he might *do* the will of God: and as the sure result, he came to the knowledge and belief of one christian doctrine after another, in direct opposition to all his pre-conceived notions, until to his utter astonishment, he was brought to a clear perception of the truth, consistency and holy tendency of that whole scheme of faith, which, during forty-five years he continued so powerfully to inculcate, and in the spirit of which he so happily and usefully lived and died.

This wonderful change was matured in the year 1777, about four years after his admission to holy orders, and while he lived at Ravenstone. 'At this place,' he says, 'I resided about two years, and it proved, as it were, a *Bethel* to me. Here I read the Scriptures and prayed. Here I sought, and, I trust, found, in a considerable measure, the knowledge of *the truth as it is in Jesus.* I was not indeed brought to say with unwavering voice, as Thomas did of old, *My Lord and my God*, but I learned to *count all but loss for the excellency of the knowledge of Christ.* Here first I was made the instrument of bringing several persons earnestly to ask the all-important question *What must I do to be saved*? and here I learned, in some degree, to give the scriptural answer 'Believe in the Lord Jesus Christ, and thou shalt be saved.' From this time to that of his removal to the vicarage of Aston in 1803 his life was an unbroken succession of most discouraging embarrassments. At Olney, the curacy of which he received in 1781, the antinomian principles and feelings which prevailed there, drew off the body of the inhabitants from his powerfully searching ministrations, and presented such obstacles to his success among those who remained as would have broken down a mind of common texture and ordinary faith. At the Lock Hospital to which he was removed four years afterwards, the same spirit appeared under his practical doctrines and appeals, in still more violent forms—while at the same time the party feelings and divided counsels of the Governors of that institution involved him in embarrassments, from which his own mind, could he have anticipated it, would have shrunk in dismay. And during the first fourteen years of his labors on his Commentary, the perplexities and disappointments which attended the publication of it, appalling as they seem at the recital, were such, he remarks, as can never be fully known. But all these trials added to those of personal infirmity, afflicting bereavements, and scanty pecuniary supplies, were only the occasion of displaying in more striking forms, his wonderful energy of mind, his unwearied constancy in well-doing, and his peaceful recumbency on God.

Mr. Wilberforce who was personally intimate with Dr. Scott during his residence at the Hospital, said of him "Never did I know any one in whom the governing principles of a true Christian appeared to rule more powerfully and habitually." No reader of these memoirs can doubt the sincerity of this declaration: and though it is impossible that any references to particular incidents, which our limits will afford, can give a due impression of it, there are a few exemplifications which we cannot withhold. What were his views of the nature and duties of the sacred office, we have seen. They are those which every pious minister must approve: but can every pious minister, looking back upon his course, fix upon the period, of which he can say, with Dr. Scott: "About this time, after many delays, I complied with the admonitions of my conscience, and disengaged myself from all other employments, with a solemn resolution to leave all my temporal concerns in the hands of the Lord, and entirely to devote myself to the work of the ministry." This resolution was formed, and it should be observed, before his ultimate views of

Christian doctrine were settled, and was sacredly adhered to till the close of life, though for a succession of years, his whole annual stipend did not exceed eighty pounds. How scanty were his resources, may be inferred from this fact among many, that "he wrote and prepared for the press, his Discourse on Repentance, with a child on his knee, or rocking the cradle, and his wife working by him: a study and a separate fire being more than his purse would allow." Other good men too have acknowledged, and other faithful ministers have descanted upon the danger of riches; but how few appear to have that unfeigned and practical belief in the numerous warnings of scripture on this subject, which leads them to look upon great possessions, for themselves, and their families with a jealous eye! But such was his belief in those warnings that "when one of his sons was married to a person of small fortune, he confidently expressed his satisfaction with that circumstance"—"a rich marriage was what none of his sons would have ventured to propose to him;" "few things would have alarmed him more for their safety, or more grieved him as a dereliction of the principles with which he had laboured to inspire them;" and his whole life was an exemplification of counsels from his pen like the following:

> I cannot but conclude from the scriptures, that the Lord will provide for us and ours what is needful for them, at present and in future; and that our concern is, to do our duty, and leave the rest to him, living and dying. This, I think, is especially the privilege of the *disinterested* and *laborious* minister; but I am sorry to say, that worldly prudence, and the desire of making provision for families, not only for necessary things, but for gentility and affluence, is, in my opinion, eating out the life of spirituality and simple trust in the Lord, even among those who preach scriptural doctrine. The spirit of the commercial world, having long corroded the professors of the gospel, is now making havoc among ministers. The plan of marrying rich wives, or presiding over very lucrative academies, would have made St. Paul dolefully cry out, *All seek their own, not the things of Jesus Christ.* I believe those who thus seem to insure a provision for their families, or security against the effects which marriage may entail on a man of narrow income, are clogged in their ministry, nay sink in general estimation, and are excluded from usefulness, more than they are aware of. Indeed it is to me one of the most discouraging symptoms of the religious state of our land.—p. 269.
>
> It is not necessary in order to the comfort or respectability of a clergyman, to raise his income to the level of a large expenditure; but it is necessary to his comfort, his independence, and his usefulness, to keep down his expenses within the limits of his resources.
>
> Next to the great concerns of religion, nothing can be more important than frugality, in your present situation and prospects, both to your comfort, respectability and usefulness. If your *launch* be too splendid, you will be expected to keep it up; but a modest frugal appearance will damp such expectations, and make your future progress more easy and unobstructed: and you must not think that *mean*, which is your duty, and as much as you can well afford.—p. 271.

Nor was the love of money the only form under which a worldly spirit was resisted by this great man. Under every other form it was the object of his habitual jealousy, so that even the reputation which one of his sons obtained at the university, than which nothing perhaps could be better suited to gladden a father's heart, was regarded by him with trembling rather than joy; and a leading object in selecting for that son the college to which he was sent was to remove him as far as possible from the seductive influence of literary preferment. "He had himself felt"—"he still felt after all his mortifications," he touchingly remarks, "the bewitching influence of worldly distinction and applause," but if the testimony of others is to be received, few men have lived more for utility and less for applause than he lived. Not only his writings, but his daily habits proved the triumphs of his principles, in consecrating his powers, after the example of the Saviour whom he adored, to the object of glorifying God, by doing good. When he was a poor curate at Ravenstone, amidst a raging epidemic, he devoted to the sick, not only his

time, but such portions of his scanty income, that the general clamor was, that his family would be ruined. When at the hospital, not satisfied with delivering the public lectures which constituted, the appropriate duties of his office, and for which alone he was remunerated, he visited the cells of the miserable victims of profligacy there, that he might dispense to them the words of eternal life; nor could his benevolence be satisfied without providing an asylum for them on their dismission from the hospital, to preserve them from the alternative of starvation or pollution. "Into whatever company he was introduced, and whatever subject was started, he naturally, and easily made it subservient to the end, the great religious design for which he lived." Even the motley group on board the packets in which he made frequent voyages, he converted into a scene of usefulness; inquiring into all that passed, that he might gain attention, and find openings for the instruction he designed to convey—and in general with the happiest effect. With the same active benevolence, he sought out, in the depositories of London, several hundreds of Welch bibles, to meet the application of a minister in Wales, on behalf of the destitute families of his charge, and maintained with him a correspondence which gave birth to that wonder of the age, the British and Foreign Bible Society. Nor while prosecuting his great labours of love, did the case of a pious female servant, reduced by disease to the necessity of being removed to a London workhouse, escape his attention; but having procured for her a charitable foundation, received her into his family where she was supported till her death; and "one of his last efforts on his death-bed, was to give his hand with a tenderness of feeling which marked his whole illness, to a weeping servant at his side."

In the course of these remarks we have occasionally referred to the domestic character and habits of Dr. Scott. In no single particular has his life appeared to us more interesting than in this one, concerning which we give our readers the following passage in the language of the Author:—

My dear father having here dwelt at some length on one of the most remarkable features of his domestic economy, it may be advisable to despatch the subject, in what would otherwise have been a premature place for its introduction. I apprehend no reflecting person can have enjoyed the advantage of being repeatedly present at his morning family worship, without being forcibly struck with it. His expositions on these occasions frequently rose above what any written comment can be expected to reach, in copiousness, minute application, spirit, and often elevation of thought. Many times I have wished that his picture could have been taken while he was expounding to his family. I have never seen his soul more thrown into his countenance than on these occasions. Every topic, almost, of doctrine or duty here came successively under review, as he passed through the scriptures, particularly the New Testament, in order, and the very familiarity with which they were illustrated, and brought down to all the occurrences of life, made the exposition doubly interesting and useful. To what passed here, I am disposed especially to attribute it, that not a servant could spend any time in his family, and attend to what was delivered, without becoming better informed in christian doctrine, and better instructed in the detail of the duties and proprieties of life, than religious persons in a much superior station are usually found to be. And then the prayer, which followed, was certainly one of the finest specimens of "supplication, intercession, thanksgiving" for those present and for "all men," that can be conceived. Such enlargements, both as to the subjects and the matter of the petition, I have not elsewhere heard. The scripture, which had been read and commented upon, usually gave the direction to the former part of this act of devotion; and here he had by habit and meditation, and by entering at the time, into the spirit of the passage, acquired a readiness in seizing every part of it in all its bearings, and turning it into matter of supplication, which brought it again under review in the most edifying manner. Whatever was peculiar in the circumstances of any persons present, was then brought before "the throne of the heavenly grace," in a manner which shewed at once the piety, the wisdom and the benevolence of him who led the service, and often proved affecting, never, I think, painful to the parties concerned. From those present, and all the branches of the family, with their immediate connexions and friends, he launch-

ed forth to his parishioners and people: to the various congregations and divisions of "Christ's holy catholic church; to all the "ministers of God's holy word and sacraments," and all "seminaries of learning and religious education;" to his country and all orders of men in church and state,—especially all those "who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity;" to the surrounding nations, with a particular reference to passing events; to the extension of Christ's kingdom in the world; to the state of the Jews, heathens, and Mohammedans; to all the various exertions now making to instruct the ignorant, to reclaim the vicious, to relieve the oppressed, and to bring on those happy days, when "the knowledge of the Lord shall fill the earth as the waters cover the seas;" and so for the "whole world of mankind." His petitions relative to these, and almost every other topic that could be named, were often most appropriate and striking,—while he implored and pleaded for the raising up in all nations of "kings that should resemble David, and Hezekiah, and Josiah, and prove reformers of their people, as well as *nursing fathers of the church*; for governors, in all the distant provinces of our own and other empires, disinterested, zealous and unimpeachable, like Daniel and Nehemiah; for bishops, throughout the church, like Timothy and Titus." Indeed the subject of his remarkable spirit of intercessory prayer must hereafter be again adverted to. Here, therefore, I would conclude with remarking upon the whole, that to his constant and edifying observance of family worship, in connexion with the steady, consistent spirit and conduct, which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is, I am persuaded, very much to be traced, not only the blessing of God which, I trust, has descended on his own family, but the further striking and important fact,—that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle. I consider him as having been singularly blessed in this respect. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations.—pp. 60—62.

To this interesting description we subjoin a few sentences from the letter addressed to the author, unsolicited by Mr. Wilberforce.

Through the medium of a friend who resided some time under his roof, I had an opportunity of becoming acquainted with his conduct, temper, and manners, in family life. These I can truly declare were such as to indicate his constant reference both in his conduct and temper, to the very highest moral standard, and a mind singularly watchful against what he conceived to be his own besetting infirmities. In particular I well remember it was stated to me, that, if in the course of the day he had been betrayed into what he deemed an improper degree of warmth, with a measure of humility rarely to be found in any man, much less in one who could not but be conscious of his own superior powers, he would mention the circumstance, and implore forgiveness of his infirmity in the evening devotion of the family.—p. 410.

With this subject, Dr. Scott concludes his narrative, in the following humble and significant terms:

I might add many things concerning my family,—in respect of which God has specially favored me; so that many have wished me to say, what methods I took, which were crowned with such success. To this I must answer, that few things are looked back on by me with less satisfaction, than *my own conduct* in respect to my children, except in one particular, which appears to have been the grand secret,—namely, that I have always sought for them, as well as for myself, IN THE FIRST PLACE, *the kingdom of God and his righteousness*.—p. 251.

At a family meeting not long before his death, at which his children requested him to give them such hints as might occur to him for their direction in the management of their families, he adverted among other invaluable sentiments which we are obliged to omit, to the 'grand secret' mentioned above; and with explanations which show that he would extend it not only to the instructions directly given, and the prayers offered for children, but 'to the spirit and behavior exhibited before them; to the value practically and evidently set upon eternal, in preference to temporal things; and very particu-

larly to the disposal of them for life —the places of instruction to which they should be sent, the families which they should visit, the connexions which they should form, and the openings which should be embraced or rejected for them.'

The closing years of Dr. S. were serene. The end of divine wisdom in the trials of his former life, was attained, and in a crisis most of all distressing, they were remarkably terminated. Several affecting instances of providential relief at other periods, might be mentioned; but we pass them over with the general notice from his own pen, when he had been nearly thirty-five years in orders, that 'except during two years that he continued single, his regular income as a minister would never defray more than half his expenditure; yet though often tried, he had endeavored to trust the Lord, and had been provided for.' When he made his last contract for his Commentary, it was, with the full expectation that he should be enabled to pay off the debts, and disencumber himself from the embarrassments, under which he had so long labored. But on winding up his accounts, in the year 1813, 'he found to his utter astonishment that he was still deficient more than £1200 which he had little else to defray, than printed paper, which appeared almost unsaleable.' In this emergency, he wrote to a few friends stating his embarrassment, and requesting them to find purchasers for his Theological Works: and as a remarkable testimony of public esteem, as well as memorable dispensation of Providence, in little more than two months, he received in all from different quarters, and as mere gratuity, at least £2000. But it was not chiefly in respect to his outward circumstances, that he said on a review of his life, 'I cannot but feel and consider myself a man that has been peculiarly prospered of God.' Usefulness alone could satisfy him—and often has he been heard to say, that the clause in the first Psalm, *whatsoever he doth shall prosper*, had given him pain, when he compared with it, the failure and disappointment of so many of his attempts to do good. But the event has taught us to remember the inspired admonition, 'Surely there is an end, and thine expectation shall not be cut off.' His success in forming the characters of his family, we have noticed. His ministry, even in fields the most unpromising, and amidst difficulties the most discouraging, proved in the event, productive of eminent and lasting good. He was among the favored few, whose philanthropy gave birth to two of the most important benevolent societies of the age. In the service of one of these societies he became at an advanced period of life, and with all his accustomed energy, a laborious and venerated Teacher of a Missionary School. His various Theological Works have contributed their full share, among other similar productions of the day, to that revival of evangelical sentiment and feeling, which gladdened the evening of his life. And in regard to his Commentary, those who know its worth, will best conceive of its usefulness, when they are informed that not less than 35,000 copies, exclusive of the late Stereotype edition, have been printed, and are read in almost an equal number of families, and in all quarters of the world. The sentence then, which, in a familiar conversation with his children, fell from his lips, was not a vain boast, 'that, on the whole, there were few of his contemporaries, whose usefulness he could consent to exchange for that with which it had pleased God to favor him.' And in regard to his progress in personal holiness, which to himself must have been more important than all other successes, if we may receive the testimony of Mr. Wilson, who after an intimacy with him of twenty-five years, preached the discourse at his funeral, "by a successful struggle against his constitutional failings, he gradually so

increased in habitual mildness, humility and tenderness for others, as to become no less exemplary for these virtues, than he had long been for the opposite qualities of religious courage, firmness, and determination. In the concluding years of his life he was obviously ripening for heaven. He had 'fought a good fight, he had finished his course, he had kept the faith;' so that at last his humility before God, his joy in Christ Jesus, his holy zeal for the diffusion of the Gospel, his tender affection to his family and all around him, his resignation to the will of his heavenly Father, and his exclusive trust in the merits and grace of his Saviour, seemed to leave little more to be done, but for the stroke of death to bring him *to his grave in a full age, like as a shock of corn cometh in its season!*"

His letters which are scattered through the volume, are a treasure. While they illustrate the parts of his life, and develope the principles of his character, to which they successively refer, they reflect light upon several subjects of which they incidentally treat, and in their spirit and manner, are a fine specimen of epistolary correspondence. The volume as a whole, needs not our praise. The encouragement which it affords to a prayerful study of the Scriptures—to patient reliance on God and devoted zeal in doing good; and the example which it presents of a determined mind rising from deep obscurity to high distinction—of humble piety struggling against strong propensities to evil—of parental wisdom in circumstances of domestic embarrassment—of pastoral fidelity amidst apparent ill success, and of unquenchable ardor to do good, breaking its way through all difficulties to the summit of usefulness,—give it claims to attention which no intelligent and pious reader will dispute.

The injustice and impolicy of the Slave Trade; and of the Slavery of the Africans: illustrated in a sermon preached before the Connecticut Society for the promotion of freedom and for the relief of persons unlawfully holden in bondage, at their annual meeting in New-Haven, Sept. 15, 1791. By Jonathan Edwards, D. D. Pastor of a church in New-Haven. Second edition. Boston. Wells & Lilly. 1822.

If in making out a catalogue of the most distinguished American Divines, we were required to arrange them according to our best judgment, we should certainly assign the first and highest place to Jonathan Edwards the elder: and then, leaving a blank space, as is sometimes done in the English Universities, to indicate the comparative standing of candidates for academical honours, we should not know what name to insert next, in preference to that of *Jonathan Edwards* the younger. 'Few and far between,' in any part of the world, have such centinels appeared upon Zion's watch towers. Rarely, indeed, has the church been blessed with champions, so highly gifted by nature, so well furnished with the 'whole armour of God,' so skilful in wielding the 'sword of the Spirit,' and so triumphant in every quarter. It is but seldom that a son has such a father; and it is still more rare, that such a father leaves behind him a son so worthy of his lineage.

A parallel drawn by the hand of a master, between these two great men, would not fail of being highly interesting and instructive. For such a parallel as might be furnished, from the ample materials which they have left behind them, we have not room in the present article, even if we possessed the ability of doing full justice to the subject. But we cannot let the opportunity pass, without inviting the attention of our readers to the following brief and imperfect sketch. Of the father, we had occasion to speak at considerable length, in our

review of his theological works.* We shall therefore say less of him here, than might otherwise have been reasonably expected, in a comparison between him and the author of the present discourse.

In the leading and governing incidents of their lives, the parallel is very close and remarkable. They both graduated early—the father at seventeen and the son at twenty. Both of them spent two years as Tutors in their respective colleges. Both were early and very eligibly settled in the ministry—the father at Northampton, Mass. and the son at New-Haven, Ct. Both were dismissed on account of their religious opinions:—the former in the twenty-fourth, and the latter in the twenty-seventh year of his ministry. Both were afterwards re-settled in retired situations, where they had leisure to pursue their favourite theological studies; and to give the finishing touch to their most valuable treatises, on various important and contrpverted subjects. At the end of six years, the father was called from his retirement, to preside over the college at Princeton, N. J. and the son, in less than four years from his re-settlement in Colebrook, Ct. was invited to the presidency of Union College, N. Y. The former died a few months after his removal to Princeton, in the *fifty-fifth* year of his age: and the latter, in about two years from the time of his inauguration at Union, aged *fifty-seven*. So many and such striking coincidences in the lives of two great and good men, are rarely to be met with.

But the parallel, though not perhaps quite so remarkable, is far more deeply interesting in other particulars. The talent of the first President Edwards, for philosophical and metaphysical disquisition, was of the very highest order. There was no subject within the legitimate range of human investigation, which was too high or too deep for his powers. He saw those relations of things, that lie far beyond the ken of ordinary minds, with a clearness which has excited the admiration of the most distinguished metaphysicians of a later age: and in tracing out remote analogies; in straightening and shedding light upon dark and intricate paths; in putting his finger at once upon the sophistry of an argument, and foiling his opponents with their own weapons; in striking out new trains of thought and following them up to the point of complete moral demonstration; in anticipating, inventing and answering objections; and in all that pertains to what we shall venture to call the pure *algebra* of mental philosophy, and metaphysical science,—few men have ever equalled, and perhaps, all things considered, none have gone before him.

Others have been greatly his superiors both in learning and eloquence—have had much more of what is loosely styled 'genius'—have lived much longer, and moved in far higher spheres. For a century to come, Locke and Reid, Stewart and Brown, may possibly be more extensively known and admired than Edwards. But to say nothing here of his heavenly crown, he has taken his place permanently in the very first rank of intellectual greatness. It can hardly be necessary to add, that among the righteous he will be 'held in everlasting remembrance.' In the unclouded brightness of that sun, which will not go down for a thousand years, his name will shine with new and increasing lustre.

If Dr. Edwards was not in all respects equal to his honored father, there was, nevertheless, a striking similarity in the structure of their minds—a strong intellectual resemblance, which is very observable in all their writings. Thoughts and not words, arguments and not ornament, were the things which engaged their most earnest attention. Neither of them borrowed his pen from the wing of the eagle: nor did father or son, so far as we know, ever spend an hour in wishful gazing at the heights of Parnassus. It was the 'hill of Zion'

* Christian Spectator for 1821

which they loved—it was the holy 'mount of God' towards which their kindling eyes were oft directed; and it was to sit down there and shout redeeming love, that they ardently aspired. It was not to make a vain parade of their prowess that they engaged in controversy; but to defend what they believed to be important truth; and they never entered the field, till they had carefully reconnoitered every position, and thoroughly proved their own armor. The first advances of both were slow, but direct and sure. Neither of them ever attempted to frighten or trample down his antagonist by a furious onset—nor to carry a strong place by assault. Every thing of this kind was entirely foreign from the temperament of these two distinguished champions of the truth. But when they had once buckled on their armor, neither of them ever thought of putting it off, till the enemy should be effectually discomfited.

In managing a controversy, the method of both, was nearly the same. The point in dispute was first clearly stated, the thing to be proved or disproved, was placed by itself in a strong light, and then the principal terms to be used were carefully defined. After that, the opponent was generally met upon his own ground. His statements and arguments were compared and analyzed. He was often proved to be unacquainted with his subject—inconclusive and even absurd in his reasoning; and palpably inconsistent with himself. This being done, the next step with the Edwardses was, to bring out their own strength, and to show by many separate and almost independent trains of argument, that the scheme which they were opposing, was contrary to reason, at war with common sense, and above all, contradictory to the plainest declarations of scripture. For the correctness of this statement, we need only refer our readers to the treatises of President Edwards on the Will and Original Sin; to that of Dr. Edwards on Liberty and Necessity, and to his answer to Dr. Chauncey's book on Universal Salvation.

Moreover, neither father nor son, was scarcely ever satisfied with merely proving his point; so that often when it would seem as if every one must be already convinced, we find from five to fifteen strong reasons still to be adduced, beside hints at many others, which might be brought forward in case of need. And what must have been extremely mortifying, not to say *provoking* to an opponent, in the writings of the Edwardses, is, that they would anticipate more objections, than he ever dreamed of himself, and then answer them in such a way, as to discourage every attempt at reply. We have often, from our very hearts pitied the prostrate theologian; and have been ready to sue for quarters in his behalf, when we found that he was too far gone to speak for himself.

Neither of the Edwardses appears to have relied at all upon his genius; but they were both indefatigable in their studies. In these too, and in their exercise and rest, they were as *systematic* as possible. They rose early, and lived by rule, as every man must, who would enjoy a clear mind, and accomplish much in a little time. They were not afraid to let it be known that they had their hours, sacred to study, and meditation. In this way they avoided needless interruptions, as most other men in the sacred office might do, and thus bring much more to pass than is generally accomplished. In looking over the controversial writings of the times in which they lived, and thence passing down to the present hour, it is curious to observe how few attempts have been made formally to answer any of those larger works in which they put forth their strength. Nibbling enough about the points of their arguments there certainly has been—but for the most part it has been extremely chary: and we suspect that the few who have taken hold in earnest, have in

the end, found pretty good reason to repent of their temerity. Or to change the figure, it is quite amusing, when some slight impression is made upon an Edwardean outpost, to hear the shouts of victory, as if the citadel itself had been carried by storm. To forget, has been found vastly easier than to answer; and of this convenient forgetfulness, particularly on the subject of innate depravity, the religious public will recollect one recent and memorable example in the occupant of the Theological chair in a distinguished literary institution.*

We have said, that in our opinion, the first President Edwards was a greater man than the second; but if the father had higher powers of invention, the son was perhaps most acute and dexterous as a logician. If the former could dive deeper and bring up more pearls from the bottom, he could not arrange them when procured, with greater skill, and advantage. If his eye was more excursive, it was not keener. If he could lift the telescope easier, we doubt whether he could manage the microscope quite so well. But we have already pursued the parallel further than we had intended when we began this article, although it is a theme which exceedingly interests our own minds, and which is far from being exhausted.

We hasten to give our readers a short abstract of the Sermon of Dr. Edwards now before us, interspersed with such quotations and remarks, as our limits will allow. Our readers will remember, that some two or three months since, a society, auxiliary to the American Colonization Society was formed in Boston; and the republication of the present discourse, is among the incipient measures of the enlightened and benevolent of that city, to aid their brethren of the South, who had taken the lead in the very important enterprise of colonizing free people of color, on the western coast of Africa. The sermon is not just such an one, as with this great and good object in view, Dr. Edwards would have preached thirty years later, that is, at the present time, had he now been living. In 1791, no such project had ever been thought of; but the discourse was peculiarly adapted to the existing state of African servitude in our country, and contains a striking exposure of the horrors of the slave trade as it was then carried on from our own ports. At that time, the slavery of the Africans was defended by many, as a divine right—as fully authorised both by precept and example in the holy Scriptures. On this point a great change has since taken place in public opinion; and particularly among good people who in the southern section of the United States, are still the holders of slaves. Most deeply do many of them deplore this hereditary curse upon the soil of a free and enlightened people. Gladly would they throw it off, if the laws and a regard to their own safety permitted, and if they could see any reasonable prospect of thereby bettering the condition of their slaves.

Some however, still hold to the *divine right;* and we suspect that a very considerable number, secretly flatter themselves, that if the right is in any degree questionable, the authority of scripture stands upon the whole quite in their favour. The grounds of this opinion are thoroughly investigated by Dr. Edwards; and we do think that every candid mind must yield to the force of his reasoning. He has proved beyond all christian debate, that the slavery of the Africans is not authorized, by any of those passages which have been adduced from the Bible in its defence; and that it is as contrary to the genius of the gospel, as it is abhorrent to the eternal principles of justice and humanity.

The text selected by Dr. Edwards as the foundation of his remarks, is our Saviour's golden rule. *Therefore, all things whatsoever you would that men should do to you, do ye even so to them; for this is the law and the prophets.* This rule, the preacher

* See Dr. Ware's answer and rejoinder to the letters of Dr. Woods.

very justly observes, extends to all human intercourse, and is "particularly useful, to direct our conduct towards inferiors and those whom we have in our power." The rule itself he thus explains. "Whatever we are conscious that we should in an exchange of circumstances wish, and are persuaded, that we might reasonably wish, that others would do to us; that we are bound to do to them." Having stated the rule, he proceeds at once to that application of it which the occasion suggested, in the following pointed interrogatories.

> Should we be willing, that the Africans or any other nation should purchase us, our wives and children, transport us into Africa and there sell us into perpetual and absolute slavery? Should we be willing that they by large bribes and offers of a gainful traffic, should entice our neighbours to kidnap and sell us to them, and that they should hold in perpetual and cruel bondage, not only ourselves, but our posterity through all generations? Yet why is it not as right for them to treat us in this manner, as it is for us to treat them in the same manner? Their colour indeed is different from ours. But does this give us the right to enslave them? The nations from Germany to Guinea have complexions of every shade from the fairest white to a jetty black: and if a black complexion subject a nation or an individual to slavery; where shall slavery begin? or where shall it end?—p. 4.

Dr. Edwards next states the plan of his discourse, which is simply to "offer a few reasons against the right of the slave trade, and then to canvass the principal arguments which he had heard urged in its favour."

First, the slave-trade, he maintains is unjust in itself. No man can justly be deprived, either of life or liberty, till he has done something to forfeit it; but the Africans, have as a people, been guilty of no such crime, therefore they cannot justly be enslaved. This is making short work; but it is very sure.

Secondly. Dr. Edwards strongly reprobates the slave-trade on account of the abominable cruelties by which it is carried on. These cruelties are specified and portrayed in glowing colours by the preacher: and yet we are certain, that the half has never been told and never can be. There is an accumulation of horror, attendant upon trading in the blood and souls of men, which beggars all description, and looks with hellish scorn upon the most hideous pictures of imagination itself. Notwithstanding the prohibitory and highly penal laws of Great Britain and the United States —notwithstanding the declarations and promises of other powers by which they have solemnly bound themselves to co-operate in putting an end to this traffic in human flesh, there is the fullest evidence, that it is now carried on with the most horrible activity and success. Hundreds of vessels, the very last season, hovered, like so many winged demons, about the shores of Africa and carried off an incredible multitude of her ill-fated inhabitants. Let the reader here pause for a moment, and think of the cruel wars, which this atrocious traffic is the means of kindling and perpetuating, among the nations of that great and abused continent. Let him think of the midnight ambuscade, of fire and sword, and shrieks of infant helplessness—of flight and pursuit—of wounds and captivity and separation from all that is dear. Let him follow in imagination, a thousand human and manacled droves from the interior, down to the shore, and into those infernal and floating dungeons which are waiting to receive them. Let him think of the stripes and wailings, of the heart-breakings and chains and famine and suffocation and pestilence of the middle passage; of the sea-monster fattening upon murder in its most cruel forms. Let him think of the shambles in the islands to which the survivors are conveyed—of the last agonizing embrace, when husbands and wives and parents and children are separated forever! Then let him follow them to the plantations and think of their heart-sickness; of their excessive toils and scanty subsistence; of the crackings of the scourge; of brutal or rather infernal execrations heaped upon

the despairing sufferers—of blood and anguish, and begging for life—of shooting, and dismembering, and burning alive! Let him, we say, if he can summon resolution enough, cause these scenes to pass in review before him, and then let him know, that he has only glanced at the atrocities of the slave-trade.

The *third* ground taken by Dr. Edwards is, that the "slave trade and slavery are utterly wrong on the ground of their impolicy." *They deprave the morals of the people—are destructive to the lives of seamen—discourage industry—retard that kind of population which is the strength and glory of a nation; and by weakening the state, expose it to become an easy conquest.* Each of these points is ably discussed and fully made out by Dr. Edwards. We have only room for two or three short extracts.

> The incessant and inhuman cruelties practised in the trade and in the subsequent slavery, necessarily tend to harden the human heart against the tender feelings of humanity in the masters of vessels, in the sailors, in the factors, in the proprietors of the slaves, in their children, in the overseers, in the slaves themselves, and in all who habitually see those cruelties. Now the eradication or even the diminution of compassion, tenderness and humanity, is certainly a great depravation of heart, and must be followed with correspondent depravity of manners. And measures which lead to such depravity of heart and manners, cannot but be extremely hurtful to the state, and consequently are extremely impolitic.—p. 11.

> Slavery has a most direct tendency to haughtiness also, a domineering spirit and conduct in the proprietors of the slaves, in their children, and in all who have the control of them. A man who has been bred up in domineering over Negroes, can scarcely avoid contracting such a habit of haughtiness and domination, as will express itself in his general treatment of mankind, whether in his private capacity, or in any office civil or military with which he may be vested. Despotism in economics naturally leads to despotism in politics, and domestic slavery in a free government is a perfect solecism in human affairs.—p. 14.

> The increase of free citizens is an increase of the strength of the state. But not so in regard to the increase of slaves. They not only add nothing to the strength of the state, but actually diminish it in proportion to their number. Every slave is naturally an enemy to the state in which he is holden in slavery, and wants nothing but an opportunity to assist in its overthrow. And an enemy within a state, is much more dangerous than one without it.—pp. 14, 15.

Having thus disposed of the first branch of his subject, Dr. Edwards proceeds to canvass the arguments which had been urged in favor of the slave-trade. As most of these arguments have since been exploded and are not likely ever to be revived again in this country, it seems unnecessary to give them, or the triumphant answer of Dr. Edwards, a place in this article. We ought, however, in justice, to say that in our opinion, these very answers must have contributed materially, as far as they were known, towards that great and happy change in public opinion, which has since taken place.

The defence of slavery, which has been thought by many to rest on a scriptural basis, deserves a more particular consideration; and on this branch of his subject, the author's reasoning is irresistable. We should be glad to enrich our pages with copious extracts from this part of the discourse; but we must refer the reader to the discourse itself, which we can assure him, will more than repay a careful and repeated perusal. Towards the close of it, indeed, Dr. Edwards bears down with a heavy hand upon the holders of slaves, as if it was their immediate duty to emancipate them, without taking into consideration the many difficulties which lie in the way of such a measure. Perhaps these did not all then exist. At present, the laws are such in some of the states, that a master cannot manumit his slaves and let them go at large, without incurring a heavy penalty: and the laws must be obeyed. Moreover, if it were possible to set all the slaves in the United States free in a day or a year, we are very far from thinking that under all circum-

stances, it would be consistent with the highest benevolence. The golden rule does not require it. If we were the slaves and they the masters, we could not reasonably demand an *immediate* and *universal* emancipation. It would be injurious to us, as well as to them. It is a work which requires time. It must be done gradually. But universal emancipation should be the grand and ultimate object. To bring this about, as soon as *possible*, consistently with the safety of the country and the best good of the slaves themselves, every effort should be made. The Lord will not hold them guiltless who are hostile to such measures as tend to this great result. We believe with "PHOCION," to whose benevolent feelings we owe the republication of this invaluable sermon, that "Every master of slaves, enlightened on the subject, who does not act, (as far as the regulations of government will permit, and who does not exert his influence to change the law where it opposes his designs,) with reference to the accomplishment of this end, is regarded by God as an enemy to the human race. We cannot, would not speak with moderation of a principle which would bind down millions of our race to ignorance and the chains of perpetual servitude."*

The sermon is followed by a short appendix, in which Dr. Edwards answers some objections that he had not before particularly considered. From this part of the pamphlet, we offer the following extracts.

The slaves, it is said, are in a better situation than that in which they were in their own country; especially as they have opportunity to know the Christian religion and to secure the saving blessings of it. Therefore it is not an injury, but a benefit to bring them into this country, even though their importation be accompanied and followed with slavery. It is also said, that the situation of many Negroes under their masters is much better than it would be, were they free in this country; that they are much better fed and clothed, and are much more happy; that therefore to hold them in slavery is so far from a crime, that it is a meritorious act.

With regard to these pleas, it is to be observed, that every man hath a right to judge concernig his own happiness, and to choose the means of obtaining or promoting it; and to deprive him of this right is the very injury of which we complain; it is to enslave him. Because we judge, that the Negroes are more happy in this country, in a state of slavery, than in the enjoyment of liberty in Africa, we have no more right to enslave them and bring them into this country, than we have to enslave any of our neighbors, who we judge would be more happy under our control, than they are at present under their own. Let us make the case our own. Should we believe, that we were justly treated, if the Africans should carry us into perpetual slavery in Africa, on the ground that they judged, that we should be more happy in that state, than in our present situation?

As to the opportunity which the Negroes in this country are said to have, to become acquainted with Christianity; this with respect to many is granted: but what follows from it? it would be ridiculous to pretend, that this is the motive on which they act who import them, or they who buy and hold them in slavery. Or if this were the motive, it would not sanctify either the trade or the slavery. We are not at liberty to do evil, that good may come; to commit a crime more aggravated than theft or robbery, that we may make a proselyte to Christianity. Neither our Lord Jesus Christ, nor any one of his apostles, has taught us this mode of propagating the faith.—pp. 36, 37.

If I be ever so willing to manumit my slave, I cannot do it without being holden to maintain him when he shall be sick or shall be old and decrepit. Therefore I have a right to hold him as a slave.—The same argument will prove, that you have a right to enslave your children or your parents: as you are equally holden to maintain them in sickness and in decrepit old age.—The argument implies, that in order to secure the money, which you are afraid the laws of your country will some time or other oblige you to pay; it is right for you to rob a free man of his liberty or be guilty of man-stealing. On the ground of this argument every town or parish obligated by law to maintain its helpless poor, has a right to sell into perpetual slavery all the people who may probably or even possibly occasion a public expense.—p. 37.

We cannot take leave of Dr. Edwards, without once more expressing the high opinion which we have formed of his talents, nor without

*See note to the sermon, p. 39.

offering hearty thanks to God for giving him such powers, and disposing him to consecrate them to the service of Christ, and to the best good of his fellow men, both in the 'life that now is, and in that which is to come.'

While we are on the portentous subject of slavery, we wish to call the attention of our readers to a few additional remarks, which have a more direct bearing upon the present aspects of African servitude in this country; and upon the measures and designs of the American Colonization Society. What benevolent heart is there, that can refrain from mourning over the hapless condition of more than a million of fellow beings, now held in bondage by the freest nation under heaven? Who can look at the vast and rapidly increasing black population, which stretches along our southern border and darkens all the horizon, without the most painful anticipations? With this subject in view, imagination can scarcely stretch her wings towards the future, ere she is chilled with horror and driven back. Things will not always remain as they now are in these United States. Slavery will have an end. Either with our consent or without it, the blacks will one day be free. It is supreme folly, nay more than madness, to shut our eyes to the dangers and woes that are in prospect. Something must be done. Slavery is the mighty millstone around our neck which must be got rid of, or it will sink us in a sea of blood.

But here the great question comes up in all its force, What can be done? This fearful curse is an entail from the early settlers of our country. They brought in the slaves and here they are. They must not be destroyed, nor so cruelly treated, as to shorten their lives and prevent their increase. Carry them all back to Africa, we cannot; and if we could, what would become of them there? The project of colonizing them any where upon this continent seems too visionary to be attempted; and surely neither humanity nor religion will authorize an immediate and general emancipation without better safeguards for ourselves and more ample protection for them, than we can furnish. These are some of the appalling considerations which force themselves upon the mind of the philanthropist, in every view he can take of the subject, and which have led many to sit down in utter despair of a remedy.

Whether any feasible plan could be devised for colonizing the free blacks in any part of America, and thus preparing the way for a gradual emancipation, or what would be the best measures which could be devised, we do not feel competent to decide with any degree of confidence. But we do believe there are remedies somewhere within the reach of the wise and good of our country. We have therefore watched the progress of the American Colonization Society from the beginning, with no ordinary degree of interest; and most happy shall we ever be to lend any influence we may possess, in behalf of such an undertaking. The objects of this association are certainly worthy of the distinguished men who are at the head of the institution; nor do we think they have reason to be disheartened either by the unfavorable prognostics of indolence and avarice and unbelief, or by the partial failure of their first attempts.* Discourage-

* Although the early efforts of the Society were attended with but little success; there seems to be good reason for anticipating decidedly favorable and important results from their present operations. Just before this article was put to the press, intelligence reached this country of the prosperous situation of the Colony at Cape Messurado. The accounts we have seen, we subjoin for the information of such of our readers, as may not have met with them elsewhere.

The Norfolk Herald after announcing the arrival of the United States' armed schr. Shark, says:—'The Shark sailed from Cape Messurado on the 7th October, at which time the American Colonists were in good spirits, and improving in health. During the rainy season they had constructed about thirty houses, and erected some works of defence against the incur-

ments like these are to be expected in every such undertaking; and it is worthy of particular remark, that some of those enterprises which have ultimately been crowned with the richest smiles of heaven, were counted visionary at first; and had to struggle with many adversities. It is a day in which great things are to be attempted and to be expected. It is quite too late to use the words *cannot*, *impossible*, *Utopian*, *visionary*, and the like, with reference to any benevolent and charitable undertaking. God does prosper such undertakings, even beyond the expectations of the most sanguine; and he will prosper them more and more.

The great continent of Africa will be delivered from the cupidity which has so long made it desolate. It will not always be left to struggle, and cry, and bleed under the talons of those harpies which have borne away so many millions from its shores; and which are still darting upon their prey. No: that abused continent will yet be the abode of civilization, of peace, and of 'pure and undefiled religion.' Already has the 'Sun of righteousness' in several places, broke through the dark cloud, which for ages brooded over the dwellings

sions of the native kings, from whom, however, little danger was to be apprehended. The most confident expectations might be entertained that another year would find our emigrants secure and comfortable.'

The following article from the Baltimore American, confirms this statement, while it gives several additional particulars relative to the situation of the Colonists:—

By the return of the brig Strong, Capt. Otis, from the American Colonization Society's New Settlement near Cape Messurado on the South-West Coast of Africa, to which the name of LIBERIA has been given in reference to the object of its establishment, intelligence has been received, which is upon the whole not only favorable, but gratifying.

It will be recollected that the Strong sailed from this port in May last, with colonists and stores for the settlement. She arrived on the 5th of August, after a passage of 81 days, with all on board well and satisfied. Mr. Ashmun went out in her as temporary agent for the colonization society, and was accompanied by his wife, who occupied herself very assiduously and successfully in the superintendence and instruction of the children and female colonists. On their arrival they found the old colonists in good health, and on friendly terms with the natives, but much in want of a chief; Dr. Ayers, the general agent, having been obliged to leave the settlement for some time on a visit to the United States.

This want of an efficient head and director, was felt in various ways. Mr. and Mrs. Ashmun immediately engaged ardently in regulating the affairs of the colony, and in setting an example of industry. Their exertions, which exposed them too much to the climate during the rainy season which soon set in, gave them both the fever. Mrs. Ashmun soon sunk under it, a victim to her own too earnest zeal in the cause, which prevented her from using the proper precautions for the preservation of her health; a mistake which proves fatal to too many of those who engage in such undertakings, and to which Parker and Tuckey both fell a sacrifice. Mr. Ashmun was still sick when the Strong sailed on her homeward voyage. He was however able to write, and seems to have been convalescent; but he was not well enough to return in the Strong.

In one of his letters, written on the 9th of October, the day of her sailing, he says, 'the colony is in a most prosperous situation, but wants a head.'

Of all the colonists both old and new, only two had died, during the late rainy season:—One of these was an old woman, and the other a man who very injudiciously took a medicine used by the natives, which it is believed destroyed him. Most of the others had slight attacks of the fever, but soon recovered. All were in good health when the Strong sailed.

Captain Otis speaks highly of the soil, climate and situation of the settlement, and states that the colonists who went out with him, are much more inclined to be orderly and industrious than their predecessors. His accounts fully confirm the opinion before entertained that the colonists from the country are much preferable to those from cities, and he adds that those from the south do better than their brethren from the north; being more easily satisfied, more tractable, and less averse to labour.

We understand that another vessel is soon to go out, with Dr. Ayres, several colonists, and supplies of different kinds. These colonists, it is believed, are all from the country, and very respectable in their character. From such an accession, and above all, from the energy, prudence and abilities of Dr. Ayres, the most flattering anticipations may be formed.

of Ham, and excluded every ray of light. No longer is Africa an uninterrupted moral waste, over which the eye of christian philanthropy wanders without relief, and almost without hope. Here and there does it now rest with delight, upon a little sunny and verdant spot, lately redeemed from the wilderness, and now vocal with the praises of God. All that 'horror of great darkness,' which still remains, will assuredly be chased away; the wilderness will all be redeemed; and songs of salvation will ascend up from the midst of every tribe and people.

Who can tell how many future millions, descended from those who are now slaves in America, will be the happy recipients of temporal and spiritual blessing on the very soil from which their ancestors were torn away to pine, and toil, and die, under the lash of the task-master? Let the American Colization Society then, reiterate its appeals to the humanity and piety of this great and wealthy community; let Auxiliaries be formed in every State and considerable Town in the Union; let the free people of color be invited and encouraged to emigrate to the land of their fathers; let christian teachers and school-masters be sent out with every considerable reinforcement; let the slaves be emancipated as fast as they can be conveyed to their brethren who have already gone; let the colonists establish a friendly intercourse with the nations in their vicinity; let such as may be qualified, become missionaries to their perishing countrymen; let the Society receive the countenance to which it is entitled from other benevolent institutions, and from our national government; let it be often and fervently remembered by the pious in their approaches to God;—and we doubt not, that great things may be accomplished for Africa, and for America too, by its instrumentality.

Who can tell what judgments may in this way be averted from a guilty nation—how many thousands may yearly flock to join their friends beyond the Atlantic—or how conspicuous a part, those, who from the United States shall be colonized on the coasts of Africa, may ultimately bear in the work of evangelizing that great, but degraded and abused portion of the globe?

Literary and Philosophical Intelligence.

Theological Seminaries.—We are happy to learn that the Theological Seminaries at Andover and Princeton are in a flourishing condition. The whole number of young gentlemen now preparing for the ministry in the latter institution is about eighty; and in the former, one hundred and forty.

It is stated in the Richmond Visitor that Dr. RICE has not accepted his appointment as President of Nassau-Hall. Dr. R. has, we learn, since been elected Professor in the Virginia Theological Seminary, which was established in 1812, and reorganized at the last session of the Presbytery of Hanover.

Henry Whipple, of Salem, Mass. has in the press and will soon publish a volume of Sermons by the late Rev. SAMUEL WORCESTER, D. D.

S. Converse, of this city, having purchased the copy-right of DWIGHT'S THEOLOGY, proposes to publish a stereotype edition of that invaluable work. It will be issued in four volumes, 8vo. and put to subscribers at $10, bound. Mr. C. is already so well known as a publisher, that it is scarcely necessary to add that the work will doubtless be executed with the greatest accuracy and fidelity. As the terms are so reasonable, and as the work is one which will not be thrown into market at a discount, nor sacrificed at auction,—we hope such of our readers, as have not already purchased it, will avail themselves of this

opportunity of procuring it. Six editions have already been issued in Great Britain, (two of them from stereotype plates, and one in quarto,) and we doubt not but a second American edition will meet with a rapid and extensive sale.

Yale College.—It must be gratifying to the friends of this Institution to see her steadily advancing in reputation and increasing in patronage. The number of undergraduates for the last seventeen years is as follows:—

A. D.	No.
1806	204
1807	196
1808	183
1809	228
1810	255
1811	305
1812	313
1813	291
1814	277
1815	271
1816	251
1817	262
1818	265
1819	282
1820	319
1821	325
1822	371

Lawyers.—Mr. Griffith, of Burlington, states that the practising members of the bar in the United States, amount to more than six thousand. He has the names and places of residence of those who were practising in fifteen states in 1821. Maine had then 217, Massachusetts 521, New-Hampshire 204, Vermont 220, Connecticut 273, New-York 1391, New-Jersey 134, Pennsylvania 417, Delaware 32, Maryland 175, Virginia 483, Kentucky 407, Ohio 204, Georgia 157, Louisiana 106. Whole number in these, 4841.

In the other nine states, viz. Rhode-Island, North-Carolina, South-Carolina, Tennessee, Mississippi, Alabama, Indiana, Illinois, Missouri, the number is supposed to be at least 1000.

The judicial officers in the several States and Territories cannot be less than 20,000.—*Phil. Un.*

Longevity.—By a paragraph in a late New-Hampshire Patriot, it appears that no less than *seventy-five* persons have died within that State since 1732, who had attained the remarkable age of 100 years and upwards; of these one reached 110, another 115, and a third 116.

List of New Publications.

RELIGIOUS.

An Address delivered to the Class of Graduates of William's College, at the Commencement, Sept. 4th, 1822. By Edward D. Griffin, D. D. President of the College—Published by request. Pittsfield—P. Allen.

Essays: By Sheldon Clark, of Oxford, Conn. 12mo. pp. 32.

A Sermon ocasioned by the death of Mrs. Carile Mary Whitmore, wife of the Rev. Zolva Whitmore, who died at North-Guilford; preached at East Haddam on the following Lord's day, Sept. 29th, 1822. By Isaac Parsons, jr. Pastor of the First Church of Christ in East-Haddam. Published by request of surviving friends. Middletown, (Conn.) Printed by E. & H. Clark. 1822.

Seventh Report of the Directors of the American Education Society, October 2, 1822. Andover, Flagg & Gould. 1822. pp. 64.

A Sermon, preached at Bennington, Vt. on the Lord's day, Sept. 29, 1822. By Absalom Peters, Pastor of the Congregational Church in that town. Published by request of the Church, Bennington. T. Andrews, 1822.

The tenets of Freemasonry, illustrated in a Sermon preached at the Consecration of Orient Lodge in East-Hartford, Conn. September 25th 1822. By Rev. Samuel Osgood, Pastor of the First Church in Springfield, Mass. Goodsell & Wells, Hartford. 1822.

A Sermon delivered at Durham, Conn. February 4, 1822, at the Funeral of Mr. Isaac Prentiss of Boston, and Mr. John T. Palmer from Europe, who were drowned in consequence of the fall of a bridge while the stage

coach was passing over it. By Rev. David Smith, A. M. Pastor of the Church in Durham. Middletown, Conn. E. & H. Clark, 1822.

A Sermon, delivered at Lee, Mass. May 15, 1822, on the day of the interment of Josiah Yale, Esq. and Mrs. Elizabeth Freeman, the wife of Mr. Elisha Freeman. By Rev. Alvan Hyde, D. D. Pastor of the Church, in Lee, Mass. Published at the request of the mourners. Hartford. G. Goodwin & Sons.

MISCELLANEOUS.

Elements of Greek Grammar taken chiefly from the Grammar of Caspar Frederick Hackenberg. Third edition. Hartford. Huntington & Hopkins, 1822. $1—12mo. pp. 224.

A Philosophical and Practical Grammar of the English Language—By Noah Webster, Esq. Second Edition. New-Haven, Howe & Spalding, 1822, 12mo. pp. 223. 75 cts.

Traits of the Aborigines of America. A Poem. Cambridge, Cummings & Hilliard, 1822. pp. 284. 12mo. $1.

Sixth Report of the Directors of the American Asylum at Hartford, for the Education and Instruction of the Deaf and Dumb, exhibited to the Asylum, May 11, 1822. Hartford, Hudson & Co.

A History of the United States. By Rev. Charles A. Goodrich.

Reflections occasioned by the late disturbances in Charleston, South-Carolina. By Achates. Charleston, 1822. A. E. Miller, pp. 30.

Religious Intelligence.

AMERICAN MISSIONS.

It is a source of the most pleasing reflection to every real friend of man, that the subject of missions is now occupying so much of the public attention. Hundreds of publications are employed almost exclusively in disseminating intelligence on this all important subject. In the multitude of minute accounts of detached events which are constantly issuing from the press, it is important often to take a connected view of the whole system of benevolent operations. It is important frequently to review, as if from an eminence, the ground that is already gone over. For the purpose of aiding our readers in taking such a retrospect, we embrace the occasion, furnished by the commencement of a new year to present, in a few pages, a brief sketch of American Missions, for the principal part of which, we are indebted to the Christian Mirror, published at Portland, Maine. We begin with the

MISSIONS UNDER THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

In the summer of 1810, several Students of the Theological Seminary at Andover, whose minds had been exercised for sometime on the subject, informed the General Association of Massachusetts of their wishes to preach the gospel in heathen lands, and asked advice and direction. That body appointed a Board of Commissioners, who have ever since had the management of the Foreign Missions of the Congregational order in this country. They meet annually; fill their own vacancies, and superintend the whole concern. Their principal officers are a Secretary, a Treasurer, and a Prudential Committee. Rev. Dr. Worcester held the highly responsible office of Corresponding Secretary from the first till June 1821; when he died, greatly lamented. J. Evarts, Esq. was Treasurer till the last meeting when he was appointed to succeed Dr. W. and H. Hill, Esq. was chosen Treasurer. To the Prudential Committee is delegated the power of appointing, directing, and supporting missionaries, subject to the revision of the Board.

MISSION AT BOMBAY.

The Mission at Bombay, was the *first* which the American Board established. The first Missionaries sailed Feb. 1812. After various wanderings and disappointments, some of them reached Bombay in about a year. The missionaries are engaged in three principal objects; the translation of the Scriptures, the superintendence of Schools, and the preaching of the Gospel. Of those who went out, Mr. Jud-

son and wife, and Mr. Rice, became Baptists in Bengal, and left the connexion. Mrs. H. Newell, died at the Isle of France, before her husband reached his destination. The laborers in this mission have been the following:—

Time of joining the Mission.	
1813, Rev. G. Hall,	
1816, Mrs. Hall,	
1813, Rev. S. Nott, jr.	returned in 1814, on account of the ill health of Mr. N.
1813, Mrs. Nott,	
1814, Rev. S. Newell,	died 1821.
1816, Rev. H. Bardweel,	returned 1821, on account of the ill health of Mrs. B.
1816, Mrs. Bardwell,	
1818, Rev. A. Graves,	
" Mrs. Graves,	
" Rev. J. Nichols,	
" Mrs. Nichols,	
" Mrs. P. Newell,	now Mrs. Garret.
1820, Mr. J. Garret, Printer.	

These laborers occupy three stations. Mr. Graves is at *Mahim*, on the northern part of the island of Bombay, about 6 miles from the Bombay station. Mr. Nichols is at *Tannah*, on the island of Salsette, about 25 miles distant. Mr. Hall and Mr. Garret remain at the *original station in the city*. The three companies form but one church and one Missionary association, subject to the same rules adopted by common consent. They have frequent intercourse with each other, and co-operate in their plans and labors. They have schools at these several stations, and in other places, under their superintendance. Since learning the language of the natives, they have preached in the streets, and markets, and a few houses of public resort, whenever they could collect a smaller or larger company of persons from the passing multitudes, who are willing to stop and hear. They have been employed in translating the scriptures, and have published portions of them, and religious tracts, which they have circulated to considerable extent. The field before them is vast, and the discouragements numerous. This first mission of the American Board has not been so apparently blest with early success in the conversion of heathen as several others. The laborers are called to wait, like the husbandman, for the precious fruits of the harvest. But they continue diligently to sow the seed; and we doubt not they will in due season, reap, if they faint not. The Missionaries had established 25 schools; 17 on the islands of Bombay, and Salsette; and 8 at as many places along one hundred miles of the adjacent coast. But of these, 25 schools, they were obliged to suspend 10 about the middle of last year, for want of funds. The schools contain on an average, about 50 scholars. The missionaries are now ready to print the whole bible, translated by them into the Mahratta language, as fast as the means can be procured.

MISSION TO CEYLON.

The Mission to Ceylon, was the *second* established by the American Board, and was commenced in 1816. The following have been the laborers who joined the Mission according to the respective dates:

1816, Rev. James Richards,
" Mrs. S. Richards,
" Rev. Benj. C. Meigs,
" Mrs. Meigs.
" Rev. Daniel Poor,
" Mrs. S. Poor, died 1820,
" Rev. Edward Warren, died 1818.
1819, Rev. Levi Spaulding,
" Mrs. M. Spaulding,
" Rev. Miron Winslow,
" Mrs. H. L. Winslow,
" Rev. Henry Woodward,
" Mrs. Woodward,
" Dr. John Scudder, since licensed to preach.
" Mrs. M. Scudder,

Nicholas Permander,	Native Preachers.
Gabriel Tissera,	
Francis Malleappa,	
Philip Matthew,	

George Koch, Assistant.

They occupy stations in the District of Jaffna in the north part of the island. Messrs. Meigs, Woodward, and Tissera, at *Baticotta;* Messrs. Richards, Poor, and Permander, at *Tillipally;* Messrs. Winslow, and Malleappa, at *Oodooville;* Mr. Scudder, and G. Koch, at *Panditeripo;* and Messrs. Spaulding and Matthew, at *Manepy;* where stone buildings formerly in use

for worship, and erected in the 18th century, were assigned to them by the government. With some repairs these answer both for places of worship and school-houses. They have schools and occasional preaching in several other places—In 1820, they had several hopeful converts, 70 children in the mission families, and 700 in the different schools. This mission was blest in the first part of the year 1821 with a special effusion of the Spirit, soon after the death of Mrs. Poor.

MISSION TO THE SANDWICH ISLANDS.

This field for labor was first presented to the board by the circumstance that several natives of these islands, brought to this country by different persons had been noticed and put under a course of instruction in the foreign mission school. They were becoming able to instruct their countrymen; several of them had given evidences of piety, and ardently desired to return and carry the knowledge of the Saviour. The board resolved to send them, and some Americans who desired to join them. HENRY OBOOKIAH, of Owyhee, a young man of much promise, was not permitted to return. God saw fit to call him to himself, while a member of the school. The missionary family was organized and sailed, October, 1819; and arrived at the island in March, 1820. Just at the time of the embarkation of this mission from Boston, Tamahamaha having been dead about six months, Reho-reho, his son and successor, in concert with the chief priest, gave command to destroy the idols. The priest set the example by setting fire to them with his own hand. One chief resisted; and about 40 of his party were killed in the conflict. But the destruction was complete throughout Owyhee; and there seems to have been no resistance, but an immediate compliance, in all the other islands. The example of the Society Islands, of which they had heard, the light they had received from seamen exposing the folly of the practice, and probably state policy in the King, contributed to produce this event.

Yet whatever causes or motives led to it, we are compelled to see the hand of Jehovah and exclaim, What hath God wrought! The missionaries were not apprised of the change till their arrival. Great was their surprise, and wonder, and joy, and gratitude, to find this mighty obstacle to their labors and success already removed. They found not idolaters; but a people *without any religion*; a people possessed of one degree of light, to show them that their former gods were vanity and a lie; but still in gross darkness, and slaves to iniquity. The principal king lives in the practice of drunkenness, polygamy, and incest. His subjects are not all so bad, nor all the inferior kings. But there is no piety or virtue to be found. They have been permitted to settle among them. By some, particularly King Tamoree of Atooi, they have been joyfully welcomed. The kings and chiefs favor them; and they are proceeding quietly in their work. They have established schools, and begun to preach the word. Visitors and temporary residents, who call or trade at the islands as well as the Kings and Chiefs, have contributed to the support of schools, the erection of a house for worship, and the support of the laborers.

The laborers in this mission are:—

Time of joining the mission.

1820—Rev. *Hiram Bingham*,
" Mrs. *Sybil M. Bingham*,
" Rev. *Asa Thurston*,
" Mrs. *Lucy Thurston*,
" Mr. *Samuel Ruggles*, Teacher,
" Mrs. *Nancy Ruggles*,
" Mr. *Samuel Whitney*, Teacher and Mechanic,
" Mrs. *Mercy Whitney*,
" Mr. *Daniel Chamberlain*, Farmer,
" Mrs. *Jerusha Chamberlain*,
" Mr. *Elisha Loomis*, Printer,
" Mrs. *Maria T. Loomis*,
" *John Honooree*, } Native
" *Thomas Hopoo*, } Teachers.
1821—*George Sandwich*. }

This branch of the Mission sailed from New-Haven, Conn. on the 19th of November, 1822.

Rev. *William Richards*,
Mrs. *Clarissa Richards*,
Rev. *Charles Samuel Stewart*,
Mrs. *Harriet B. Stewart*,
Rev. *Artemas Bishop*,
Mrs. *Elizabeth Bishop*,
Dr. *Abraham Blatchley*,
Mrs. *Blatchley*,
Mr. *Joseph Goodrich*, Licensed Preacher,
Mrs. *Martha Goodrich*,
Mr. *James Ely*, Licensed Preacher,
Mrs. *Ely*,
Mr. *Levi Chamberlain*, Teacher and Superintendant of secular concerns.
Betsey Stockton, a coloured woman, qualified to teach a school and to take charge of domestic concerns.
Stephen Popohe, a native of the Society Islands,
Wm. Kummo-oo-lah, *Richard Kriouloo*, *Cooperee*. } Natives of the Sand. Isl.

At *Kirooah*, on Owyhee, are stationed Rev. Mr. Thurston and his wife, and Thomas Hopoo. At *Taeaigh* same island, Mr. Loomis, with his wife. At *Hanaroorah*, on the Island of Woahoo, Rev. Mr. Bingham and his wife, Mr. Daniel Chamberlain, and his wife, and John Honooree. At *Wymai*, on the Island of Atooi, Mr. Whitney, and his wife, and Mr. Ruggles, teacher, and his wife. These last are favored by *George Tamoree*, son of the King of Atooi, who returned home in the same vessel with the first missionaries, convinced of the truth of christianity, but not giving evidence of piety, and therefore not connected with the mission.

Two persons, who went out as helpers in this work, have disappointed the hopes of the board and of the christian public. *William Tennooe*, when he associated again with his countrymen lost the appearance of religion, became intemperate, and after ineffectual attempts to reclaim him, was excommunicated. Dr. *Thomas Holman* settled alone with his wife on the Island of Mowee, at a great distance from the brethren, against their advice, disregarding the instructions of the board, and neglecting the business of the mission. He also was cut off from the mission church, and in the present year returned to this country. These things are disheartening, especially to the missionaries themselves. But they appear to put their trust in the Lord, and continue their labors with cheerfulness.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of $940 16, during the month of October last.

The agent of the New-England Tract Society, acknowledges the receipt of $419 49, from Oct. 10, to Nov. 20, 1822.

The Treasurer of the Religious Charitable Society of Worcester county, Mass. acknowledges the receipt of $789 47, during the last year.

The Treasurer of the Connecticut Education Society, acknowledges the receipt of $189 58, from Oct. 4th, to Dec. 4th, 1822.

The Treasurer of the American Bible Society acknowledges the receipt of $4620 88, during the month of November.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $4,408 91, from Oct. 13th, to November 12th.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of $924 50, for their Theological Seminary at Princeton, N. J. during the month of November last.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $954, during the months of September, October, and November 1822.

The American Education Society acknowledges the receipt of $327 29, for the month of November.

Ordinations and Installations.

Oct. 1.—The Rev. JASON CORWIN, was ordained to the work of the Ministry, at Cazenovia. N. Y. Sermon by the Rev. Daniel Haskell.

Oct. 30.—The Rev. JOSEPH SAWYER, was ordained Pastor of the Congregational Church, in Leverett, Mass. Sermon by the Rev. Charles Jenkins, of Greenfield.

Nov. 6.—The Rev. NOAH EMERSON was ordained at Woodstock, Vermont, as an Evangelist. Sermon by the Rev. Luther Jewitt, of Newbury.

Nov. 9.—The Rev. JOHN P. THOMPSON, was installed Pastor of the Bap tist Church, at Port Elizabeth, New-Jersey.

Nov. 10.—The Rev JOHN STADWELL, of Caswell, N. C. was ordained to the work of the ministry. Sermon by the Rev. David Lawson.

Nov. 10.—The Rev. JOHN MCCLURE was installed pastor over the Dutch Reformed Church in Spotswood, N. J. Sermon by the Rev. J. L. Zabrieskie, of Millstone.

Nov. 12.—The Rev. ASA NILES was installed Pastor over the Baptist Church, in New Salem, Mass.

Nov. 20.—The Rev. THOMAS I. MURDOCK, was installed Pastor of the Church and Congregation in Canterbury, Conn. Sermon by Dr. Welch, of North Mansfield.

Nov. 20.—The Rev. ELI HYDE, was installed pastor over the Church and Congregation in Salem, Conn. Sermon by the Rev. Samuel Nott, of Franklin.

Nov. 27.—The Rev. EMERSON PAINE was installed Pastor over the Congregation and Church in Little Compton.

Nov. 27.—The Rev. Messrs. LOUIS DWIGHT, MOSES CLARKE, and JOHN WHITON, were ordained in the South Meeting House, in Salem, Mass. as ministers of the Gospel. Mr. Dwight is to be employed as agent of the American Education Society; Mr. Clarke as a Missionary in the State of Louisiana; and Mr. Whiton as an agent of the Society for the moral and religious instruction of the poor in Salem.

Nov. 27.—The Rev. HENRY JACKSON, was ordained Pastor of the Baptist Church in Charlestown Mass.—Sermon by the Rev. Stephen Gano, of Providence, Rhode-Island.

Nov. 28.—The Rev. ALFRED S. BAURY, was ordained in St. Mary's Church, Newtown to the order of Priest.

Nov. —.The Rev. HENRY HUNTER was ordained Pastor of the Congregational Church at Clarendon, Vermont.

Dec. 4.—The Rev. TUBAL WAKEFIELD, was ordained Pastor of a Baptist Church at New-Hartford, Connecticut.

Dec. 4.—The Rev. EZEKIEL SKINNER, was ordained Pastor of the Baptist Church in Ashford, Connecticut.

Dec. 18.—The Rev. ASA MEAD, was ordained Pastor of the Congregational Church in Brunswick, Maine. Sermon by Rev. Dr. Payson of Portland.

View of Public Affairs.

UNITED STATES.

The President's Message.—The message of the President, at the commencement of the session of Congress, contains a plain and unadorned statement of national affairs.

Our commercial relations with France have been the subject of negotiation both at Washington and Paris for several years; and the disposition always manifested by the United States to place the commerce of the two nations on the basis of reciprocal and equal advantages, was not met by corresponding views in the cabinet of France. A convention of commerce and navigation between the United States and France is at length concluded, with the sanction of the Executive, under a conviction that, taking into view all the stipulations, it rested essentially on the basis of mutual

equality. The retaliatory or countervailing act of the last Congress, imposing a new and heavy tonnage duty on French ships and vessels, has accordingly been suspended by the President, agreeable to the authority vested in him for that purpose. This treaty of course awaits the approbation of the Senate.

The ports of the British Colonies in the West Indies and in North-America having been opened to the vessels of the United States by a late act of the British Parliament, the President has discontinued the restrictions on British vessels trading from those ports to the United States.

Small as our Navy is, a squadron has been maintained in the Mediterranean, in the Pacific, and along the Atlantic coast, including the West-Indies; where Piracy has been organized with a system which threatens the destruction of our commerce. A special message was also communicated to Congress recommending more effectual exertions to suppress these audacious robberies; and Congress with unusual promptitude have made an appropriation of one hundred and sixty thousand dollars for this desirable object.

Much complaint has been made, because the clemency of the President has in some instances been extended in favor of those who have been convicted of Piracy, yet, much as we detest the crime, were the circumstances known of each individual case where mercy has arrested the arm of justice, probably most people would accord with the decisions of the Executive. The crime of Piracy essentially consists in cruizing upon the high seas with a view to capture property *without any commission from lawful authority.* It is the cruising without such a commission, which constitutes the essence of the crime. Now in the unsettled condition of the South-American Republics so long at war with the Mother country, how many ignorant common sailors destitute of employ, or the means of subsistence, may have been enticed to enter on board piratical vessels under a full and perfect conviction that they were supplied with regular commissions from the Power under whose flag they professed to sail. It should be remembered that the owners or commanders of vessels who do not scruple to commit piracy, will be equally regardless of the means used to obtain the necessary crews; and if the unfortunate victim of their treacherous cupidity, after the vessel is at sea, should discover their piratical object, how is he to escape the snare into which he is betrayed? Resistance has now become useless, and he has no refuge but in the success of the unhallowed enterprise. It is probable that in cases like these, the President has interposed the power of pardon, and rescued from the gallows those whom the *law* must pronounce guilty, but who are in truth, the victims of misplaced confidence; and really supposed they were sailing under an authorized and lawful commission.

It will be seen that our present army is barely sufficient to protect our frontier, and take care of the public property in the forts and arsenals of the nation. Many will think it is already too small. Yet, small as at is, it might form the nucleus of a powerful and efficient army. The military school at West Point, diffuses through the nation, and at a comparatively trifling expense, a knowledge of the military art highly important to our safety. The fortifications on our seacoast, are already respectable, and it is to be hoped that their vital importance to the national safety, will recommend them still further to the regards of the people. It is by an attention to fortifications and the diffusion of military science, that the nation becomes in some good measure prepared for war, without the expense or danger of standing armies.

The eloquent remarks of the President on the subject of Turkey and Greece, and Spain, and Portugal, are in strict accordance with the feelings of the nation. We give one of the paragraphs entire. 'Europe is still unsettled, and although the war long menaced between Russia and Turkey, has not broken out, there is no certainty that the differences between those powers will be amicably adjusted It is impossible to look to the oppressions of the country, respecting which these differences arose, without being deeply affected. The mention of Greece fills the mind with the most exalted sentiments, and arouses in our bosoms, the best feelings of which our nature is susceptible. Superior skill and refinement in the arts, heroic gallantry in action, disinterested patriotism, enthusiastic zeal and devotion is

favor of public and personal liberty, are associated with our recollections of ancient Greece. That such a country should have been overwhelmed, and so long hidden, as it were, from the world under a gloomy despotism, has been a cause of unceasing and deep regret to generous minds for ages past. It was natural, therefore, that the re-appearance of this people in their original character, contending in favor of their liberties, should produce that great excitement and sympathy in their favor, which have been so signally displayed throughout the United States. A strong hope is entertained that they will recover their independence, and resume their equal station among the nations of the earth.'

ITALY.

CANOVA.—By a recent arrival from England, we have received the unpleasant intelligence that Canova, the first artist of modern times, 'died at Venice on the 13th of October, at the age of 65, after a short illness. He arrived at Rome on the 4th, and soon after was seized with vomitings, and with a convulsive hiccough, which prevented him from keeping any food upon his stomach. This produced an extreme degree of debility, and finally his death. He was buried in the Patriarchal Church of St. Mark, at Venice.'

There are few individuals, whose decease will occasion deeper and more universal regret throughout Europe, than that of the Marquis of Ischia. In this country too, his death will be sincerely lamented, especially by those who have enjoyed the pleasure of his acquaintance. In addition to a peculiarly interesting and intelligent countenance, and a truly republican simplicicity of dress and manners,—he was possessed of a most amiable and winning disposition, which manifested itself in every look and word and action. Although himself elevated to nobility, he recognized no distinction in his intercourse with his fellow men but that of intelligence and worth. While he lived in the most unostentatious and unexpensive manner, he contributed with a liberality unexampled, to the various institutions in Rome, established for the advancement of the arts. He devoted the whole of the income of his Marquisate, to the extension of the Vatican Museum; and a great part of the avails of the labor of his own hands, to premiums for the pupils in St. Luke's Academy, and to the support of indigent young artists of promise.

In the prosperity of the United States, he manifested the most lively interest. Never shall we forget how, on a certain occasion, his countenance kindled and glowed when speaking of our Great Chief, whose statue he had just then completed for the Capitol of North-Carolina. This statue has since arrived at its place of destination, and is in every respect worthy of the distinguished master who executed it. We rejoice that we have on this side of the waters even a single specimen from the hand of one who was confessedly the first statuary that has appeared within two thousand years, if not equal to any that the world ever saw, not excepting Phidias and Praxiteles. When his pieces—especially his Hebe, and his last Venus finished two or three years since and owned by the Banker Hope of London,—shall have the mist of antiquity thrown around them, and have become mellowed by the hand of time; they will not in public estimation be deemed inferior to the choicest relics of other days—the Venus de Medici and the Apollo Belvidere.

Answers to Correspondents.

S. N.; B. L.; Y. J.; C.; M. M.; H.; L.; L. J.; B—; P—; B. N.; RELIGIOSUS; QUERENS; J. F., and two pieces without signatures, are received.

The Poetry by H. shall be inserted.

J. C. G. is informed that the article in this Number on the same subject with his piece, was already in print when his favor was received.

We thank J. L—, for the remarks contained in his letter. We are always pleased to receive friendly suggestions, and it shall be our endeavor to make a profitable use of them.

If C. A. R. will turn to our Answers to Correspondents in the Number for October last, he will find a general rule laid down, from which we cannot depart.

Erratum.—In the Poetry on page 29, 1st stanza, 3d line, for *glee* read *glen*

THE

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Religious Communications.

To the Editor of the Christian Spectator.

The signs of the times, in the present eventful age, are cheering to the Christian philanthropist. The church is marching forward, as we trust under the influence and direction, and in the strength of the Lord God of Hosts, to the conquest of the nations. The words of salvation are repeated in various languages, and in every climate swift messengers having the everlasting gospel to preach, tell those who lie bound in superstition as in fetters of iron, of the glorious liberty which is in Christ. And while light thus penetrates into the dark corners of the earth which are full of the habitations of cruelty, where the Prince of the power of the air has hitherto held undisputed sway; the Sun of Righteousness shines brighter, sheds a warmer glow, spreads a more exuberant fertility, and calls into being new varieties of life, and fresh health and vigour, over the face of the countries, which during eighteen centuries, through clouds and mists, his rays half-shorn of their glory have dimly and faintly illuminated. In the nations which are called by the name of Jesus, the number of those who serve him in deed and in truth is multiplied; and his followers, far more than in days that have lately passed, are zealous for his honour. Almost every christian now is up and doing, and through the goodness of Him who can accomplish the greatest of purposes by the smallest of instruments, infinite blessings are daily sent from above to reward the exertions of men.

Such a state of things in this lost world must give joy even to the angels in heaven. Long may these proofs of the advancement of true religion appear, much may they be multiplied, and far, very far, may the activity of christians be increased! Yet while we rejoice that the Lord Jesus and his salvation are more and more known, and that those who have named his name are more and more earnestly striving to bring others to the knowledge of the truth, we must remember that heavenly treasures are committed to earthen vessels, and that the best of men, in the holiest employments, are liable to error and to sin. Far be it from any disciple of Christ to damp the zeal of his people, or to turn back any who are going to 'the help of the Lord against the mighty;' but if one set of duties is at any time too exclusively regarded, and another which is equally important seems to be in danger of at least comparative neglect, it must surely be a suitable office of brotherly love, to endeavor to restore the beautiful consistency of the christian character. I will not take it upon me to affirm, that the case supposed actually and extensively exists in our religious community; yet one who looks at its present state and observes—to quote the language of an able writer—how "every living thing is in motion," will very naturally believe, that in our day the active and public virtues are attended to, in some measure at the expense of those, which are more quiet, private and unobtrusive.

Believing that this is the fact, and

esteeming those duties which are the least showy to be the most difficult and valuable, I would offer to the consideration of your readers, some thoughts on one which is very humble, and much despised and neglected. I can imagine that if you deem these remarks worthy of publication, an almost instinctive emotion of contempt will enter the minds of a number of your readers, when they observe that the subject is *Courtesy*. Some of them may have associated with the word, ideas of old fashioned ceremonies, and false or unmeaning compliments and expressions, which the good sense of modern times has consigned, along with wrist-ruffles and farthingales, to deserved forgetfulness. Others again may consider the term as synonymous with obsequiousness, flattery and servility; or if perchance they see the quality exhibited by some one whose probity they believe in, a mingled feeling of pity and disgust is excited in their manly bosoms by the affectation, cowardice and effeminacy, which the poor weak mortal displays. For themselves, they choose to be honest and downright, not to mince matters and be mealy-mouthed, but to speak out and let their minds be known. "They can't flatter; they, honest minds an plain! They must speak truth, an folks will take it. If so, well; if not, they're plain."

It is not my design to enter into a controversy with these advocates for plaindealing, and if any of my remarks should seem to partake too much of their favourite severity, it must be considered that, unlike their own harsh observations, what is addressed to the public at large, can have no force or effect on individuals, but such as conscience gives.

The champions for bluntness are of various sorts. Some advocate and practise it, out of mere vanity and affectation. Some honestly dislike falsehood and servility, and mistaking the reverse of wrong, for right, run into the opposite failings. Others say uncorteous things because they have never learned to govern their tongues. They are not ill-natured, but they are in the habit of speaking out heedlessly all that they think, not reflecting that it is possible for their opinions to be erroneous; or if correct, to be unseasonably expressed, and injurious. Another class are irritable, uncharitable, selfish, or malicious, and are willing ro seize hold of a fair excuse for the indulgence of their own evil dispositions. But it would be an endless task to describe the Protean forms of error If the views of *Christian Courtesy* about to be stated are just, it will be seen that those who oppose and violate it, glory in their shame.

I would define it to be *the sincere expression of benevolence in our social intercourse*. If the definition be thought too comprehensive, in including *the feeling* of good-will as well as *the expression* of it, which is more commonly meant by the word *courtesy*, it must be recollected that nothing deserves to be ranked among *christian* virtues which is not altogether *sincere*, and that whenever any course of conduct towards our fellow-men is prescribed in the scriptures, the corresponding dispositions are virtually enjoined, for our holy religion, at once rational and spiritual, always regards the thoughts and intents of the heart.

And it is this very quality of *sincerity* which principally distinguishes the courtesy of the christian from the imperfect substitutes or base counterfeits, which have worn its name and in the opinion of many brought it into contempt. Selfishness is so unsocial a quality, that in all ages and countries men have been obliged to restrain its indulgence, for the sake of mutual comfort and convenience, and on the same account they have been led to practise kind acts, and express benevolent feelings. These being modified according to the state of society, and in process of time growing into customs, have originated the rules of civility, or laws of politeness, in each

community. These laws are of course very various as they exist among savage or civilized, brutal or refined, ignorant or learned, and vicious or moral men; but all of them fall short of their object. Let the simplest or the most complicated code among them be perfectly obeyed, and still the mutual intercourse of men will be liable to the assault of every evil passion. The reason is obvious. The law reaches not to the source of the evil, which it is designed to prevent; for it regards only external acts, and cannot touch the bad dispositions from which all injustice and unkindness spring. It is no part of its precept that the benevolence which is expressed should be *felt*; that the courtesy which it prescribes should be *sincere*.

The christian grace which we are considering differs also from its substitutes in being *impartial*. Conventional politeness in all countries has great respect of persons. The rich and poor, the high and low share its favors in very different proportions. But as christian benevolence embraces all mankind alike, so does the manifestation of it go forth, if not in the same form, at least with equal clearness, and in equal degree, to the beggar and the prince.

Another distinguishing characteristic of christian courtesy is its *universality*. Human rules cannot extend to the whole of our social intercourse. Let them be as perfect as the wit of man ever devised, and vast portions of this wide field must remain untouched. Of course innumerable unjust and malevolent feelings may be manifested without such a violation of the laws of good-breeding as shall subject the offender to any of its penalties, and ten thousand base neglects and omissions shall fail to call forth one frown from those who see to its execution. But the great and simple rule which divine authority has established for the regulation of our social conduct, is sufficiently comprehensive to govern our whole demeanour towards our fellowmen; and he who should go about among his species with the fixed purpose of doing to others whatsoever he would that they should do to him, would exhibit an urbanity, in comparison with which, the polish of the most refined courts would be poor indeed.

I have defined christian courtesy to be the sincere expression of benevolence, and this definition involves one idea which does not meet the eye at first. The honest expression of any feeling must be owing to its actual operation. If we can suppose the case of our making known our real and existing affections at a moment when they are dormant,—a case which if possible must be very rare,—it would hardly be correct to call it an expression of them, for *declaration*, or *account*, would seem to be a more appropriate term. Hence we infer that *the sincere expression of any feeling*,—being the immediate effect of its operation,—*is an exercise of that feeling*, and that the christian's courtesy is not only the manifestation, but the exercise of his benevolence; so that when he rejoices with those that rejoice, and weeps with those that weep, he does as truly perform a work of charity,—though it may be of an inferior grade,—as when he advances the prosperity or removes the distress of his neighbor. And if he should perfectly obey that law of kindness, which is the rule of his life, and always show real courtesy towards all that he encounters, the whole of his social conduct would form one grand course of beneficence.

The principle above stated though obvious and simple is a valuable touchstone. We have seen how under its application the despised gentleness of the christian shines out in all the brilliance of pure gold, as if some worthless thing had been touched by the finger of Midas; and a moment's reflection will show that it can remove the disguises of evil, as effectually as the spear of Ithuriel. Rough, coarse and uncourteous conduct and language are often

excused, and even admired, as indications of honesty and sincerity. It is plausibly said; shall we be so hypocritical as to caress a man when in our hearts we despise and hate him? "Shall we not rather frankly shew our ill will, since we have it." But if it be true that the sincere expression of a feeling is its exercise, all these honest indications of *malevolence* are not merely the *avowal*, but also the *indulgence* of that hateful quality; and it must be admitted that, with due allowance for ignorance and folly, uncourteous behavior is but the acting out of evil dispositions. If then its frankness deserve the praise which is often bestowed upon it, why may not the licentious man and the murderer claim admiration, for the practical avowal of sentiment, which in the face of danger they have the honesty to make?

That courtesy is strongly enjoined in the scriptures, will hardly be disputed by any one who has attentively read them, and considered their import. Not only is it expressly commanded, (I. Pet. iii. 8.) but the pages of the New Testament teem with precepts concerning that gentleness, forbearance, meekness, humility, kindness and patience from which it flows. If indeed benevolence is the soul of religion, and christians are bound to shew the light which is in them that others may glorify their father in heaven, it seems a very obvious duty not only to cultivate in their hearts, but to exhibit in their daily walk and conversation, entire good will to their fellow-men.

The *usefulness and importance* of courtesy appear from several considerations. And first it promotes the spiritual life of the believer, by whom it is practised. This is indeed true of every virtue, but peculiarly so of the one under consideration, because the occasions for exercisng it occur at almost every moment. Again, it promotes the temporal happiness of those towards whom it is practised. There is a principle in the nature of man which renders the good will of his fellow-beings inestimably precious. This principle though often obscured in those whom treachery and injustice have made distrustful, is seldom, if ever, wholly lost. Let one who is impelled by the desire of doing good, go among the outcasts of society, and into the receptacles where the vilest of our species are shut up from that world, which in all its guilt and defilement is esteemed too pure for their approach; and let this messenger of mercy shew to these lost, and abandoned, and reprobate beings, that there are tenderness in his heart, and kindness in his purposes for them; and that ferocity which crime and its punishment have engendered, shall melt away like the firmest ice, under the seemingly powerless breath of Spring. And if this mysterious love of the kindly affections can thus survive almost every thing which distinguishes humanity from the beasts that perish, how powerful must it be in the decent and honorable of our race; and what a vast amount of happiness must be produced even by a single individual, who often in every day shall bestow its delightful aliment!

The temporal benefits of courtesy, however, are less than the dust of the balance in comparison with the higher good which it is fitted to produce. Our religion is represented in the scriptures as something strange and supernatural. They give us to understand that it is a principle put into the heart by the inspiration of the Almighty, and spreading over the whole intellectual being, so as to govern all the purposes and actions. We are further taught that this principle chiefly consists of love to God and man, and that wherever some good degree of it is seated in the soul, the evil passions and selfish desires will be subdued, and especially that the proud, arrogant and revengeful feelings will be exchanged for meekness, gentleness, humility, and forgiveness. We are told that this love 'suffereth long, and is kind; vaunteth not itself and is not puffed up; doth not behave itself unseemly, seeketh not its own, and is

not easily provoked,' and that it is 'peaceable, gentle and easy to be intreated.' Now to induce men to turn to this religion in the love of it, and receive it to the salvation of their souls, they must be led to believe this account of its nature. They must be convinced that it is not a strange and splendid vision of fancy, but a real, and practical, and operative thing. Happily, it is described not only by its inward qualities, but also by outward and visible marks; and the proof of its existence is at hand. We may confidently turn any man of real candor and discernment to some of those who bear the name of Jesus, and ask if in looking at their lives he does not *see*, and if in his daily intercourse with them he does not *feel* its wonderful properties. Yes, there are those—would to God they were not so few,—but there are some few, who bear about with them the proof that God does indeed dwell with men; for they 'suffer long and are kind; they vaunt not themselves and are not puffed up; they do not behave themselves unseemly, nor seek their own, and are not easily provoked'; but they are 'peaceable, gentle, and easy to be intreated,'—in one word, they are truly *courteous*. And if in this world 'of guilt and blood, which is composed of the ashes of the dead, and moistened with the tears of the living,' there be a sight for angels to travel hither to behold, it is the spectacle of one of these humble men, meeting his fellow-men in the spirit of Him who, 'when he was reviled, reviled not again;' bearing aggression with meekness, repaying persecution with blessings, and overcoming evil with good; doubling every act of beneficence by the kindness which accompanies it, and destroying the bitterness but increasing the power of reproof by shewing the love from which it springs; and thus winning his way into the hearts of those who are ready to perish, that he may carry thither the love of that religion which is their only safety. And as in mysterious indulgence to the imperfect virtues of humanity, the happiness of the blessed above will be proportioned to their good deeds here, so that not even a cup of cold water bestowed in a proper spirit, shall fail of its reward; how great in the day of final reckoning will the sum of that man's treasure in heaven appear, when the trivial circumstances of his life, and the fleeting moments of his social intercourse, and the words which fall from his lips, and even the looks that he casts around him, shall each bring in innumerable items to swell the amount.

The meekness and gentleness of Christ shining forth in the conduct of his people are always proofs that he is, and that even here he rewards those who diligently seek him, by bestowing upon them something of a celestial nature; but the manifestation of these attributes of the Redeemer, must come home to the heart with peculiar power, when it comes with the message of his mercy. If the minister of reconciliation, in the exercise of his office, appear to be under the influence of unhallowed passions; if the pride of opinion, and bitterness of party, and love of domination be shown in the sacred desk; if mere human anger take the place of zeal, and hatred of the offender be substited for indignation against the offence; it is not strange that those who are ignorant of the truth should distrust her heavenly origin, when she is thus presented in the base habiliments of earth. In this favored land, we have reason to bless God that little is to be seen of this horrible profanation of his service and his temple. Thanks be to his name, he has given us a clergy that we believe to be as pure and holy as any set of men in any nation. Yet they are subject to like passions as others, and if the command to 'exhort one another daily lest any fall into sin' be addressed to all alike, a layman may be permitted to drop a word of caution even to some of them, against debasing their pure gold with miry clay. The aversion of a large part of mankind to the truth is justly attributed to their love of sin; but if the mes-

sage of the Lord be disfigured by harshness, resentment, pride or arrogance in him who is commissioned to deliver it, what shall he say in the day of account, when the blood of those that the indulgence of his evil passions has turned from the path of life, shall be found in his skirts. On the other hand, if the minister of mercy, in setting forth the guilt and danger of man, and the compassion of God, so demonstrate his own affection and tenderness as to shew that his heart is indeed the abode of Him whose love was stronger than death, this simple expression of benevolence shall convince the doubting, and melt the stubborn, and often spread joy through the regions of heaven by the repentance of sinners upon earth.

That courtesy is a very high and *difficult* virtue, will hardly be believed by those who know only the imperfect kinds and degrees of it, which are found among worldly men. These substitutes have their use. They facilitate mutual intercourse, and increase the amount of human happiness. In the absence of what is more substantial they are necessary, for without them the ordinary business of life must stop. Still, it must be confessed, they are but a base depreciated currency, and withal so easily fabricated, that some men will hardly believe any thing wearing the same name to be more than rags. It costs little to stamp paper and send it abroad in the place of something better, but toil must be borne, and care, patience and skill exercised, before the precious metals can be dug up, refined, and wrought into convenient forms. So too it may be easy, and agreeable to our natural inclinations, to wear a demeanor that is pleasant and amiable in many points; but at all times, and under all circumstances, to show all men entire good will, *hoc opus, hic labor est.* There is some difficulty even in the outward performance. Its perfection requires good sense, taste, refinement and knowledge of men and manners. Some christians from a just but misapplied dread of wordly practices, obscure the light which is in them, by their neglect of the innocent fashions of the generality of mankind, not reflecting that though they are forbidden to conform to the world in any thing evil, they have high authority for being made 'all things to all men, that they may by all means save some.' On the contrary, the courtesy of an enlightened christian is sedulously shaped according to the harmless customs of his age and country, and modified by the various circumstances and degrees of refinement of those whom he meets. Yet, though its form thus varies, in substance it is still the same, being simply the constant operation of his noblest, his characteristic principle. Let no one imagine that it is a mean and pitiful quality, befitting the easy, slothful and timid, when in truth it is *charity* itself, flowing out into all that takes place between man and man. And who will say that this high grace, superior to faith, hope, and miraculous power, can be attained in such perfection as to be always vigorous and operative, but by earnest prayer, and constant watching, and painful self-denial. To some men indeed, soon after the commencement of their religious course, this attainment would seem not only difficult, but impossible. Ardent feelings, rough habits and irritable tempers, indulged and confirmed in the period of their alienation from God, still subsist to harrass their consciences, and deform their lives. Yet let us not condemn them for these remains of evil, nor despair of their future excellence. We cannot go with them into their closets and witness the deep humiliation of those once proud spirits, and hear their bitter cries poured forth in agony of soul for deliverance from the sins under which they groan, being burdened; but if we will watch their lives, we shall see and admire the silent and gradual, but powerful operation of the grace of God, in wearing away the hideous ferocity of man. Yes, those barren wastes where late the wild grass waved, and thorns

and briers grew, shall hereafter be covered over with corn. Those stubborn rocks are melting down under the influences of heaven, into the kindliest soil. Already the grass takes root in their crevices, and their softened tops shall soon furnish food for the service of man.

If the views above presented of the nature, usefulness, importance and difficulty of christian courtesy are just, it is a question of no small moment for every one who wishes to know himself, whether or not it appears in his own behaviour. At first view it may seem unwise to make our conduct in trivial matters a test of our religion. It may be said that the decision of the question whether we are children of God or heirs of perdition, must depend on something greater than our language and manners. And it must be admitted that as the best of men are sanctified but in part, and in every duty fall short of their perfect standard, it is not safe to trust exclusively to any one proof of piety. Still, a little reflection will show that a good man's conduct in small concerns, must give his own conscience a much larger amount of evidence that he loves his maker, than can be furnished by all those higher performances of his life which the world admires. It is not often that the best of men in the happiest circumstances can do any great thing for the honor of God and the good of his creatures, but it is every day, and every hour, and every moment, that some act of obedience can be rendered. The Omniscient Judge looks to the disposition of the heart, not to the magnitude of the object, nor to the appearance of the action in the eyes of men, nor to its consequences, which he is pleased to hold in his own hand. The hour which his servant here passes in soothing the afflicted, his prompt forgiveness of an insult, his strenuous suppression of anger before it can reach his lips or his looks, his silent surrender of right and interest for the benefit of another, may each mount up as incense toward heaven; while the same man's noblest act of beneficence, shining afar into future times and foreign countries, is barely pardoned, for its mixed and unworthy origin owes too much to this world's vanities. It is true that fair appearances may be deceptive in little as in great transactions, but there is not the same room in each for the intrusion of unhallowed motives. In matters of importance we deliberate and reason; in smaller concerns we act more from the settled feeling and habit of the mind; and it is the nature of these which determines what is our spiritual condition. We may occasionally perform reputable and useful actions from the desire of applause, the force of example, the power of sympathy, or the wish to gain our own good opinion; but if day by day, and hour by hour we govern and deny ourselves for the benefit of others; and the manifestation of our good will is constantly beaming forth when there is no temptation to disguise; there must be some single and powerful spring within to produce this uniform action. The bell of a clock may be struck by some extraneous force; but if the hands go through the innumerable little movements which make up their regular circuits, who will doubt that they are turned by the weight?

Let us then look to our every-day conduct, and to our ordinary behavior toward our fellow men, to discover whether or not we love them. Let us imprint on our memories the long list of the outward appearances of benevolence which the bible contains, then see if they are found in our demeanor, and ask our consciences if there are correspondent dispositions in our minds.

Happy are we if such an examination shews that all bitterness, and wrath, and anger, and clamor, and evil-speaking, are put away from us If they remain; if our behavior is plainly selfish, rough, passionate, vindictive and brutal; if in short it is wholly uncourteous, we cannot imagine that we are christians.

In civilized communities there are

few who are thus unrestrained, but there are many who keep and even foster their malevolent propensities, while they throw over them just enough of worldly politeness, to secure a ready admission into society. If we pursue this hypocritical course; if we are kind, agreeable, and courteous, where we dare not be otherwise; and when no fear restrains us, sport with our neighbor's credulity, expose his ignorance, triumph over his weakness, and indulge our wit at his expense; if when he is elevated above us, we enviously sneer at his pretensions, and affect to consider his learning as pedantry, and his solid sense as tedious dulness; if we maliciously point attention to his blunders, misconstrue his remarks, and give the worst meaning to his awkward expressions; we may still pass current among people who are fashionable and distinguished, and who think themselves well-bred and refined, but we have no right to even the lowest place among good men, for if such is our love to our brother whom we have seen, what must be our love to God whom we have not seen. Again, if we choose to be polite and discriminating in our attentions; if we use intreaties to the rich, and answer the poor roughly; if we are obsequious to the high and haughty to the low, servile to the powerful and arrogant to the weak, respectful to the learned and contemptuous to the ignorant; if we crouch to those above us and trample on those beneath; if we court the popular, and shun those that an uncharitable world frowns upon; if we pay obeisance to the distinguished and meanly shrink away from our humble friends; we may boast of our address and knowledge of the world, but we cannot believe that this wisdom is from above, for it shows too plainly 'the color of its original.' Perhaps, however, there is nothing of this base time-serving spirit discernible in us. Our station in society is so elevated, and our hold upon it so firm, that we do not fear to associate occasionally with humble people. We feel that there is something more than mere fashion to sustain us; and that we shall not sink at once into the vulgar herd if we dare to sport an obsolete article of dress, be civil to 'one that nobody knows,' or own a poor relation. Yet with all this just contempt for one kind of vanity, we are the slaves of another. Wealth and talents have given us distinction, but we are covetous of praise. When we go out where the eyes of men will be upon us, our words and actions are carefully regulated so as best to advance our popularity. We are polite and affable to all. The good and bad, honorable and infamous share our graciousness alike. We abound in smiles, and gentleness, and seeming kindness. But if when we enter our own doors all these winning courtesies are laid aside with our outer garments, and then our sternness, arrogance, severity, and caprice; our selfish and fretful habits; our cold, sullen, irritable or vindictive tempers; our coarse language, unkind censures, and bitter reproofs; our harsh commands, unreasonable requisitions, and cruel restraints, grind the faces of the wretched beings that indigence or duty has imprisoned in our habitations; we may, indeed,—so great is the deceitfulness of the human heart,—persuade ourselves that we love God and man; and we may talk of faith, and holiness, and heaven; but the case is plain, our religion is a dream. No, it is absurd to believe that the heart is full of benevolence, when the conduct is unkind. And it is equally absurd to imagine that a few good actions prove a clear title to heaven, when they are contradicted by the course and tenor of our lives. Let us look to them to learn what our real characters are. Let us view ourselves in our smaller concerns where there is no occasion to perform a borrowed part. Let us examine *the little acts and expressions which flow out naturally, and almost instinctively, from our prevalent feelings.* If they bear witness that we love our neighbor,

and in some good measure do what in us lieth to promote his temporal and eternal happiness; we may pass our lives in obscurity; disease, poverty, ignorance, and weakness of intellect, may unite to confine our good deeds within the smallest compass; slander may destroy our reputation, and like our divine master, we may be despised and rejected of men; but glory be to his name, he seeth not as man seeth, and in the day when he maketh up his jewels, he will set us in his crown. But if these sure indications of the temper within, testify against us, it is in vain for ourselves that we offer fervent prayers in the assemblies of the saints, awake their devotion toward God, and melt them into compassion for the souls of men; in vain that our eloquence turns the sinner from the error of his way, and guides him to a covert from the storm and a safe hiding place from the tempest; in vain that we are learned in all that touches the evidence or the doctrines of revealed truth, so that we can instruct the ignorant, confute the heretic, confound the infidel, and vindicate the ways of God to man; in vain that we boast of ecstatic joys, rapturous visions, and contemplations that soar aloft, leaving this dull clod of earth and all its concerns behind; in vain that our wealth flows into the dwellings of want to comfort the aged, make the widow's heart leap for joy, and spread a smile of gladness over the countenance of death; in vain that we become feet to the lame, ears to the deaf, and eyes to the blind; in vain that we give liberally from our abundant, or even from our scanty store, into those sacred treasuries which provide a home for the orphan, a refuge for the destitute, hospitals for the sick, and asylums for the insane; in vain that we build up the temple of the Most High, raise faithful men from obscurity to serve at his altars, give wings to his missionaries to cross the ocean, and bestow the volume of his pure and unadulterated word upon thousands and tens of thousands that are perishing for lack of knowledge; in vain that our names stand high on the list of every benevolent association, in vain that they are carried along with the everlasting gospel into distant regions, in vain that they are destined to descend the stream of time among the highest titles that adorn the annals of beneficence, and share with them the admiration of ages that are to come; for the voice of unerring truth has taught, that though we speak with the tongues of men and of angels, and understand all mysteries and all knowledge, and have faith sufficient to remove mountains, and though we bestow all our goods to feed the poor, and though we give our bodies to be burned, IF WE HAVE NOT CHARITY WE ARE NOTHING. F. C.

A Sermon.

John v. 45—47.—*Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*

THESE words were addressed by our Lord to the Jews. They evidently refer to the whole nation, with the exception of those among them, who believed in him as the promised Messiah. They clearly prove, that in his opinion, which was according to truth, the Jewish nation did not believe the writings of Moses. And if they did not believe, they did not understand them; for what they supposed to be the meaning of his writings, they firmly believed. It is then a fact, that the Jewish nation in our Saviour's time, neither believed nor understood the writings of Moses. This fact, taken in connexion with its attending circumstances, teaches some important truths, to which your attention is invited.

1. From this fact it appears, that a whole nation may be the nomina!

disciples of a man, whose writings they neither truly believe, nor rightly understand. Thus it was with the Jews. They were all, nominally, the disciples of Moses. All the different sects among them agreed in acknowledging that he was commissioned and inspired by Jehovah, and that he was, in some respects, superior to all the prophets who succeeded him.—They were taught from their childhood to view him in this light, and to regard his writings with profound veneration. In a word, his writings composed a principal part of their bible. They were the acknowledged rule of their faith and practice, and the foundation of their national religion. In this system of religion, and in their submission to Moses as its founder, they gloried; while they hated and despised other nations to whom it was unknown. 'Thou,' said they to a blind man whom Christ had restored to sight, 'Thou art his disciple, but we are Moses' disciples. We know that God spake to Moses; but as for this fellow, we know not whence he is.' Yet, while they were thus nominally the disciples of Moses and gloried in the title, they neither truly believed, nor rightly understood his writings. 'When Moses was read to them there was a veil upon their hearts.' Hence they rejected the Saviour whose coming he foretold.

But what, it may be asked, is all this to us? It may be much to us. This nation, and many other nations, are nominally the disciples of Jesus Christ, just as the Jews were nominally the disciples of Moses. Christianity is our national religion, if indeed we can be said to have one, as the Mosaic dispensation was the national religion of the Jews. The New Testament holds the same rank in our bible, which the writings of Moses held in theirs. All the religious denominations among us acknowledge that Jesus Christ was a 'Teacher sent from God;' a prophet, if not 'more than a prophet.' We are taught from our childhood to regard him with veneration, and to assume the name and language of his disciples. We glory in being called a christian nation; we look with pity, if not with contempt, on Mohammedans, Pagans and infidels, and perhaps flatter ourselves that our situation is much safer than theirs. And yet it is very possible, that we may be no more the real disciples of Jesus Christ, than the Jews were the real disciples of Moses. It is very possible, that the greater part of this nation, and of other nations called christian, may neither truly believe, nor rightly understand the New Testament;—that when it is read to them there may be, 'a veil upon their hearts.' It is very possible that this may be the case, because something precisely similar was actually the case with respect to the Jews. Many persons however, do not seem to be aware that this is even possible. They seem to take it for granted, that all, who are born in a christian country and educated in the christian religion, are christians in the proper sense of the term; and that they have a right to be considered and treated as such, unless they openly renounce christianity. Indeed, there are some religious teachers who do not scruple to address all their hearers as christians; just as the Jewish teachers addressed all their hearers as the real disciples of Moses. But since the Jewish teachers were wrong, those who in this respect imitate them, may be wrong. All therefore, who consider either themselves or others as christians, merely because they were born in a christian country and assent to the truth of christianity, ought seriously to inquire, whether they are any thing more than nominal christians; whether they are not as far from being the real disciples of Christ, as were the Jews from being the real disciples of Moses; and whether they do not misunderstand or disbelieve the New Testament, as his countrymen did the Old.

2. From this fact it appears that a nation may be not only the nominal, but the professed disciples of a

religion which they neither believe nor understand. All the Jews were professedly disciples of that system of religion which is contained in the writings of Moses. They had received its seals; they partook of its sacred feasts; they participated in all its external privileges, and were scrupulously observant of its forms and ceremonies. In a word they were members of the visible church. Yet it appears, that notwithstanding all this, they neither believed the religion of Moses, nor understood any thing of its real nature.

Now it is, to say the least, very possible that similar mistakes respecting the religion of Jesus Christ may prevail extensively in this and in other christian countries. There are many thousands who are not only nominally but professedly his disciples. They have been baptized in his name; they have become members of his visible church; they partake of his supper; they profess to venerate his character, to follow his instructions and to submit to his authority. Yet it is very possible that many of them know nothing of the real nature of his religion, and neither believe nor understand its essential doctrines. They may regard the real 'preaching of the cross' as 'foolishness;' they may have embraced 'another gospel,' instead of the true gospel of Jesus Christ; or if they 'hold the truth,' they may hold it 'in unrighteousness;' and while they possess the 'form' of christianity, be utter strangers to its power.'

3. From the fact before us it appears that while men neither believe nor understand a revelation which God has given them, they may feel very confident that they do both. The Jews certainly felt the fullest confidence that they understood and believed the writings of Moses; nor could any thing appear more strange to them than our Lord's assertion that they did not. They were familiarly acquainted with them from their childhood; they heard them read in their synagogues every sabbath day; and they had a numerous body of learned men, whose sole business it was to study and explain their contents. Yet it is certain that not only the common people, but even the scribes and doctors of the law, the very persons whose business it was to explain the writings of Moses, neither believed nor understood them, though they boasted of their knowledge, and gloried in their belief.

What has occurred, may occur again. Persons may feel very confident that they understand the revelation which God has given us in the New Testament. They may have been familiar with its contents from their childhood; they may not only have read it frequently but studied it diligently. They may feel confident that they have discovered its real meaning, and they may be confirmed in this confidence by the instructions of many, whose professed business it is to study and interpret the scriptures; and by finding a large proportion of the wealth and power and wit and learning of the age arrayed on their side. And while they are thus confident that they understand the scriptures, they may feel equally confident that they truly believe them with that faith which is connected with salvation, and may in consequence feel certain that they are the real disciples of Jesus Christ, as the Jews had no doubt that they were the real disciples of Moses. Yet like the Jews, they may be deceived. Even those interpreters and guides on whose instructions they rely, may be themselves deceived and deceive their followers, like the Jewish teachers, whom our Lord stigmatizes as 'blind leaders of the blind.'

4. From the facts before us, taken in connexion with the conduct of the Jews, it appears that men who neither believe nor understand the revelation which God has given them, may be very zealous in supporting and defending a false system of religion, which they erroneously suppose that revelation to contain. That the Jews

were exceedingly zealous in maintaining the false system which they had deduced from the writings of Moses, you need not be informed. 'I bear them record,' says an apostle, 'that they have a zeal of God, but not according to knowledge.' And our Saviour declares that their teachers would 'compass sea and land to make one proselyte.' Indeed, it was their zeal for what they erroneously supposed to be the religion of Moses, which led them to oppose christianity with such unrelenting fury, and to suppose that in persecuting its disciples, they were doing God service. In this respect also, nominal and professed disciples of Jesus Christ may resemble the Jews. While they neither truly believe, nor rightly understand the New Testament, they may be exceedingly zealous in maintaining and propagating doctrines which they ignorantly suppose it to contain; and in opposing that system of religious truth which it really reveals. They may plead a concern for the honor of God as a reason for misinterpreting or disbelieving his plainest declarations, and a regard for truth and religion as a pretext for hating and opposing the only real friends of both. It will, I presume, be denied by none who bear the christian name, that the disciples of Christ were the only persons among the Jews who really understood and believed the writings of Moses. Yet these very persons were despised and persecuted by the great body of the Jews for their supposed ignorance and unbelief of his writings. So it is very possible that the only persons who really understand and believe the gospel of Jesus Christ, may be despised and ridiculed as weak ignorant enthusiasts by great numbers of his professed disciples.

5. From the fact before us, taken in connexion with its attendant circumstances, it appears, that men may contract a very high degree of guilt, and finally perish, in consequence of misunderstanding and disbelieving a religious system of which they are the professed disciples, and which they are zealous in maintaining and propagating according to their views of it,—views which they feel fully confident are correct. In other words, it appears that men may be finally condemned for ignorance and disbelief of a revelation, on their supposed knowledge and belief of which they rely for salvation. This was the case with the Jews. That their ignorance and unbelief were highly criminal is clearly intimated by our Saviour when he says, 'There is one that accuseth you, even Moses in whom ye trust.' As if he had said,—'That very Moses whose disciples you profess to be, in whose writings you glory and confide, and on your obedience to whose commands you found your hopes of heaven;—even he accuses you to God, of wickedly misunderstanding and disbelieving his writings.' In other passages, too numerous to be particularly mentioned, he reproves them in the severest terms, for not understanding and believing their own scriptures; warns them that their destruction would be the certain consequence, and dooms them as a just punishment for their wilful blindness to remain blind forever. 'Hearing,' he says, 'ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive;' and 'many shall come from the East, and from the West, from the North and from the South, and shall sit down with Abraham in the kingdom of God, but ye yourselves shall be thrust out.'

Still greater is the criminality, and still more terrible will be the doom of those nominal or professed disciples of Christ, who, while they are confident that they understand and believe the gospel, in reality do neither. To all such persons the ministers of Christ may with propriety say, 'think not that we will accuse you to the Father. There is one that accuseth you, even Jesus in whom you professedly trust. Yes, he on whom you profess to found your hopes of heaven, he who intercedes for all penitent

believers, even he accuses you to the Father, of wickedly misunderstanding and disbelieving his word; he will hereafter be revealed from heaven in flaming fire, taking vengeance on all that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power.'

But it will perhaps be asked, why were the Jews, and why are such as now resemble them, considered as criminal? They diligently studied the revelation which God had given them; they were confident that they understood and believed its contents, and acted agreeably to their belief. In what respects then, were they criminal? And why were they condemned? I answer, their ignorance and unbelief were occasioned, not by any want of perspicuity in the writings of Moses; not by any defect in their own intellectual powers; but simply by the wickedness of their hearts. To this cause, our Saviour and his apostles uniformly ascribed it, and to no other cause can it rationally be ascribed. The writings of Moses and of the prophets are sufficiently intelligible. They described the character of the Messiah, and foretold the time and circumstances of his advent so clearly; and their predictions were so strikingly verified in the person of Jesus Christ, that his cotemporaries could not have rejected him, had they not been wilfully blind. You can easily see how plainly their scriptures pointed to Jesus Christ, and you have probably often wondered why they did not receive him. The only reason is, they were determined not to believe, not to be convinced. Their ambitious, covetous hearts had taught them to expect a powerful and victorious prince, a temporal deliverer who should break the Roman yoke, and make them lords of the world. Such was the only Messiah for whom they wished. They did not wish for a Saviour from sin, for they proudly imagined that they were not sinners. Hence, when he appeared in this character, as a man of sorrows, as the son of Mary, they rejected him; while they flocked in crowds to the standard of every impostor who promised them temporal honors and rewards. Their ignorance and unbelief were therefore, not their misfortune only, but their fault. Accordingly, before our Saviour pronounced their condemnation he said, 'the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them.'

To causes precisely similar is it owing, that persons who have the New Testament in their hands, misunderstand its import, and disbelieve its doctrines. It is certainly as intelligible as were the writings of Moses, but alas, its contents are as contrary to the prejudices, wishes and inclinations of men, as his writings were to those of the Jews. And it may be said of all who perish in consequence of misunderstanding them, with no less truth than it was said of the Jews, 'this is the condemnation, that light has come into the world, and men loved darkness rather than light because their deeds were evil'!

But some may perhaps ask, how shall we ascertain what, 'the light,' is? If many, who are the professed disciples of Jesus Christ, who feel confident that they understand and believe his gospel, and who are zealous in supporting and defending what they believe, may be fatally deceived, and in consequence perish; if their religious instructors, after years spent in studying the scriptures, may misunderstand their meaning, lead their hearers astray, and share their fate, where shall we look for a guide? Who can assure us that we rightly understand and truly believe the gospel of Christ, or enable us to ascertain its real import? I answer, we must look where the Jews ought to have looked for one. Moses had said

to them in his writings, 'A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things whatsoever he shall say unto you.' It is needless to inform you that this prophet was Jesus Christ, and that he is here promised as a guide. But when he came, they rejected him. Many other passages in their own scriptures intimated the necessity of divine teaching, and the duty of praying for it. They heard David crying, 'Lord give me understanding;' 'teach me to do thy will;' 'open thou mine eyes that I may behold wondrous things out of thy law'. They ought to have inferred, that if divine teaching and illumination were necessary to David, they were no less necessary to themselves, and that if he prayed for these blessings, they ought to offer similar petitions. But this they either refused, or neglected to do. Instead of trusting in the Lord with all their hearts, they leaned to their own understandings. Hence their errors and mistakes.

Now as Moses foretold that Christ would come and show the true import of his writings, so our Saviour predicted the coming of the Holy Spirit to impart a knowledge of his gospel and of the real nature of his religion. Our need of his assistance, and the duty of praying for it, are revealed much more clearly in the New Testament, than they were in the Old. And as the Jews, had they submitted to be taught by our Saviour, would have been preserved from those errors which occasioned their ruin; so all who now humbly seek and rely upon the guidance of the Holy Spirit, will be preserved from fatal mistakes. He alone can 'guide us into all truth;' and those who rely upon him he will guide, as Jesus Christ guided those of the Jews who sought his instructions.

We may remark further, that the mistakes of the Jews were occasioned by resting in the forms and externals of their religion, and overlooking or explaining away every thing of a spiritual nature. They would not understand that circumcision was, 'a seal of the righteousness of faith;' nor that it intimated the necessity of 'the circumcision of the heart.' They paid no regard to the obvious truth that, 'he is not a Jew, who is one outwardly; neither is that circumcision which is outward in the flesh.' Nor did they pay any more attention to the many passages in their scriptures, which speak of 'a new heart and a right spirit.' Had they duly regarded these passages; had they attended to the obvious truth that 'God is a spirit,' and that he must consequently be worshipped in a spiritual manner,—they would have better understood the writings of Moses

In a similar manner and by similar considerations may we be preserved from fatal mistakes. We must remember that he is not a christian who is one outwardly; that 'a new heart and a right spirit' are necessary; that 'if any man be in Christ, he is a new creature;' that 'except a man be born again he cannot see the kingdom of God;' that 'the natural man receiveth not the things of the spirit of God, but they are foolishness to him; neither can he know them, because they are spiritually discerned.'

I remark finally, that the Jews were confirmed in their errors by the mean appearance and small number of our Saviour's followers. Most of his disciples were selected from the lower classes of society and from the female sex. Hence they were despised by their unbelieving countrymen. Have any of the rulers, they asked, or of the Pharisees believed on him? Are these illiterate fishermen the only persons who really understand the writings of Moses? Can they be safer guides than our learned scribes and doctors of the law?

In a similar manner do many persons reason at the present day. They see that a large proportion of the advocates of spiritual and experimental religion, are found in the humbler walks of life, and that they are despised and ridiculed by many

of the worldly wise, the wealthy and the great. Hence they infer that the former are wrong. In vain are they reminded that, 'not many wise, many mighty, many noble are called;' and that *many* walk in the broad road to destruction, while *few* find the way of life. They feel that it is more pleasant, and they persuade themselves that it is more safe to follow the many, the wealthy, and the powerful, than to walk with a little band whom the world derides as weak, superstitious, bigoted enthusiasts. But if we would avoid the fate of the Jews, we must shun their error. We must remember that God often hides from the wise and prudent, what he reveals to babes. We must follow the few, and not the multitude; and with the temper of little children, sit at Christ's feet and learn of him who was 'despised and rejected of men.' If we do this, we shall know the truth and the truth shall make us free. Our Divine Teacher will 'open our understandings,' as he did the minds of his disciples, 'that we may understand the scriptures;' and we shall be enabled to say with truth, 'God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.' But if we refuse to accept this method of acquiring a knowledge of the truth, we shall neither understand nor believe the gospel; we shall, like the Jews, die in our sins; and the friends of Christ, weeping over us as he wept over Jerusalem, will say, 'If thou hadst known, even thou in this thy day the things which belong to thy peace! But now they are hidden from thine eyes.'

For the Christian Spectator.

On the pride of the human heart.

The effects of the apostasy are, in no part of the human character, more strongly marked than in the pride and self-importance of men. They all practically refuse to estimate themselves, by any righteous standard. The law of God requires them to love him with all their hearts, and their neighbor as themselves; but while in a state of nature, their feelings and propensities are decidedly and invariably at war with this law. They are inclined to make their own interest the supreme good, and to attach to themselves an importance, which in their view, outweighs the good of their neighbor, and even the glory of God. So great are the selfishness and pride of man, in his natural state, that on the supposition that he were placed on one side of the scale and all his fellow-creatures, from the lowest of his own race to the highest angel in heaven, and what is infinitely more, the great Creator himself, were placed on the other side, his feelings would make the side on which he stood preponderate. Of greater haughtiness than this we can have no conception; and yet according to the testimony of God in his word, this is the character of fallen man. It is the character not merely of a part of our race who have distinguished themselves for wickedness, but it belongs to all who are under the dominion of sin. No change of outward circumstances, nor the infliction of any evils, however severe, unless sanctified by divine grace, have the least influence in radically reforming them.

But how is this baseness of character evinced? I answer that it is evinced in many ways.

1. Men furnish proof of what is in their hearts, by their forwardness to converse about themselves.

Though it is generally considered as a breach of modesty, and highly indecorous, to speak in one's own praise; yet through the pride of the heart, this is as natural to men as their breath. They are fond of relating what they have thought—what

they have said—what they have achieved——what they possess, or something which directly or indirectly will bring themselves into view. While out of respect to their own characters, they mean to avoid the *appearance* of pride, they are very prone to fail of this, and on all occasions to make themselves of great importance. This fondness of making themselves, or something relating to their interest and concerns, the subject of their conversation, which almost all men betray, is indicative of their pride and haughtiness. When Nebuchadnezzar, the proud Chaldean monarch, said, 'Is not this great Babylon that *I* have built for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty,' he betrayed a feeling, which the hearts of all men naturally cherish.

2. The same thing is evident from their love of flattery. Men are commonly seen to listen with eager attention, when others are speaking in their praise. To their unsanctified hearts the language of the flatterer is a welcome repast. All the powers of invention are often brought into exercise, that they may have opportunity to regale themselves with such a feast. If others will be liberal in commending them, they can cheerfully be silent. To excite others to bring forward their flattery, they will even speak against themselves; and if they finally fail of their object, they go from their company disappointed. Commendations bestowed on *others* however justly merited, are heard with pain; but commendations lavished on *them* are received with the highest pleasure. They delight in nothing more than in hearing what they have said and done applauded. They would be gratified in having all their acquaintances spend their breath in extolling them. Now what does all this indicate? Nothing less certainly than that men are naturally full of pride and self-importance. All these feelings are in direct opposition to that 'charity which seeketh not her own.'

3. The character of depraved men is seen in their preferring their private interest to any important public good. To promote what they deem their private interest, they most cheerfully spend their time and endure great fatigue and hardship; but they are not disposed to do the same for any public good, however important. Men are by nature emphatically 'lovers of themselves.' To repel such a charge, do any assert that those who make no pretensions to vital religion are often the servants of the public? This is admitted. But when they engage in what they call public service, they are influenced by an ultimate regard to some private advantage, which they suppose to be connected with it. Private interest is often advanced, by the promotion of some public good; in all which cases the exertions of selfish men are freely made. When solicited to engage in some new enterprise, the first inquiry with them is, 'will it in any way promote my private interest?' The views they have of this single point will govern their decision in every case. This is characteristic of depraved men, and it is decisive evidence of their self-importance. They regard themselves more than they do any of their fellow-creatures, or even all of them.

The depth of human depravity may be further developed, by observing,

4. That whole nations have been subjugated or miserably destroyed, to gratify the pride and haughtiness of a few individuals, or of some one man. Of this fact both sacred and profane history furnish many melancholy instances. Thousands and millions of precious lives have been exposed to death in frightful forms, because some man in power has thirsted after dominion, or sought to avenge his own injured honor. When the pen of the historian faithfully delineates the characters of such

men, it delineates the human character. It shows what is in the hearts of *all* men, as they are by nature, and what they would all manifest if they were only placed in circumstances, which favored it, and restraints were taken off. The apostle Paul in his letter to the Romans, has given a faithful and vivid description of what depraved men will do when left to themselves. "Their throat," he says, "is an open sepulchre; with their tongues they use deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness; their feet are swift to shed blood;—destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."

5. The pride and self-importance of men are evinced by their restlessness under the events of divine providence. The government of Jehovah, who orders all events in infinite wisdom, is often arraigned by their unsubdued hearts, particularly as it relates to them and all in whom they have a special interest. Their restlessness is betrayed by murmuring language. They practically say, if they had the reins in their own hands they would govern with more wisdom than the Most High. They would order the seasons of the year, the seed-time and the time of the ingathering of the fruits of the earth so as to answer their own ends. The rain from heaven would not descend until they were ready for its reception, though thousands of their fellow creatures might suffer for the want of it. If they were journeying, they would have such weather as might be every way favourable to their selfish plans, however it might operate against the interest and wishes of others. Reader, do not feelings like these, which are often cherished and perhaps in your own heart, evince astonishing pride and haughtiness? The appeal is made to your conscience, whose decision will be, that men are truly *lovers of themselves.*

6. The self-importance of men is manifested by their opposition to the displays of sovereign grace.

Through the pride and loftiness of their hearts they oppose the purposes of God, especially those which relate to the salvation of men. They have no pleasure in the thought of of entire dependance. It destroys the foundation of all their vain glorying. That God should claim a right to dispose of his creatures as he sees best, and to 'have mercy on whom he will have mercy,' is more than their proud hearts can endure. It is painful to them to hear the sentiment advanced, that the salvation of men is wholly of the Lord, or that he decides who shall be the objects of his mercy. They discard the only ground of hope in the case of ruined men; and their pride and self-importance are at the bottom of all this opposition to that sovereign grace of God, which saves the guilty.

7. They manifest the pride of their hearts by refusing to acknowledge God in some of the most *obvious duties.*

God requires men to sanctify the sabbath and to keep it as a day of holy rest; but to all who are under the dominion of sin, this plain and reasonable duty is a weariness. They are constantly inclined to spend the day, or at least some part of it, in serving themselves. They set up their own private interest above the honor of God's law, and the prosperity of the Redeemer's kingdom. This selfish and unholy spirit, by which they are actuated prevents them from drawing near unto the Father of mercies, to acknowledge their dependance, to confess their numerous and aggravated sins, and to plead for pardoning mercy through the mediation of Jesus Christ. If they only had a proper sight of themselves, they could not refrain from expressing their dependance.

acknowledging their vileness and the greatness of their obligations. The spontaneous language of their hearts would be, 'God be merciful to us sinners.'

In pursuing these thoughts, the reader has had presented to his mind a faint view of the *pride of the human heart.* An interesting inquiry naturally arises, will these lofty looks of man ever be brought low? To this inquiry an explicit answer will be found in the following words of the prophet Isaiah—'And the loftiness of man shall be bowed down and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.'

There are two ways by which the lofty looks of men have been, and will be again brought low. One is, by their being made subjects of the grace of God and by their voluntarily bowing at the feet of Jesus Christ, as Saul of Tarsus did, when he was struck down on his way to Damascus, and when this bitter enemy of Jesus of Nazareth, the persecutor of christians, cried out, 'Lord, what wilt thou have me to do?' This happy effect is produced, in every instance of genuine conversion, of which, as we have reason to believe, there have been many in our day, and in this highly favoured land. The late extensive and powerful revivals of religion have greatly increased the number of praying persons. Proud and stubborn sinners have been converted and become as little children, taking a low place before the great and holy God. In the hearts of all who have found themselves 'slain by the law,' the Lord alone is exalted. We hence may conclude, that the lofty looks of men will be emphatically brought down in the millennium, when 'all shall know the Lord from the least to the greatest.'

The other way in which the lofty looks of men are brought low, is by God's making them monuments of his holy wrath, destroying all their hopes and driving them away in their wickedness. The day of divine vengeance will certainly come on all those who rise up against their Maker, and are flattered with their own self-importance. It will be a day of unutterable anguish to those who contemn God; a day in which they will be taught by their own sad experience, that their pride has been their ruin. When we read the sacred scriptures, how often does the following divine declaration meet our eye—'They shall know that I am the Lord?' The authority of Jehovah will eventually be known and felt by all intelligent beings,—his threatenings will be found to be real, and his power will be seen to be irresistible in heaven and in hell. The miserable end of the wicked is strikingly represented by the prophet Malachi:—'Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch.'

H.

For the Christian Spectator.

Conversations with a Sick Man.

Some time since I was called to see a man in the last stage of a lingering complaint. Soon after my arrival, he requested his family to leave the room, that he might be alone with me. When the family had retired, he observed that he did not expect to live long; and then proceeded to acknowledge that he had without reason said hard and injurious things against me; for which he requested my forgiveness. In my reply, I endeavoured to show him his need of the forgiveness of God; and not only for this, but for all his sins. To the correctness of my remarks he assented. He now appeared relieved from a degree of anxiety which was before visible upon his countenance. Thinking that he was perhaps flattering

himself with the idea, that if he died in peace with all around him, he should be safe, and knowing that his general conduct had been greatly at variance with the christian rule, I asked him if he thought himself prepared to die; he replied, he thought he was. Again I asked, do you consider yourself a believer in Christ? He replied, I hope I am. To the question then put, 'Will you state to me the grounds of your hope?' he answered, yes. But after hesitating, and rubbing his forehead a few moments, he complained that he had been taking laudanum, and could not collect his thoughts then. Upon this, I said to him directly, you know that you have no reason to believe that you have experienced a change of heart, and that you are a true believer in Christ. At this he was greatly agitated, and in the midst of a flood of tears, said with great emphasis, yes, I know that I have not experienced a change of heart, and that I am not a true believer in Christ, repeating the very words which I had used.

I then asked him what he intended to do, suggesting that he doubtless intended to do something before he left the world. He replied, that he had thought of receiving the sacrament, and having his children baptized. But can you, said I, do this in sincerity? Will it not be mere formality and hypocrisy? Yes, said he, again greatly agitated, it will be mere hypocrisy. The question was again put, what then do you intend to do? He replied, that there was not any thing that he could do; that he lay at the mercy of God. I then cautioned him against an unfounded reliance upon the mercy of God and left him.

Two or three days after, he sent for me again. At this time he asked me several questions respecting the propriety of admitting unconverted persons into the Church. After I had given an answer to these questions, he observed that he had been advised to receive the sacrament, and have his children baptized. I told him, I did not doubt but that he might find persons, who would administer the sacrament to him and baptize his children—and that should this be done, it might give him peace of mind; but that it would be a *false* peace, and that its direct tendency would be to quiet him in his sins, and secure his eternal destruction. He replied with a sigh, I hope not.

A few days after I called again. He then told me with an unusual decision in his voice and look, that he had received the sacrament. I replied, that the measure did not meet my approbation; but that it belonged to him to decide. He assented, and added that I had been faithful. I then assured him, that unless something more was done, unless he became a new creature in Christ Jesus, he could not enter the kingdom of God. He sighed, but said nothing. From others I learnt, that previous to his receiving the sacrament, he constantly manifested great uneasiness of mind. But afterwards, he appeared calm and tranquil. The night after my last interview with him, his disorder became on a sudden more immediately alarming, and it was evident to himself that he could live but a short time. He was now very much alarmed. Being asked, if he had not long expected that he should die soon, he answered, that he had all along indulged a secret hope that he should recover. An allusion being made to his having received the sacrament as a preparation for death, he said, '*It is all nothing*,' and soon after expired.

L.

Miscellaneous.

For the Christian Spectator.

On Miscellaneous Reading.

God has given to man time, for the purpose, not of waste or trifling, but of intellectual and spiritual improvement. It would seem then, we are not permitted to read any thing and every thing, which offers itself to our notice. Much of that which has been written, is unfit to be read, and to read it would be a waste or misapplication of time. To be employed in so unmeaning a manner, is utterly inconsistent with that dignity and solemn importance, with which we are invested, as accountable beings. Besides, every thing cannot be read. We should, therefore be under the necessity of making a selection of some kind or other, from that which has been written, even if it were all valuable. As the fact is, concerning the moral, and intellectual character of books, a judicious selection becomes doubly necessary. The best only, so far as it can be ascertained, of the various descriptions of recorded thought, should be perused.

To give the reader, by the way, an idea of the vast quantity of books in the world, I would state from Voltaire, who both read and wrote—wrote at least as many books as any other person, that the longest life, if spent in nothing else, would not suffice to read only the histories which were composed in Europe, of the transactions of the 17th century. To add a fact on this topic, the new works published in Germany alone, some sixteen or eighteen years ago, numbered nearly 5000 in one year. Statements of a later date the writer has forgotten; but in all probability the annual amount has not since decreased. Such a stream, one would think, must soon deluge the world.

As therefore, from the immense mass of books, a few only can be perused, during our short lives; let them, as far as possible, be of a select kind. Miscellaneous reading, in the light in which it is here to be treated of, stands opposed, not to select reading, nor to any systematic application to books, (for nothing should be done without system) but to such an application to them as is connected, more particularly with our profession, or business in life, or with the regular cultivation of the arts and sciences. All references to books, that are not direct to these latter objects, come within the meaning of the term *miscellany*.

As above remarked, no such miscellaneous reading, as would be a waste or misapplication of time, should be countenanced. This is the only general principle that need be stated, as to the *matter* of miscellaneous reading. By this rule we should exclude, except under the restrictions soon to be noticed, all that which is merely foolish, immoral, and irreligious—whatever would pervert the understanding, corrupt the heart, or unsettle the faith of the reader. Here would come under condemnation a great proportion of novels, as being scarcely any thing more, than the *quinta essentia* of folly and wickedness—many, many volumes of poetry, as possessing the same character,—and the various works, in various forms, which abet the cause of atheism, skepticism, libertinism, and heresy. Here, however, a few distinctions may be made.

1. It is not the corrupting nature of any books, which, in itself, renders it unlawful for us to read them; but the likelihood, under certain circumstances, of their *corrupting us*. According to this rule, many books might be hurtful to the young, and to those who are not established in their religious principles which would be harmless, or even useful to persons, in different circumstances. The

bee, we know can extract honey out of the same flower, from which other insects gather poison. The danger arising from bad books, lies chiefly in the moral feelings of those who read them, as affording excitement to their sinful propensities. There is nothing in that which is evil and erroneous, which the mind would receive, unless the mind itself were either perverse, or deficient in judgment. Let the young, for instance, commence their reading with novels, plays, and worthless or corrupting productions of other kinds, and the probability is, that they will never relish more substantial food for the mind, or rather that they will never have much mind itself. The corruption of their morals will be followed by the perversion of their taste, and the contraction of their understandings. If, on the other hand, under the direction of wise and experienced persons, they commence their reading, with good and instructive books, and thus become well settled in correct principles, the perusal afterwards, of books possessing a different character, would be attended with far less danger. If, for the sake of enlargement of views, or for some other innocent or useful purpose, they should consult books of an exceptionable moral tendency, they would do it with comparative safety, and the only feeling which would be excited in their minds, would be that of indignation, on meeting with representations so contrary to all their early predilections, and views of correctness.

It has been said, that books of a skeptical character, for instance, have by some well-meaning parents, been put into the hands of their children, in order to disgust them with infidelity. But very erroneously in my opinion. The untutored unsanctified mind of a child, is not so easily disgusted with sin and error. Whatever first fastens on the mind, is of immense consequence, as a principle of continuance, and as forming the mental habits. The earliest impressions therefore, should by all means be in favor of the true religion. In this view, school books, the more they are considered, the more important must they appear, as the instruments of impressing truth or error on the public mind, and as forming a correct or vitiated taste. Hence we see why it is that infidels, and unprincipled men, are so much opposed to early religious instruction. They know that an impression, in this way made, is by no means easily eradicated; and that it creates often an insurmountable barrier, to the admission of their peculiar views.

2. Another distinction, which may be made in regard to the books now mentioned is, that we are to consider the particular purpose, for which a person reads. If it be the gratification of guilty appetite, all application to such books is condemnable, whether in the old or young, the established or unconfirmed in christian belief. Reading, prosecuted with such an intention, would be worse than useless. It would be directly ruinous, to all who should be engaged in it. If the purpose be usefulness to one's self, or to others, then books otherwise improper or dangerous to be consulted, may be lawfully perused. There is an essential difference between sitting down to these books, with a secret guilty relish of their impurities, or their errors, and sitting down to them with a view to the forming of a correct judgment of their character—to the acquisition of information, which could not otherwise be obtained,—to the refutation of error, and to similar purposes. A person's design, then, in reading books, in which false principles are inculcated, and of which the moral influence is pernicious, measures the propriety of such reading. In this particular thing, the end may be said to sanctify the means. The teacher of youth has often occasion for consulting exceptionable books, in order to know how to shape his instructions

on various topics, and to derive the most effectual means of counteracting the arts which are employed to ruin the young. The theologian also, has much to do with the productions of infidels and heretics, in order to guard his readers or hearers against the false tenets, which often are so insidiously instilled into their minds. And all parents—all who pretend to information, may very properly know enough concerning immoral and irreligious books, to direct, and superintend the reading of their children.

3. One more distinction may be made on this subject, and that is, it seems to be in a degree necessary, from the nature of the subjects discussed in many books, and from the mixed character of books themselves, to come in contact with much that is evil. As this, in a measure, is not to be shunned, the wise course is to ascertain, how it may be best met. The remedy must not be, to abandon all reading, but to read with discrimination and judgment, and with a sense of our accountableness to God. In this manner, children should be taught to read, and be learnt to distinguish between the good and the bad. That it is necessary to come in contact with much that is evil, if we read at all, no one can doubt. Many books there are, which are eminently useful, and whose moral influence is decidedly evangelical; but to come to the exact truth, it must be observed that perhaps none, the Bible excepted, are altogether free from false principles, and a degree of improper influence. Certainly, none of them can we adopt with entire confidence, as our guide on the subject of moral truth. So long as this is the case, we always run some risk (small it is acknowledged in some instances,) in reading any merely human production. We are liable to have our views on some points perverted and variant from the scriptures of truth.

Besides, as already hinted, the subjects discussed in many books and they are subjects often which it is necessary to discuss, are of such a nature as to become sources of danger in regard to our moral feelings and principles. This is especially the case with some books of science, and many medical treatises. Aside from a portion of infidelity, which they *voluntarily* include, there is much delicate discussion, which they *necessarily* include. So that the lover of science, together with the physican and surgeon, unless some sort of latitude be given, may not read, not to say Buffon and Darwin, but many writers who are far less glowing and eloquent than they. Furthermore, the mixed character of a multitude of books, as containing, together with many excellent things, others that are worthless, renders them not a little dangerous. Yet we know not how to proscribe them. The histories of Gibbon and Hume must be read, notwithstanding their infidelity. We must be conversant with the great English moralists, and didactic writers of a former age, notwithstanding their weighty omission of evangelical topics—their occasional defence of unsound principles, and the interest which they give to many of the trifles and vanities of life, to the exclusion of higher good. Those journalists in Great Britain, who at this day, are giving such a tone to the literary mind, and whose dictation in the republic of letters is felt as far as the English language is known, must be perused; although in many of them there is as much poison as sweetness, and as much perversion of mind in some respects, as there is expansion of views in others. Besides, who will deny the man of taste his Shakspeare, and Dryden, and Pope—his Scott and Byron, though there is much—much in them which is evil. And finally, we know not how to prevent the ripe scholar, and even the beardless boy, from poring over the masterly productions of Greece and Rome, in which the mind is in danger of being fascinated with the

fictions of an elegant but unhallowed mythology, and of being absorbed in a train of sentiments, which, in many instances, have no congeniality with the religion of the gospel.

On the subject of pernicious books, these distinctions, it is conceived, are properly made, if we admit extensive reading at all. All weak, immoral and licentious works, except under the views above mentioned, are precluded on the principle of wasting time. All others, of course, are admitted, though we should be wise in making such a selection, even of these, as to include only the best of every kind.

The general *object* or *end* aimed at, in this species of reading, would seem next to deserve a few considerations.

1. Miscellaneous reading should not be made an end in itself. Indeed, this should not be the case with *any* reading. A person who devours books from morning to night, or from night to morning, as is sometimes the fact, and has no other purpose in view, except the immediate gratification he receives, is generally a very useless character. He might as well be engaged in any other pursuit, though of a less intellectual nature, so far as the real improvement of his mind is concerned. As we include in miscellaneous reading, that which is separate from our professional studies, it is of course, not to be made an end in itself. It is to be engaged in, as auxiliary to those studies. From a fondness for general reading, many indeed neglect the means of advancing themselves in an acquaintance with their particular avocations, or with the more substantial parts of learning. They omit that appropriateness of application—that definite, well-chosen course of reading, which such an advancement demands. This is always an evil, for which the gratification afforded by general reading, cannot well compensate. Let it have only its due place, in a regular system of intellectual application.

2. In agreement with the above, it may be observed, that miscellaneous reading should be pursued with a view, to enrich the mind with various knowledge. This, from its nature, it is calculated to do. It is itself various; and the result is designed to be a desirable variety, richness and copiousness in the mind's resources. Combinations of various substances, as we find in medicine, often produce an effect, which cannot be produced by a single article. Thus mixed or general reading is designed to give to the mind a rich and fair assemblage of various knowledge—affording it a range over the wide fields both of nature and art, where it may cull every sweet it loves—delighting its taste with the brightest creations of genius and fancy—-satisfying its curiosity with things new and wonderful—and extending its enquiries into all subjects of importance, whether they relate to earth or heaven.

3. Occasional relaxation of the mind, and thus a preparation for attending with greater effect to severer studies, is in part, an object to be aimed at in miscellaneous reading. Such reading is a diversion to the mind, while at the same time it enriches it, and adds to its decorations. Certainly nothing is lost by allowing it such a diversity of action. The mind, we are frequently told, is like a bow, losing its proper elasticity if it be constantly bent. It needs unbending at times. The comparatively small effort which is put forth in such an occasional application to books, is a preparation for those studies which task it to a greater extent, and which make a large demand on its patience and powers. It is a judicious reservation of its strength for those severer applications, which are required by our professional avocations, or by the regular cultivation of the arts and sciences. It is the means of giving facility and expertness to it, in attempting those applications. Such an object is not unworthy of

any mind; and while it combines both pleasure and improvement, it helps to advance us in the great designs of our present existence.

4. It should be a commanding object in the intellectual pursuit here recommended, to lay under contribution all that may be so acquired, to the service of God and religion. In every human pursuit, this is scripturally required to be an ultimate design, and as much so in this, as in any other. The having such an end constantly in view, will give to the employment an emphasis and meaning; and will excite in the subjects an untiring energy, in order to profit by the opportunities they may enjoy. Collecting from a thousand sources the fruits of an indefatigable industry, they will turn all to the furtherance of the most precious interests, whether of time or eternity. Such a purpose kept in view, will give to these various collections of different moral or intellectual worth in themselves, one definite aspect of dignity, and sanctity, and beauty. Let the miscellaneous reader propose to himself such an end, and it will impart form and consistency to an employment, which otherwise would be far less important.

Having considered the matter and general object of miscellaneous reading, a few thoughts are due to the *manner*, in which it should be conducted.

One thing here important, relates to the proportion of time which may be profitably devoted to this employment. Persons in different situations in life, will judge differently on this subject, and will be directed accordingly. This is not a point to be settled theologically, except that we may claim for it the general injunction of christianity, 'do all things to the glory of God'—devote all your time to his glory. Some have more, others have less leisure, for miscellaneous reading, and some have not any, unless it be a few occasional moments, which, since it is all they have, should be improved by looking into the precious book of God. There are none who are absolutely unable to rescue from cares and business, a little time for *this* purpose and perhaps for a small portion at least, of other religious reading. Some people have an astonishing fondness for general reading, others possess little or none at all. But neither too much nor too little time should be given to it—too much or too little, I mean as measured by the claims which our various duties make upon us. Most persons, however, are far from being particular on this subject; and they read sometimes when they should not, and omit to read when they might, with profit. They indulge themselves in reveries, when they might be acquiring knowledge.

In general, it is best to pursue the kind of reading spoken of, in broken intervals—during those short periods which occur between the discharge of one regular duty and the return of another; or more generally, at seasons when the mind is unfit for severe applications. Thus we shall make the most of our opportunities, and gather up, as was said of Wesley, Whitefield and their associates while at the university, all the scraps of time, so that none of it shall be lost. If my limits permitted, many other names might be mentioned, and instances produced, in which the value of time was in this way appreciated, and which might well surprize only moderate lovers of learning. One instance only shall be adverted to and that in the language of another. 'Pliny the elder,' says Zimmerman, 'devoted every moment of his life to learning. A person read to him during his meals; and he never travelled without a book, and a portable writing desk by his side. He made extracts from every work he read; and scarcely conceiving himself alive while his faculties were absorbed in sleep, endeavored by his diligence to double the duration of his existence.'

Another thing important on this subject, relates to the system, which it would be well to pursue in the employment itself, to the proper order of subjects, and the proportion of attention which is due to the different descriptions of miscellaneous reading. Some reference to system, and to the order of subjects it would be desirable to have, so that a continual advance may be made in information, and so that the mind may observe some regularity in the developement of its powers. Here the young especially, would need a guide, nor can it be judicious in any, before the acquisition of sufficient introductory knowledge and of elementary principles, to plunge into the abstruse discussions of philosophy, and the perplexing subtleties of metaphysics. Following some suitable order, in this species of reading, we may store away in the mind every new item of knowledge in its proper place, where it may be ready for use and where it may be conveniently found when wanted. It is an evil with many general readers, that they read indiscriminately, and with no sort of regard to any mental arrangement. It matters not with them whether they can ever recal an idea which they once possessed, or whether they can ever turn it to a good account. Swallowing down together novels, romances, plays, poetry, divinity, philosophy and metaphysics—arguments and sophisms—reasoning and nonsense—facts and sentiment—truth and error—good and bad—it becomes a heterogeneous mass, crude, shapeless, deformed and useless. The morbid appetite of such readers continually requires something *newer;* and to ruminate on acquisitions already made, is with them as Shakspeare says concerning something similar,

> to hang
> Quite out of fashion, like a rusty mail,
> In monumental mockery.

Indeed with some great readers, to think at all, is a practice altogether obsolete.

As to the proportion which is due to the different descriptions of miscellaneous reading, the different particular designs which people have in view will be their guide; although as we are accountable beings, and destined to exist in a future eternal world, that department which must be considered as the most congenial with our circumstances, is the didactic and serious. Works that treat of the great principles of morality and religion, especially of revealed religion, deserve a full share of our attention.

I would sum up these remarks in stating the *uses*, so far as they can be distinguished from what has already been said of miscellaneous reading, especially when conducted on an extensive scale.

One use of it is, to add to the mind's capablities and vigor. It is a pleasant and useful employment of the mind at times when it might otherwise be vacant or dissipated or lost in musing or engaged in mischief. It is an exercise which strengthens the intellect, while it seems only to give it play and amusement. Indeed any exercise of the understanding is important, as forming its habits and increasing its keenness and its confidence in its own resources.

Another use of miscellaneous reading is to liberalize and expand the views. This it can hardly fail to do if conducted only with ordinary judgment. A person's views of men and manners, of life and its concerns and duties, and of the various objects of knowledge, receive an enlargement from miscellaneous reading which can be derived from no other source. Such reading conducts us over a much larger field than travel or observation can. It carries us not only over all the face of the earth, but through all periods of time. Less accuracy than that derived from observation may be the result in particular instances, but a much larger compass will be included in the mind's survey. More

propitious must it be in this respect, than an exclusive application to a few particular branches of knowledge, where the mind, though attaining often to a wonderful degree of acuteness, and precision, and research in the isolated articles embraced, is in danger of being unduly contracted, in relation to others, as it will be apt to be but little informed, with regard to the objects of knowledge in general. The utility of this species of reading in liberalizing and expanding the mind, must be confessed to be great, since such an effect on the mind itself, is in the highest degree important. Liberal and enlarged views adorn the human character.

Another use of miscellaneous reading, is to prepare us to meet the various exigencies of our situation, in regard to the business of instruction, the communication of knowledge in other forms, and similar purposes. How this is a result of that application to books treated of in this paper, is sufficiently obvious, from what has been already remarked.

One other use of such reading, when properly conducted, is to supply the mind with many and various considerations, enforcing the general importance of virtue, and religion, and the necessity of personally cultivating them. From this source, the pious in particular, derive arguments to strengthen their holy resolutions, and to establish and encourage themselves in ways of well-doing.

B. N.

For the Christian Spectator.

On the depressed state of Jewish females, and the recent efforts for their relief, through the medium of Female Charitable Societies.

DAUGHTERS of Zion!—from whose humbled brow
The glory hath departed,—who in woe,
Deep solitude, and long-enduring night
Weep,—as when erst by Babel's stream ye pour'd
A captive's tears—ye whom high prophets deem'd
The brightness of that gem which God had chos'n
From all the earth for his peculiar care,—
The cherish'd beauty of the favor'd tribes—
How are ye fall'n!—How is the 'most fine gold
Dim,' and defac'd.

Not thus your abject state
When she who 'neath Mount Ephraim's spreading palm
Dwelt, judge of Israel,—when with heart inspir'd
She rais'd the glittering spear, and warlike shield
'Gainst mighty Moab,—while her raptur'd harp
Resounding strains of victory, woke the pride
Of ancient Kishon.—Not, when Hannah's prayer
Had pow'r with God;—nor when the seraph guest
Gleam'd on *her* eye, who bore that man of strength
Whom with shorn locks, and orbs bereft of day,
Philistia feared.—Not thus when Anna breath'd
Unceasing supplications,—bowing 'neath
The temple arch;—nor when the wither'd arms
Of the glad mother of that 'voice which cry'd
In Judah's wilderness,' exulting clasp'd
The babe of promise.—Not when Gabriel's wing
Descending, Heaven's high salutation bore
To Mary,—when her 'soul did magnify
Jehovah;'—when from her star-gilded cell
Came forth with silent course and shrouded beam
The Sun of Righteousness.—

The path ye knew
Of Him,—that Man of Grief,—who with meek heart
'Came to his own, and they receiv'd him not.'—
Ye minister'd unto him,—when he found
No home, to which the rav'ning bird of night,
Or the rude fox might hie.—His chosen band
Deserted him in peril,—but ye stood
On Calvary's brow,—firm by his awful cross,
When the earth rock'd,—when the portentous skies
Gave sign of horror—and the sheeted dead
Forsook their sepulchres.—Ye to his tomb,
Bearing perfumes to strew that mournful bed,
Came—ere the rising morn.—Ye came,—and wept
Because ye found him not.—Ye did not know
Until angelic tones your grief dispell'd,

That Earth in her dark prison might not hold
The King of Glory.—Still ye bend and weep,
Sad daughters of Jerusalem!—but who
Will heed your sorrows?—On the lonely gale
Of Gilead breathes no balm:—no healer wakes
The slumbering echoes.—To the grave ye haste,—
Not where Messiah rests,—not where the hope
Of Resurrection soothes the trance of fear,—
Not where some pitying seraph upward points
To an ascended Saviour.

—Who are these!
Like angel spirits, clad in mortal robes,
Rising to comfort you?—Say! who are these
In shining raiment,—at the gate of death
Diffusing light?

The *Daughters* of the *Cross!*
They seek the peace of Zion,—they behold
With sister's love the persecuted seed
Of Abraham—"Friend of God."—Haste then, arise,—
Shine forth, Oh Zion!—for thy light hath come,—
And *He* who is thy glory shall disperse
The cloud that covers thee,—invest thy brow
With its forgotten diadem,—and bid
Thy lyre no more reluctant, swell the song
Of Earth's Salvation. H

Review of New Publications.

An Apology for the Freedom of the Press, and for General Liberty: to which are prefixed, Remarks on Bishop Horsley's Sermon, preached on the 30th of January, 1793. By Robert Hall, M. A. The Sixth Edition with corrections. London, 1821.

The name of Robert Hall, has long been familiar to the christian public in this country, as a powerful and eloquent writer on religious subjects. That our readers may see him in a somewhat different department and that they may have a specimen of his productions on other topics, we propose to turn their attention at present to his 'Apology for the Freedom of the Press.' And in doing this, we are not wandering from our appropriate province as Christian Spectators; for it will be recollected that our religious liberty rests upon our civil liberty, and that the overthrow of the latter has ever been the sure precursor of the destruction of the former. Hence, whatever relates to the great principles of either, cannot fail to be universally and permanently interesting. The topics which Mr. Hall discusses in the brief work before us, are those which have employed the largest portion of the active intellect of the people of England from the period of the Commonwealth. Ever since the restoration brought back the three branches of the constitution of that kingdom and the revolution proved the mightiness of public opinion, a decided disposition has been exhibited to remould many of its parts. Theories of reform have been proposed, advocates enlisted, parties proclaimed, until now, no thinking man is allowed to arrive at the term when the law pronounces us, entered upon the years of discretion, without being imbued with hereditary attachments to the whig or tory side.

We are so little likely, from our love of republican institutions, to be accounted fair judges in a controversy which opposes Locke to Paley, that we do not feel disposed, in reviewing these pages, to enter warmly into the matter, but rather to wave the expression of our own opinion on most of the points discussed. Every friend of freedom must however, naturally be deeply interested in its cause upon each continent—but as the contest is sometimes more about the application of principles than their actual truth, we intend now to content

ourselves with looking at the adverse parties as upon a field of tournament where we are to see feats of prowess, not of bloodshed.

There is policy too in this course, as it may save us from the risk of having our critical infallibility doubted; for our readers have already made up their minds upon most questions of state, and would not be affected by a declaration of our opinion upon points similar to the one so often investigated—and which comes into view in these pages—namely, whether Mr. Pitt's earlier or later attachments were most conducive to the public interest. We propose to do little more than exhibit the ability with which this treatise is written and to transcribe some of the eloquent passages in which it abounds.

It was first published in 1793, when Mr. Pitt enforced the laws relating to the liberty of the press with a severity unknown to the less bold spirit of his predecessors in office. At this period our author states, that "Mr. Holt, a printer, at Newark, was imprisoned in Newgate for two years, for reprinting verbatim, an address to the people on reform, which was sanctioned for certain, and probably written by the Duke of Richmond and Mr. Pitt." Indignant at such attacks upon the free expression of opinion, Mr. Hall sent forth the work which we proceed to analyze. It was issued from the press during the last year in a sixth edition under such circumstances that we suppose our readers will feel obliged to us for noticing it, as if it were a new publication.—It contains abundant proof that Englishmen have always taken the privilege of complaining, even if not listened to, however our author says—that "with respect to the following apology for the freedom of the press, he begs leave to claim the reader's indulgence to its numerous imperfections, and hopes he will, recollect as an excuse for the warmth of his expressions, it is an eulogium on a *dead friend*."

The first section is "*On the right of public discussion*"—in which among other things we find the following wise remark:—

> The most capital advantage an enlightened people can enjoy, is the liberty of discussing every subject which can fall within the compass of the human mind: while this remains freedom will flourish; but should it be lost or impaired, its principles will neither be well understood nor long retained. To render the magistrate a judge of truth, and engage his authority in the suppression of opinions, shews an inattention to the nature and design of political society. When a nation forms a government, it is not wisdom but *power*, which they place in the hands of the magistrate; from whence it follows, his concern is only with those objects which *power* can operate upon. On this account the administration of justice, the protection of property, and the defence of every member of the community from violence and outrage, fall naturally within the province of the civil ruler, for these may all be accomplished by *power;* but an attempt to distinguish truth from error, and to countenance one set of opinions to the prejudice of another, is to apply power in a manner mischievous and absurd. To comprehend the reasons on which the right of public discussion is founded, it is requisite to remark the difference between *sentiment* and *conduct*. The *behaviour* of men in society will be influenced by motives drawn from the prospect of good or evil: here then is the proper department of government, as it is capable of applying that good and evil by which actions are determined. Truth, on the contrary, is quite of a different nature, being supported only by *evidence*, and, as when this is represented we cannot withhold our consent, so where this is wanting, no power or authority can command it.—p. 2.

The author proceeds in the second section to censure those "*associations*" which were formed during the period of the greatest alarm from the French Revolution to strengthen the hands of government. Though the subject be of local and temporary interest, the principles illustrated are important and salutary.

The third section discusses the question of "*Reform in Parliament.*" Upon a matter so often set forth in elaborate argument and eloquent declamation, we shall only aim at putting our readers into possession of some of our author's views by the following extract:—

The theory of the English Constitution presents three independent powers; the King as executive head, with a negative in the legislature, an hereditary house of Peers, and an assembly of commons who are appointed to represent the nation at large. From this enumeration it is plain the people of England can have no liberty, that is, no share in forming the laws, but what they exert through the medium of the last of those houses; nor then, but in proportion to its independence of the other. The independence, therefore, of the House of Commons, is the column on which the whole fabric of our liberty rests. Representation may be considered as complete when it collects to a sufficient extent, and transmits with perfect fidelity, the real sentiments of the people; but this it may fail of accomplishing through various causes. If its electors, are but a handful of people, and of a peculiar order and description; if its duration is sufficient to enable it to imbibe the spirit of a corporation; if its integrity be corrupted by treasury influence, or warped by the prospect of places and pensions; it may by these means, not only fail of the end of its appointment, but fall into such an entire dependance on the executive branch as to become a most dangerous instrument of arbitrary power. The usurpation of the Emperors at Rome would not have been safe, unless it had concealed itself behind the formalities of a Senate.

The confused and inadequate state of our representation, at present, is too obvious to escape the attention of the most careless observer. While through the fluctuation of human affairs, many towns of ancient note have fallen into decay, and the increase of commerce has raised obscure hamlets to splendour and distinction, the state of representation standing still amidst these vast changes, points back to an order of things, which no longer subsists. The opulent towns of Birmingham, Manchester, and Leeds, send no members to Parliament; the decayed boroughs of Cornwall appoint a multitude of representatives. Old Sarum sends two members, though there are not more than one or two families reside in it. The disproportion of those who vote for representatives and the people at large is so great that the majority of our House of Commons is chosen by less than eight thousand in a kingdom consisting of as many millions. Mr. Burgh, in his excellent political disquisitions, has made a very laborious calculation on this head, from which it appears that the affairs of this great empire are decided by the suffrages of between five and six thousand electors; so that our representation instead of being co-extended with the people, fails of this in a proportion that is truly enormous. The qualifications, moreover, that confer the right of election are capricious and irregular. In some places, it belongs to the corporation, or to those whom they think proper to make free: in some, to every house-keeper; in others, it is attached to a particular estate, whose proprietor is absolute lord of the borough of which he makes his advantage, by representing it himself, or disposing of it to the best bidder. In counties, the right of election is annexed only to one kind of property, that of freehold; the proprietor of copy hold land being entirely deprived of it, though his political situation is precisely the same.

The consequence of this perplexity in the qualifications of electors is often a tedious scrutiny and examination before a committee of the House of Commons, prolonged to such a length, that there is no time when there are not some boroughs entirely unrepresented. These gross defects in our representation have struck all sensible men very forcibly; even Mr. Paley, a courtly writer in the main, declares the bulk of the inhabitants of this country have little more concern in the appointment of parliament than the subjects of the Grand Seignior at Constantinople.

On the propriety of the several plans which have been proposed to remedy these evils, it is not for me to decide; I shall choose rather to point out two general principles which ought, in my opinion, to pervade every plan of parliamentary reform; the first of which respects the mode of election, the second, the independence of the elected. In order to give the people a true representation, let its basis be enlarged, and the duration of parliaments shortened.—p. 27.

In considering the situation of Parliament, this author makes some remarks, which, now that the flame of party spirit has subsided in our own country, it may be of importance for us to remember, that we may steadfastly oppose all attempts to relumine it:—

"Freedom is supposed by some to derive great security from the existence of a regular opposition; an expedient which is in my opinion, both the offspring and cherisher of faction. That a minister should be opposed, when his measures are destructive to his country, can admit of no doubt; that a systematic opposition should be maintained against any man, merely as a minister, without regard to the principles he may profess, or the measures he may propose, which is intended by a regular opposition, appears to me a most corrupt and unprincipled maxim. When a legislative assembly is thus thrown into parties, distinguished by no leading principle, however warm and animated their debates, it is plain they display only

a struggle for the emoluments of office. This the people discern, and in consequence listen with very little attention to the representations of the minister on the one hand, or the minority on the other; being persuaded the only real difference between them is, that the one is anxious to gain what the other is anxious to keep. If a measure be good, it is of no importance to the nation from whom it proceeds; yet will it be esteemed by the opposition a point of honor not to let it pass without throwing every obstruction in its way. If we listen to the minister for the time being, the nation is always flourishing and happy; if we hearken to the opposition, it is a chance if it be not on the brink of destruction. In an assembly convened to deliberate on the affairs of a nation, how disgusting to hear the members perpetually talk of their connections, and their resolution to act with a particular set of men, when if they have happened by chance to vote according to their convictions, half their speeches are made up of apologies for a conduct so new and unexpected. When they see men united, who agree in nothing but their hostility to the minister, the people fall at first into amazement and irresolution; till perceiving political debate is a mere scramble for profit and power, they endeavor to become as corrupt as their betters. It is not in that roar of faction which deafens the ear and sickens the heart, the still voice of liberty is heard. She turns from the disgusting scene, and regards these struggles as the pangs and convulsions in which she is doomed to expire.—p. 38.

Elementary treatises on time, mention various arrangements and divisions, but none have ever touched on the chronology of statesmen. These are a generation who measure their time not so much by the revolutions of the sun, as by the revolutions of power. There are two æras particularly marked in their calendar; the one the period they are in the ministry, and the other when they are out: which have a very different effect on their sentiments and reasoning. Their course commences in the character of friends to the people, whose grievances they display in all the colors of variegated diction. But the moment they step over the threshold of St. James', they behold every thing in a new light; the taxes seem lessened—the people rise from their depression, the nation flourishes in peace and plenty, and every attempt at improvement is like heightening the beauties of paradise, or mending the air of elysium.--p. 46.

From these topics Mr. H. advances to discuss the natural rights which belong to every member of society. These he compares to the primary qualities of matter which can be neither increased nor diminished. He heads the chapter as, "*On Theories and the Rights of Man.*" In the course of it he denies that Mr. Paine was the author of a system, which Sydney and Locke proclaimed, and speaks in the following language of the most formidable opponent of the principles he advocates:—

These are the views which distinguish the political writings of Mr. Burke, an author whose splendid and unequalled powers have given a vogue and fashion to certain tenets which, from any other pen would have appeared abject and contemptible. In the field of reason the encounter would not be difficult, but who can withstand the fascination and magic of his eloquence? The excursions of his genius are immense. His imperial fancy has laid all nature under tribute, and has collected riches from every scene of the creation, and every walk of art. His eulogium on the Queen of France is a master piece of pathetic composition; so select are its images, so fraught with tenderness and so rich with colors "dipt in heaven", that he who can read it without rapture, may have merit as a reasoner, but must resign all pretensions to taste and sensibility. His imagination is in truth only too prolific: a world of itself, where he dwells in the midst of chimerical alarms, is the dupe of his own enchantments, and starts, like Prospero, at the spectres of his own creation. His intellectual views in general, however, are wide and variegated rather than distinct; and the light he has let in on the British constitution in particular, resembles the colored effulgence of a painted medium, a kind of mimic twilight, solemn and soothing to the senses; but better fitted for ornament than use.—p. 49.

We must resist the strong desire we feel to give our author's thoughts in his own glowing language; and refer our readers to the treatise itself for sentiments worthy of the admirable medium in which they are conveyed.

We pass over the fifth section which embraces a brief but excellent defence of "*the Dissenters*;" and remark upon the sixth and last, entitled—"*On the causes of the present discontents*", that it sets forth evils which from the year 1793 have grown upon the British people, until now it is in vain to say what human nature will not endure; so far have the burdens increased beyond what was then imagined the limit of sufferance.

The preponderating influence of the crown, the weight of taxation, the miseries of the people, are touched upon with an eloquence of which our extracts are a sufficient attestation. When Mr. Hall discusses principles it requires no apology that we do not, after the fashion of some Reviewers prefer publishing our own disquisitions rather than his; but perhaps we ought to explain, why we draw so largely from a work which should be read by all who can be attracted by political wisdom, or the classical expression of it. We cannot explain the reason without laying a censure on our countrymen, not less deserved than dishonoring. We fear that this publication will not be issued from our press and naturalized among us; while no tale abounding in infamous description, like Anastasius, and no poem furnishing blasphemy like Cain, can see the light in England without being hung up in our book shops to gratify the taste of our reading population. If the place were confided to us, we would willingly be keepers of conscience to our booksellers, and indoctrinate them into some very plain rules of casuistry, which should describe the reprinter and vender of immoralities as responsible for the poison he circulates.

But after all, our publishers are only purveyors for the public taste, and but in part create the craving they supply. Mr. Hall's earlier sermons have been republished here in two editions, and are admired by all who love to see genius and religion enshrined together; but his more recent "Sermon on the death of the Princess Charlotte," though issued from the Boston press, cannot now, we are told, be found in the largest city in the country.* Perhaps elsewhere the call has been more frequent for a tract which we count one of the most eloquent discourses in the form of a sermon, which is immortalized in the English tongue.

It is deeply interesting to observe a man of Mr. Hall's intellectual stature, retreating from the crowds of political combatants, among whom he might walk in his giant strength and declining worldly distinction, for the sake of carrying the gospel to the wayward and ignorant and wicked, among the pent-up population of Leicester. We talk of the self-sacrificing spirit of Howard; but here are intellectual sacrifices, the amount of which *some* of our readers may imagine, and which suppose a reach of moral elevation becoming one, who is the servant of Him 'who came not to be ministered unto, but to minister.'

The Christian Guardian for January 1822, has exclaimed loudly against Mr. Hall's republication of this 'Apology for the freedom of the press;' and it may amuse our readers to hear how he replies to the sentiments they express; the chief force of which depend upon the supposed incongruity between his writing upon political matters and fulfilling his duty as a minister of the Gospel.

In a letter to the Editor of the Leicester Chronicle, dated Feb. 5, 1822, he says:—

> Had I never written the original pamphlet, the same motives which made me reluctant to reprint, might probably have prevented my writing it; but since there is not a principle in it which I can conscientiously retract, and my silence has occasioned numerous misrepresentations and mistakes, the fair and manly part was doubtless to republish it.
>
> But a minister of the gospel, it seems, is on no occasion to meddle with party politics. How exactly this maxim was adhered to at the commencement of the late war, when military banners were consecrated, and the people every where summoned to arms
>
> By pulpit drum ecclesiastic
> Beat with fist instead of stick,
>
> must be fresh in the recollection of my readers.
>
> The men who, in the garb of clergymen, bustle at electioneering meetings, forsooth, are not really such, but merely as-

*A friend recently informed us that after a most diligent search a short time since, he was unable to find a single copy of this Sermon in the city of New-York

same the disguise of that holy order, since it would be uncandid to suppose they can so universally lose sight of what is befitting ministers of the Gospel.

The venerable bench of Bishops, who sit in the House of Lords, either attend in silent pomp, without taking any part in the deliberations, or they violate the character of Ministers of the Gospel. We must have been grossly imposed upon by the public prints, which informed us of the clergy of a whole arch-deaconry or diocese, meeting to petition Parliament against the Catholic claims, since they could never, with one consent depart so far from the decorum of Ministers of the Gospel!

The plain state of the case is, not that the writer is offended at my meddling with politics--but that I have meddled on the wrong side. Had the same mediocrity of talent been exerted in eulogizing the measures of ministers, his greetings would have been as loud as his invective is bitter. But it was exerted to expose public abuses, to urge the necessity of reform, and lay open the tergiversation of the heaven-born Minister and Sunday Duellist, who, after devoting the day of rest to deeds of blood, has by a strange fatality, obtained a sort of political beatification. *Hinc illæ lachrymæ!*

'He (the author of the apology) pleads' says the reviewer, 'for Annual Parliaments, for Universal Suffrage, for the unfettered publication of every kind of blasphemy, for the exclusion of the relatives of Noblemen from the House of Commons, for the overthrow of all ecclesiastical establishments and for the sovereignty of the people.' 'In what part of the sacred volume' he adds, 'he has discovered the least sanction for any one of these notions, we are at a loss to imagine.' The fatuity of this remark baffles all description. For why may I not retort his own language and say--this author pleads for Septennial Parliaments, for limited suffrage, for the admission of the relatives of Noblemen to the House of Commons, and for the support of ecclesiastical establishments, but in what part of the sacred volume he finds the least sanction for them, I am at loss to imagine. But when did I plead for the publication of blasphemy, fettered or unfettered? To plead for the liberty of divulging speculative opinions is one thing, and to assert the right of uttering blasphemy is another. For blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no State should tolerate. In relation to the question of ecclesiastical establishments, since I am challenged to produce any passage from the scripture, which sanctions my opposition to them, I beg leave to refer him to our Lord's declaration: 'Every plant which my heavenly Father has not planted, shall be rooted up.' That *national* churches or exclusive establishments of religion by the civil magistrate, are one of these plants, will not be denied; since nothing of that kind, it is universally allowed, existed during the three first and purest ages of christianity, and not being authorised by the *great* Head of the church, it must, if we believe Him, be rooted up. I have used the term *great* Head of the church by way of distinction from that *little* head which the church of England has invented, and on which, whether it be a beauty or a deformity in the body of Christ, the scriptures are certainly as silent as on Universal Suffrage and Annual Parliaments.

Let me ask the reader whether he thinks there is a single person to be found in the nation, who really believes our condition as a people is improved within the last thirty years? Where is this improvement to be found? Is it in the augmentation of the national debt to three times its former amount; in the accumulated weight of taxes; in the increase of the poor rates; in the depression of land to less than one half of its former value; in the ruin of the agricultural interest, in the thousands and tens of thousands of farmers who are distrained for rent, and they and their families reduced to beggary? Has this writer already forgotten the recent distress of the manufacturing class, who from failure of employment and the depression of wages, were plunged into despair, while numbers of them quitted their homes and sought a precarious and scanty relief, by dragging through the country loaded waggons and carts like beasts of burden? Is it in the rapid and portentous multiplication of crimes, by which our prisons are glutted with malefactors? If these are indications of increasing prosperity, we may justly adopt the language of the liturgy, 'from such prosperity, good Lord deliver us.'

I shall close with one remark on the eulogium pronounced by the reviewer on the character of the late Mr. Pitt. He appears to be extremely shocked with the freedom and severity of my strictures on his conduct, as implying a forgetfulness of his singular disinterestedness, and his 'perfect devotion to his country.' As this has become a favorite topic with the admirers of that celebrated minister, it is necessary to remind them that there are other vices besides the love of money, and other virtues besides that of dying poor. It may be easily admitted that the ambition which grasps at the direction of an empire, and the pitiful passion for accumulation were not the inmates of the same bosom. In minds of a superior order, ambition, like Aaron's rod, is quite sufficient to swallow up the whole fry of petty propensities. Far be it from me to wish to withhold an atom of the praise

justly due to him. That he devoted much time, and a considerable portion of talents to the affairs of his country, is undeniable.

The evils which he has brought upon us were not the production of an ordinary mind, nor the work of a day, nor done in sport; but what I contend for is, that, to say nothing of his unparalleled apostacy, his devotion to his country, and what was worse, its devotion to him, have been the source of more calamity to this nation, than any other event that has befallen it; and that the memory of Pitt will be identified in the recollection of posterity with accumulated taxes, augmented debt, extended pauperism, a debasement and prostration of the public mind, and a system of policy not only hostile to the cause of liberty at home, but prompt and eager to detect and tread out every spark of liberty in Europe; in a word, with all those images of terror and destruction which the name imports. The enthusiasm with which his character is regarded by a numerous class of his countrymen, will be ascribed by a distant age to that mysterious infatuation which in the inscrutable counsels of Heaven is the usual, the destined precursor of the fall of states.

We return from this late controversy to the original work under consideration, to remark that to set about preventing its circulation is as ridiculous from the impossibility of success, as from the bigotry which would withhold from us the elements of free discussion. If the church and king party could gain this point, we might expect an *Editio Castigata* of the works of Milton; lest we should read the 'Pro Populo Anglicano Defensio,' because we lament the decapitation of king Charles. Republicans, as we are, we do lament that sad occurrence; and yet value that tract above all the 30th of January sermons which have ever appeared. No one who loves liberal sentiments and sound principles, and strong reason, expressed in language worthy of Cicero, will content himself with once reading that astonishing performance. In truth, of the attempt to throw into oblivion a book not injurious to the moral and political interests of society, (they are indentified together,) we will say in the words of Milton—'as good almost kill a man, as kill a good book; who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.'

It will be recollected that Mr. Hall's treatise was written soon after the commencement of the French Revolution. In common with many of our countrymen and his own, he indulged the most sanguine expectations as to its consequences; and we would express our feeling of satisfaction that he has lived to see it eventuate, though not so happily as its friends could have wished; yet so as to confer a remuneration an hundred fold, for all that has been endured. That France, 'under the reign of the Charter,' is happy, as she could never have been without the fall of her aristocracy is a fact, which no one can doubt, who has examined her condition both before and since the overthrow of Napoleon. That religion in the populace is wanting to cement her present political fabric, (by religion we mean, not a church establishment, but the pervading sentiment of it,) is a sad truth equally obvious. But we may testify from many personal inquiries throughout that kingdom that that sort of morality, which is the result of expediency has advanced as much in consequence of the revolution, as political knowledge has grown. Good morals alone sustain every portion of society in safety:—the nobility of France were buried under the ruins of an edifice which their own corruption had sapped to the foundation. In the overturning that followed, so complete was the disruption of all conventional ties, that men were obliged to resort to the natural relationships and bind themselves by those ligaments, which are the woof in the web of society. Such are the ties of husband to wife—father to child—brother to sister. Thus by

the mere operation of the principle of selfishness the fountains have been cleansed; and we venture to affirm that the moral state of France is much improved by the horrors of the revolution. So in a climate most likely to be surcharged with noxious vapours, destructive thunderstorms are most frequent; as some evils become cured because their enormity is intolerable. Through the instrumentality of the late emperor, the dungeons of the inquisition were thrown open, the papal hierarchy was crushed, and liberty of conscience was granted to every citizen of France. Having once tasted the sweets of religious freedom, this great people will, we believe, resist with firmness any efforts that may hereafter be made to rob them of that invaluable blessing. The late abortive attempt of the Bourbons to oppress the protestants, furnishes no unequivocal evidence of the state of public feeling. The unmolested existence and prosperity of a Bible Society in the very heart of the kingdom and in the very presence of a bigoted bell-baptizing* court, shows that the voice of the people is beginning to be respected by the throne, as it should be. And our fervent prayer is that it may continue to be thus, until by the blessing of God upon the efforts of the faithful and eminently pious little band now at work, the gospel of peace shall be carried into every corner of France and its spiritual influence reach the heart of every individual in this vast kingdom.

* A grand religious ceremony was performed at the royal monastery of the Temple, of which her Highness the Princess Louisa Adelaide de Bourbon Condé is the Prioress. The object of the ceremony was the baptism of four great bells, which are to be placed in the belfry of the monastery. They were blessed in the choir of the Convent, by the Archbishop of Paris. The godfather and godmother, the King and Madame the Duchess of Angouleme, were represented by the Duke of Duras, First Gentleman to his Majesty and the Duchess of Damas, Lady of Honor to Madame. The first bell was called Louis Marie Benoit—the second Stanislaus Therese—the third, Xavier Antoinette—and the fourth, Charles Elizabeth.—*A late Paris paper.*

Literary and Philosophical Intelligence.

FRENCH GEOGRAPHICAL SOCIETY.

The President of the Medical Society of Connecticut has put into our possession a communication giving an account of the recent organization of a society in Paris for the extension of Geographical knowledge, with a list of its Members, and an Address from its Executive Committee to the President and Members of the Medical Society of Connecticut. As it is desirable that this communication should be made public, we have had it translated for insertion in the Christian Spectator, and with the exception of the list of the members, now give it entire:—

To the President and members of the Medical Society of Connecticut.

Paris, 20th May, 1822.

GENTLEMEN,

Among the numerous societies designed to accelerate the progress of science and to propagate certain parts of human knowledge, there are too few of them, which have for their special object, the study of the Globe we inhabit, and which have wished to invite enlightened men of all nations to conspire by their labors and wealth to the perfection of geography—so intimately connected with the advancement of all other sciences, with the progress of civilization, and the prosperity of commerce and industry. Such are the considerations which have influenced the founders of the Geographical Society, whose Central or Executive Committee is established at Paris. All those who would concur in the design which this Society proposes, who wish to share in its labors and participate in the hopes which it founds on the knowledge of enlightened men of all countries, are invited to make a part of it or to correspond

with it, as you will see by the rules of its government which we address to you in its name. In this appeal to men, who by their labors, their love for science or their social situation, can second so usefully the views of the Society of Geography,—the first thought of this Society has been to make known its existence and its views to different learned societies who by different roads march towards one common end, and to solicit their assistance and the cooperation of their knowledge. The Geographical Society is eager, gentlemen, to address to you its Constitution, with the list of its Members. They request you to make all communications which you may believe interesting to the advancement of geographical knowledge and to point out to them those of your members or of your fellow citizens with whom they can maintain a useful correspondence. They hope in a word, that you will permit them to address you with confidence, for the instructions which would be necessary for them in return, and that you will be pleased to encourage their correspondents, as well as the enterprises, which they may conceive for the promotion of geography.

Geographical, statistical, physical, or geological observations on your country or on other countries, will particularly interest the Geographical Society, whether it be by their direct relation to their labors or by their intimate connection with geography.

On our side, this Society will make use of all of its means to aid your labors and your views on the analogous undertaking which your members may form. We will procure for them, the instructions which they shall desire on the different parts of the world where our relations are extended and will communicate them through our correspondents.

The Geographical Society publishes a Bulletin of correspondence, which will announce your labors, the instructions which you shall communicate and which will establish between its members and correspondents, rapid and useful communication.

We seize with eagerness this occasion, to offer to you in the name of the Geographical Society, the expression of its very distinguished consideration, and we have the honor to be,

Gentlemen,

Your very humble, and very obedient servants,

Signed. *La Place,*
Rosily-Mesros,
Chateaubriand,
Amédeé de Pastoret,
De Rossel,
Walckenaer,
Langlès,
Malte Brun,
Coquebert de Montbret,
Humboldt,
Cuvier.

The Answers and Packages should be addressed, *free of postage* to the President of the Central Committee, of the Geological Society, Taranne Street, No. 12, Paris.

CONSTITUTION.

TITLE FIRST.

Design of the Society.

ART. I. The Society is formed for a concurrence in the advancement of Geography; it undertakes voyages into unexplored countries; it proposes and awards prizes; establishes correspondence with learned societies, with travellers and geographers; publishes journals as well as treatises, and engraves maps.

TITLE SECOND.

Constitution of the Society.

ART. II. The Society chooses from its number a Central Committee.

ART. III. The persons who have become subscribers at the appointment of the Central Committee, constitute the Geographical Society.

ART. IV. Foreigners are admitted to the same rank as citizens.

ART. V. To be admitted hereafter into the Society it will be necessary to be presented by two members and approved by the Central Committee.

ART. VI. Every member of the society subscribes for an annual contribution of 36 francs at least, a year, and pays besides 25 francs, on the receipt of the diploma. He is considered as having withdrawn if he has not renewed his subscription at the time of the last general meeting of each year; nevertheless, he can be admitted anew into the society by following the forms prescribed by article fifth.

ART. VII. The Society holds its sessions at Paris; it meets in general association twice a year, in the month of March and the month of September. At the first session, it chooses its officers, and proceeds

to its other elections; its prizes are awarded, and its new subjects for prizes are proposed. At the second session an exact account is rendered of the use of its funds; they distribute the accounts rendered and the notice of the labors of the Society.

Art. VIII. The officers are a President, two Vice Presidents, a Secretary and two Examiners.

Art. IX. The President, the two Vice Presidents and the Secretary are chosen by single ballot and an absolute majority, and can be selected to the same offices only after an interval of a year.

Art. X. The two examiners are chosen for a year by a relative majority, and can be selected to the same functions only after an interval of a year.

Art. XI. The Society chooses by single ballot with an absolute majority, a Treasurer and a Librarian (or keeper of Archives.) They remain in office five years and may be re-elected. They afterwards proceed to the choice of the members of the Central Committee.

TITLE THIRD.

Central Committee.

Art. XII. The Central Committee is entrusted with the whole administration; and it acts in the name of the Society.

Art. XIII. This Committee is composed of 36 members. In this number are comprised the Treasurer and Librarian.

Art. XIV. The members of the Central Committee, are chosen for five years and may be re-elected.

Art. XV. The first choice, and the entire re-appointment of the said Committee shall be made by collective ballot by thirds. The appointment to vacant places shall be done by single ballot.

Art. XVI. The Central Committee chooses out of its number, a President, Vice Presidents, and a Secretary General.

Art. XVII. The President is elected for a year by an absolute majority and can be re-elected only after an interval of a year.

Art. XVIII. The two Vice Presidents and the Secretary General are chosen for a year by single ballot with an absolute majority and may be re-elected.

Art. XIX. The Central Committee meets at least, twice a month.

Art. XX. The Central Committee is divided into three departments, whose members are chosen, every year, by ballot, with an absolute majority and may be re-elected; these three departments are

First, the Department of Correspondence.

Second, the Department of Publication.

Third, the Department of Account.

Art. XXI. The Department of Correspondence is composed of 12 members. This department is charged with maintaining a correspondence with learned societies, travellers and geographers of foreign countries; it receives the works, as well in print as in manuscript, which are sent to the Society, renders an account of them to the Committee, and afterwards transmits the printed works to the Librarian, and the manuscripts to the Department of Publication.

Art. XXII. The Department of Publication is composed of 12 members. This department is occupied with whatever regards the printing of inedited works, and journals of travels, and the engraving of maps; gives to the Committee a detailed account of the works addressed to the Society, and points out those which to them appear to merit being published, in whole or in part. Upon its report, the Committee makes from the works a selection which it believes ought to be given to printing or engraving.

Art. XXIII. The Department of Account is composed of six members. This department is charged with overseeing the income of funds and auditing the expense; it causes to be funded all the receipts of the Society, and the payment of all the expenses which its labors require, and renders to the Central Committee an annual account of its doings.

Art. XXIV. At the first session of each year, the Committee determines the subjects for prizes which shall be proposed, and forms a judgment on the memoirs which shall have been sent for competition. The subjects for prizes and judgment of the Committee shall not be made public till after having been communicated to the general meeting.

Art. XXV. The Committee causes to be rendered to it an account of the state of the Exchequer of the Society by the Treasurer and of that of the Library by the Librarian as often as they think proper; it chooses of its number, two members, who do not form a part of the Department of Account, to inspect the accounts.

Art. XXVI. The Central Committee renders an account, to the general meeting of the situation of the Society, of the condition of its correspondence, of the advancement of its different labours, and of the use of its funds.

Art. XXVII. The Central Committee makes known to the general meeting what members the society has lost and those whom it has acquired, and calls on the Society to appoint to the vacant places in the Central Committee for the remainder of the quinquennial period of appointment.

Art. XXVIII. The Central Committee calls a general meeting extraordinary of the members of the Society when they deem it proper.

TITLE FOURTH.

General Arrangements.

Art. XXIX. All the members of the Society may assist at the meetings of the

Central Committee, and they have there a consulting voice. They have the exclusive privilege of the Library, and of the collections which the Society shall form.

Art. XXX. All the members of the Society may be competitors for the prizes, except those of the Central Committee or those who shall have been a part of it at the time when the subjects for the prizes shall have been proposed.

Art. XXXI. Merchants and navigators, members of the Society who may wish to connect geographical researches with their individual enterprises and to receive instructions of the Central Committee will share the preference in the encouragement which the Society proposes.

Art. XXXII. The members will have the liberty of exhibiting, in a place belonging to the Society, the curiosities which they shall bring back from their travels as well as the writings and maps which they shall have executed. They will have equally the liberty of circulating intelligence through the correspondence of the Society, and with the permission of the Central Committee at the commencement of their labors.

PRIZES.

First general meeting of the year 1822. The Society put up for competition the following subjects for prizes.

First Subject.

'To determine the direction of the chains of mountains in Europe, their branches and their successive elevation in their whole extent.'

The Society requires that there should be formed a series of drawings in which shall be represented the most of the acclivities above the level of the sea, that it is possible to collect. All these ought to be accompanied by the precise indication of the point of observation, and of the dependance of such chain.

It will be necessary to make known the name of the observer and the method which he has followed.

The Society will prefer the labor, which, by extending itself as far as the shore of the sea, shall give the geographical position of the greatest number of points by the assistance of which they can trace with precision, lines of level as well as the lines of separation of the water and the limits of different basins.

But the Society not concealing the difficulties, which the complete solution of such a question presents, declare, that they will award the prize to the memoir most rich in positive facts and new observations.

The prize shall be 1200 francs, ($240.)

This prize shall be awarded at the first general meeting in 1823. The memoirs are to be remitted to the office of the Central Committee, before the 1st of February 1823.

Second Subject.

'To discover the origin of the divers peoples scattered in the islands of the great ocean, which are situated to the southeast of the continent of Africa; by examining the difference and resemblances which exist among them and with other peoples, in regard or relation of the conformation, physical constitution, manners, customs, civil and religious institutions, traditions and monuments; by comparing the elements of language relative to the analogy of words and the grammatical rules, and by taking into consideration the means of communication with the geographical position, the prevailing winds, the current and the condition of the navigation.'

The prize shall be 1200 francs ($240.)

This prize shall be awarded at the first general meeting in 1824. The memoirs are to be remitted to the office of the Central Committee, before the first of February 1824.

Third Subject.

The Baron Benjamin Dellessert, member of the Society, has agreed to give the funds for a prize, upon the following subject:—

'Statistical and commercial itinerary from Paris to Havre de Grâce.'

The Society desires certain appearances and views of a general utility upon the relations and communications between these two cities. The prize shall be 600 francs ($120.) This prize shall be awarded at the first general session of February 1823. Memoirs to be remitted before the first of February 1823. Every memoir sent for the competition, ought to be written in a legible hand and without the author's name. It should be accompanied by a title repeated on a sealed billet containing the authors name and his address.

The successful memoirs will remain deposited in the archives of the Society, but the authors will have liberty to take copies of them. All the members of the Society may be competitors for the prizes except those of the Central Committee.

An American has obtained permission to establish a steam-boat on the Leman Lake in Switzerland. Thus a constant communication will be kept up between Geneva, Copet, Lausanne, Vevey, and the other places situated on the borders of this beautiful sheet of water.

The republication of Dr Dwight's Travels in New-England and New-York, is announced in the late London papers.

The Rev. George Burder, author of the Village Sermons, has published a volume entitled 'Sea Sermons.' It

contains twelve short and plain discourses for the use of seamen, with prayers and hymns.

Joseph Griffin of Brunswick, Me. proposes to publish a volume of 'Accounts of shipwrecks and Miraculous Preservations, by the Rev. William Allen, D. D. President of Bowdoin College. The work is 'particularly intended for seamen, and will undoubtedly prove a great and important benefit to this class of the community. The moral and pious reflections which accompany each separate account, are peculiarly adapted to awaken in their minds a sense of their dependance on Him by whom the winds and the waves are controlled.'

A late Number of the Edinburgh Christian Instructor states that there is in the press in that city 'An Historical Sketch of the United States of America, accompanied by personal observations made during a residence of several years in that country, by Isaac Holmes.'

Longevity in England.—By late population reports, it appears that in England there are 57 *men* upwards of one hundred years old; in Wales 2; in Scotland 40—total 99—and that in England there are 111 *women* upwards of one hundred years old; in Wales 18; in Scotland 62—total 191. The aged women exceed the men by 92.

Vesuvius.—Articles from the Naples papers give many details of the recent eruption of Vesuvius. One of them states that on the 23d of October, the mountain offered one of the most splendid sights of nature. The wind having died away, the smoke, which had before been carried off in separate masses, now collected, and formed an immense column of more than a mile in height, resting on the summit of the mountain. This column, penetrated by the rays of the sun which were differently refracted by its masses of equal density, presented a most splendid spectacle. By degrees the cloud of volcanic matter obscured both the sun and Vesuvius itself. Night came on, and the beauty of the phenomenon exceeded all anticipation. Torrents of fire issued from the crater, descended through the column of dark clouds, swelled gradually in their progress, and exhibited the sublime view of a mountain of fire beneath a heaven of smoke. The concussions of the mountain followed in quick succession. A sound of low thunder continued without cessation. The shocks were felt even in the capital. Frequent gleams of electricity broke at intervals the double darkness of the night and the volcanic vapor, and gave the finishing to one of the most magnificent scenes ever witnessed by man.

During this eruption, many farms have been entirely ruined by the overflowing of the lava, and about two thousand peasants have had their dwellings burnt.

List of New Publications.

RELIGIOUS.

The Pestilence a Punishment for public Sins. A Sermon preached in the Middle Dutch Church, Nov. 17, 1822, after the cessation of the Yellow Fever, which prevailed in New-York in 1822. By Paschal N. Strong, A.M. one of the collegiate ministers of the Reformed Dutch Church in New-York. Published by request. New-York: H. Sage, 1822, pp. 26, 8vo.

First Report of the Charleston Bethel Union, read at the anniversary meeting of the Institution at the Mariner's Church, Monday evening, Dec. 9, 1822. Charleston, S. C. W. Riley.

A Sermon delivered in Plymouth, Mass. Dec. 23, 1821, on the Lord's day after the anniversary of the landing of the Fathers. By William T. Torrey, Pastor of the third Church in Plymouth. Boston, Crocker & Brewster, 1822.

Improvement of Time. Two Discourses delivered in the Chapel of the College of New-Jersey, December, 1822. By Philip Lindsley. Trenton, G. Sherman. 1823.

MISCELLANEOUS.

A Domestic Narrative of the life of Samuel Bard, M. D. LL. D. late President of the College of Physicians and Surgeons of the University of the State of New-York, &c. By Rev. John Mc Vickar, A. M. Professor of Moral Philosophy and Rhetoric, Columbia Col-

lege, New-York. 8vo. pp. 244. New-York, J. Eastburn. 1822. $1,50.

A History of Massachusetts, from 1764, to July, 1775: By Alden Bradford, Secretary of the Commonwealth.

A Greek Grammar, translated from the German of Philip Buttman. By Edward Everett, Eliot Professor of Greek Literature in Harvard University, pp. 290. 8vo. $2. Oliver Everett, Boston, 1822.

An Account of an Expedition from Pittsburgh to the Rocky Mountains, performed in the years 1819 and '20, by order of the Hon. J. C. Calhoun, Secretary of War: under the command of Major Stephen H. Long.—From the notes of Major Long, Mr. T. Say, and other gentlemen of the exploring party. Compiled by Edwin James, Botanist and Geologist for the Expedition. 2 Vols. 8vo. with an Atlas. Philadelphia, Carey & Lea, 1828. $9.

Religious Intelligence.

AMERICAN MISSIONS.

In our last Number we commenced a brief sketch of American Missions, taken chiefly from the Christian Mirror. Beginning with the operations of the American Board of Commissioners, we then gave a succinct view of the Missions to Bombay, Ceylon and the Sandwich Islands. We proceed to notice the

PALESTINE MISSION.

It was in Bethlehem of Judea, that the Saviour of the world was born; it was at Jerusalem, that he bore our sins in his own body on the tree; it was from the mount of Olives, east of that city, that he ascended to the right hand of the Father, to take possession of his dominions, in the appointed time, over all the earth. From this land the word of the Lord sounded forth to the Gentiles in every direction. All that we possess of divine truth was transmitted to us through the Jews. Their Lord and ours, was a descendant of Abraham according to the flesh. By their fall we obtained mercy; they were broken off from the olive tree, and the Gentiles engrafted. And it is the decree of Jehovah, that through *our mercy* they shall again obtain mercy. The predictions of the bible, and many appearances of the present time, indicate that their restoration is near. Some gather from scripture, that their conversion will *precede* the general conversion of the heathen; others, that the two events will be simultaneous. In either case, we may believe that the time has come for us to return to them the gospel we have received from them. And if any distant portion of the human family be more interesting than another, it is the lost sheep of the house of Israel. If any benevolent desire has the ascendancy in the breast of christians, it would seem right it should be, that these descendants of the murderers of Christ, should look on him whom they have pierced, and mourn and worship. Their conversion, however, is not the only object of this mission. It is intended to seize the advantages of the situation, to bring any and every class into the fold of Christ, and spread abroad the savour of his name in various directions, through Palestine, Syria, Asia Minor, Armenia, Georgia and Persia. It is hoped that some sparks of life may yet be found among the nominal christians; at least, that they will receive the bible and listen to instruction, and eventually become helpers in the work.

Those who went out on this mission were directed to continue some time in the islands of the Mediterranean, and the countries adjacent; then proceed to Jerusalem, and locate themselves in that city or neighborhood, or in such other place, within or without the holy land, as should appear most expedient. The objects of their detention on the way were, to acquire the knowledge of languages, particularly modern Greek; to gain information; to form acquaintances; to establish correspondence; to distribute tracts and bibles; and to teach the way of life, as they had opportunity.

The laborers are:—

Time of joining the mission.	
1820	Rev. *Pliny Fisk*
"	Rev. *Levi Parsons*, died 1822.

1822—Rev. *Daniel Temple*
" Mrs. *Temple*
" Rev. *Jonas King*
" Rev. *William Goodell*,
Mrs. *Abigail P. Goodell*,
* Rev. *Isaac Bird*,
Mrs. *Ann Bird*.

Messrs. Fisk and Parsons first landed and resided at Smyrna. They pursued the above named objects in various places, and communicated to the Board much valuable information. Mr. Parsons once visited Jerusalem, and returned to his fellow-laborer. They were at Alexandria, in Egypt, expecting soon to proceed together to Judea, when Mr. Parsons was called to rest from his labors in the bosom of his Redeemer. Rev. Mr. Temple and his wife arrived at Malta in February last; where they have been joined by Mr. Fisk. Mr. T. carried out a printing-press.

INDIAN MISSIONS.

At the Foreign stations of which we have given an account, the teachers have access to a great number of souls within short distances; but the population of the American wilderness is extremely scattered. On this account it is proper to send laborers to Asia; but the benighted natives of our own country are by no means to be forgotten.

The Jews were ejected from the church of God, and we are brought into it. The Indians are dispossessed of a great portion of their country in the providence of God, and the goodly heritage is bestowed on us. They have retired before us to the extremities of the union; and are diminished and brought low. In many instances we or our ancestors have taken their lands by fraud or violence. We have taught them new forms of vice, and furnished them with the means of committing sin and procuring misery and destruction. They have claims upon our compassion in common with all our brethren in guilt and ruin through the earth. They have peculiar claims from their situation in our own neighborhood; and this nation has a large debt of gratitude and of justice to discharge towards them.

These obligations are beginning to be felt by the christian public. The Board has established three missions among the western Aborigines. The first of these is

THE MISSION AMONG THE CHEROKEES OF TENNESSEE, &c.

Geographical Notice.—Our readers must recollect that the Indian nations or tribes, which remain within the limits of the United States are not subject ts our government, have no share in its administration, and do not contribute to its support. They have independent governments of their own, administered by kings or chiefs; or by councils, which are assemblies of chiefs. They also have lands, reserved to them by treaties. These tracts may lie within the nominal bounds of particular states of the union, but the fee simple is in the Indians, and cannot be taken from them without their consent, in treaty with the general government. The Cherokees have a reservation, the greatest length of which is about two hundred and fifty miles, and the greatest breadth one hundred and thirty, comprising portions of four States. North Carolina, Georgia, Alabama and Tennessee. The principal seat of the mission is called *Brainerd*, after the devoted missionary who, a century ago, anticipated the spirit of the present day, and labored alone, but successfully, for the salvation of the Indians. Brainerd is about thirty miles east from the north-west corner of Georgia, two miles within the limits of Tennessee, on the west side of Chickamaugah creek, which empties into the Tennessee river.

Connected with this mission are stations at *Taloney* and *Creek Path*, at which some laborers reside, and where they have schools. A settlement at *Chatooga* was undertaken and abandoned; it is intended to resume it. A settlement also at *Hightower* is undertaken lately; and another is contemplated at *Wills town*.

The principal founder of this mission was Rev. Cyrus Kingsbury; who afterward left it in the care of others, and broke up the ground for the Choctaw mission. He arrived at Chickamaugah, now Brainerd, in 1817. The mission has received pecuniary aid in regard to schools, buildings, &c. from the United States' government. The Indians have devoted part of their an-

*This branch of the mission sailed from New-York on the 9th of Dec. 1822.

nuity from our government to the same purpose. The establishment embraces a large farm, the most necessary mechanic arts, and mills. Not only are the mission families to be supported at a distance from most civilized men; but the children of their schools are collected from distant places, and reclaimed from a wandering life, to reside with their teachers; and these must be fed and clothed. In their schools they have succeeded well; for the Cherokees are very desirous their children should be taught. They learn the English language, and make good proficiency. The influence of the mission on adults is more limited; as they are more riveted to their superstitions, do not settle at or near the stations, and can be addressed by most of the preachers only by an interpreter. But the schools are very interesting; and have been blest as the means of hopeful conversions. More than a year ago, there were in the school at Brainerd alone, 57 boys, and 30 girls, besides 15 children who were absent from various causes. If any think the life of a missionary is easy, it may do them good to read the following extract.—'As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils, between the hours of school. Some estimate of the labor performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than 50 boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls.'

List of laborers at Brainerd, &c.

Time of joining the mission.	
1817.	Rev. *C. Kingsbury*, removed to Elliot, 1818.
"	Mr. *Moody Hall*, Teacher.
"	Mrs. *Hall.*
1818.	Rev. *Ard Hoyt.*
"	Mrs. *Hoyt.*
"	Rev. *D. S. Butrick.*
"	Rev. *W. Chamberlain*,
"	Mrs. *F. Chamberlain*,
"	Miss *Sarah Hoyt*, Teacher.
"	Miss *Ann Hoyt*, Helper.
"	Mr. *Milo Hoyt*, Teacher.
1819.	Mr. *A. Conger*, Farmer and Mechanic, sick, to return soon.
"	Mrs. *Conger*,
"	Mr. *John Vaill*, Farmer.
"	Mrs. *Vaill*,
"	Mr. *George Halsey*, Mechanic.
1820.	Rev. *William Potter*,
"	Mrs. *Potter*,
"	Dr. *Elizur Butler*,
"	Mrs. *Butler*,
"	Mrs. *A. Paine*, Teacher.
1821.	Mr. *John C. Elsworth*, Teacher.
"	Mrs. *Elsworth*,
"	Miss *Elsworth*,
"	Mr. *Nathan Parker*, Farmer.
1822.	Mr. *E. Dean*, Blacksmith.
"	Mrs. *Dean*,
"	Mr. *A. E. Blunt*, Mechanic.
"	Mr. *S. Ellis*, Farmer.

CHOCTAW MISSION.

The station for the Choctaw tribe is called *Elliot*, after a devoted minister who, in the first settlement of New-England, labored much for the salvation of the natives, and translated the Bible into one of their languages, and was called 'the Apostle of the Indians.' This place is in the State of Mississippi, near the Yalo Busho creek, about thirty miles above its junction with the Yazoo, which runs west, and empties into the Mississippi. In the school here are about eighty scholars. In connection with this station is another at *Mayhew;* so called in remembrance of the excellent and devoted men of that name, who preached the gospel to the natives on Martha's Vineyard, in early times. Stations also are recently occupied at the *Six Towns* and at the *French Camps.* The same remarks will generally apply to this mission, which we have made respecting that among the Cherokees in Tennessee.

Laborers at Elliot, &c.

Time of joining the mission.	
1818.	Rev. *C. Kingsbury*,
"	Mr. *L. S. Williams*, Teacher.
"	Mrs. *M. Williams*,
"	Mr. *P. Kanouse*, returned 1818, on account of ill health.
"	Mr. *J. G. Kanouse*, returned 1819, engagement expired.
"	Mrs. *Kanouse*, returned 1819, engagement expired.

1819. Mr. *A. V. Williams*, Teacher, died 1819.
" Mrs. *J. C. Williams*,
" Mr. *J. Fisk*, Mechanic, died 1820,
" Mrs. *Kingsbury*, died Sept. 1822,
" Mr. *M. Jewell*, Mechanic,
" Dr. *W. W. Pride*,
820. Mr. *A. Dyer*, Teacher and Farmer.
" Mr. *Z Howes*, do. do.
" Mr. *J. Wood*, do. do.
" Mrs. *Wood*,
1820, Rev. *Alfred Wright*,
" Mr. *J. Smith*, Farmer,
" Mrs. *Smith*,
" Mr. *C. Cushman*, Teacher and Farmer,
" Mrs. *Cushman*,
" Mr. *E. Bardwell*, Teacher and Farmer,
" Mrs. *Bardwell*,
" Mr. *W. Hooper*, Teacher and Mechanic.
" Miss *H. Thatcher*, Teacher,
" Miss *J. Frissell*, Do.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

A part of the Cherokee nation have left their brethren on this side of the Mississippi, migrated far beyond that river, and settled upon the branches of the Arkansaw. A mission has been established among them. The station is called *Dwight*, in memory of the late President of Yale College, a friend and patron of missions. It is on the west bank of Illinois creek, 5 miles above its junction with the Arkansaw. The creek is navigable for keel boats, three fourths of the year; so that supplies may be brought by water within a few hundred yards. It is about 500 miles up the Arkansaw, following the course of the river. The first laborers took possession of this site, and consecrated it to the Lord, September 4, 1820, and brought their families thither, May 10, 1822.

LABORERS.

Time of joining the mission.
1820, Rev. *Alfred Finney*,
" Mrs. *Finney*
" Rev. *Cephas Washburn*,
" Mrs. *Washburn*,
" Mr. *Jacob Hitchcock*, Teacher & Farmer,
" Mr. *James Orr*, Do.
" Miss *M. Washburn*, Teacher,
1821, Mr. *A. Hitchcock*, Teacher,
" Miss *E. Stetson*,
" Mrs. *N. Hitchcock*,
" Mr. *Daniel Hitchcock*, died on his way at Washington, Penn.

These are all the missions yet established by the American Board.

Having given a sketch of the several missions of the American Board, and the stations occupied by their missionaries, we have thought it might be interesting to our readers, to know to whom the management of such important concerns is committed; and what measures are in train for preparing future laborers. Whoever shall peruse the list of Commissioners, will be convinced that the plan of attempting to evangelize the heathen, is not a visionary scheme—the result of ignorant zeal and rashness. They are men of learning and sound judgment; men well known in the community; men, who have characters to support; ministers of eminence, presidents of our colleges, distinguished statesmen and jurists; men whose judgment and opinions would be highly regarded on any other subject; men in whose hands the funds committed to them are safe from peculation and improvidence. They receive no emolument from their offices; all, except the secretary and treasurer, devote their time gratuitously, whenever it is occupied in the concerns of the mission.

Past and present Members of the Board.

Gen. Henry Sewell, Maine.
*Rev. Jesse Appleton, D. D. Pres. Bowd. Coll. "
Rev. W. Allen, D. D. Pres. Bowd. Coll. "
*Hon. J. Langdon, LL. D. former Gov. N. H.
*Rev. S. Payson, D. D. "
*Hon. T. W. Thompson, "
Rev. J. H. Church, "
Hon. C. Marsh, Vt.
Rev. J. Bates, D. D. Pres. Mid. Coll. "
Rev. J. Lyman, D. D. *V. Pres. of Board*, Mass.
*Rev. S. Spring, D. D. "
Hon. W. Phillips, Lt. Gov. "
W. Bartlett, Esq. "
Hon. J. Hooker, "
Rev. Z. S. Moore, Pres. Amherst Coll. Inst. "
Hon. W. Reed, "

*Rev. S. Worcester, D. D.	Mass.
Rev. L. Woods, D. D. Prof. at Andover,	"
J. Evarts, Esq. *Cor. Secretary*,	"
S. Hubbard, Esq.	"
Rev. W. Fay,	"
†Hon. W. Jones, late Gov.	R. I.
Rev. S. Austin, D. D.	"
*Gen. J. Huntington,	Conn.
Hon. J. Treadwell, LL. D. former Gov. of Conn. *Pres. of the Board*,	"
*Rev. T. Dwight, D. D. Pres. Yale Coll.	"
Hon. J. C. Smith, LL. D. late Gov.	"
Rev. C. Chapin, D. D. *Rec. Secretary*,	"
Rev. J. Morse, D. D.	"
Rev. J. Day, LL. D. Pres. Yale Coll.	"
Hon. J. Jay, LL. D. formerly Chief Justice of the Supreme Court of the U. S.	N. Y.
Hon. E. Benson, LL. D. do. C. Court,	"
Gen. S. Van. Rensellaer,	"
*Col. J. Lincklaen,	"
Divie Bethune, Esq.	"
Rev. A. Proudfit, D. D.	"
Rev. E. Nott, D. D. Pres. Union Coll.	"
Rev. H. Davis, D. D. Pres. Ham. Coll.	"
Hon. J. Platt,	"
*Hon. E. Boudinot, LL. D. former Pres. of Congress, and of Am. Bible Soc.	N. J.
Rev. A. Green, D. D. late Pres. Nas. Hall,	"
Rev. S. Miller, D. D. Theol. Prof. Princeton,	"
Rev. J. Richards, D. D.	"
R. Ralston, Esq.	Penn.
E. B. Caldwell, Esq. Clerk Sup. C. of U. S.	D. C.

The Prudential Committee for the current year is composed of Hon. William Reed, Leonard Woods, D. D. Jeremiah Evarts, Esq., Samuel Hubbard, Esq. and Rev. Warren Fay. This committee appoint, locate, and direct missionaries; and superintend all the funds and operations of the Board, in their behalf, and according to existing by-laws.

FOREIGN MISSION SCHOOL AT CORNWALL.

The preachers sent out by the Board have usually received their preparatory education, like candidates for the ministry at home, at colleges and theological seminaries. The Board does not incur expense in their education, nor interfere in the direction of it. In some cases, where special qualifications were necessary, such as a knowledge of the medical art, accepted missionaries have been aided by the Board in their preparation. Those also who offer themselves for assistants in the various departments are expected to qualify themselves at their own expense, or by other charities.

There is, however, one class of youth from which future laborers in the missionary vineyard are expected, which the board have taken under their special care for education. These are *foreigners—natives of pagan countries*, but resident in America, who may become by the grace of God and the acquisition of knowledge, some of the most acceptable and efficient preachers on their return to their respective places of nativity. It was *Samuel J. Mills* that first took *Obookiah*, a wanderer from one of the Sandwich Islands, under his special care, and put him in the way of acquiring knowledge at the house of his father, a minister in Connecticut. This was in December, 1809. These and other friends felt a lively interest in the stranger, and in the islands of the sea whence he came. Other heathen youths were soon after taken up in the same way. The christian public began to contribute to their support, to pray for their conversion, and to calculate on their return to their countrymen laden with the blessings of the gospel of peace. It was found convenient to place these youths together for instruction, by which means the efforts of their benefactors became concentrated. Thus, without previous concert or design, and in a way purely providential, was laid the foundation of a *Mission School*, which has already become a light to lighten the Gentiles; and which promises much for the heathen world for generations yet unborn. The concern had assumed such importance in the autumn of 1816, that a memorial on the subject was presented to the Board, and they were requested to take these heathen youths under their care. They cheerfully acceeded to the request, and established the seminary as a branch of their work. They appointed a board of

*Deceased. †Resigned.

agents to manage its concerns, who make an annual report of their proceedings and the state of the school, which is noticed in the published documents of the Board of Missions. It is supported partly by the produce of a farm belonging to it, partly from the funds of the Board, and partly from the direct contributions of the benevolent in money or clothing. It was one year under the instruction of Mr. E.W. Dwight. Since which time the Rev. Herman Daggett has been the principal. Here the lamented Obookiah died. Here the four youths received their education, who have returned to the Sandwich Islands. Here ten or fifteen youths have become hopeful subjects of divine grace. The school is located in Cornwall, a town in the westerly part of Connecticut. It is dear to the hearts of the friends of Zion; and it is highly important that it should have a constant remembrance in their prayers.

In September 1822, the whole number of pupils was 19, viz.—3 Anglo-Americans, 6 Sandwich Islanders, 1 Cherokee, 1 Malay, 1 native Chinese, 1 Oneida, 1 Tuscarora, 1 Caughnewaga, 1 New Zealander, and 2 Stockbridge Indians. An Owhyhean was expected to join the school soon. Of the whole number, 7 were professors of religion, and it was expected that a few of the others would probably make a profession in a short time. No youths from our own country, are received without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some part of the heathen world. Those members of the school who are not professors of religion, regard christianity as true, and as pointing out the only way of salvation.

AMERICAN PRESBYTERIAN MISSIONS.

The Presbyterians are a very numerous body of christians in the middle, southern, and western States.—Their church covers a vast extent of territory, and possesses a large share of the property of the whole country. Yet a minister of that communion, wrote in 1820, "we have done comparatively little in the cause of missions." They had effected much good by domestic missions; but did not engage in foreign till a late period. The Presbyterians were unhappily separated into three divisions; those of the General Assembly, of the Dutch Reformed church, and of the Associate Reformed church. The highest judicatories of these three communions formed a union for missionary purposes, in 1817, called "*The United Foreign Missionary Society.*" Their constitution provides that the society shall be composed of those three churches, and of all others who may choose to join them; that its object shall be to send the gospel among the Indians of N. America, the inhabitants of Mexico and S. America, and in other portions of the heathen and anti-christian world; that the business shall be conducted by a board of managers chosen by the society, who shall make an annual report to the highest judicatories of the three churches; and that missionaries shall be selected from the three churches indiscriminately.

In 1819, Messrs. E. Chapman, and J. P. Vinal, were sent on an exploring tour in the State of Missouri, to make arrangements with the Indians, and select suitable places for missionary stations. They had a conference with a council of the Cherokees of the Arkansaw, and afterwards with a council of the Osages. Mr. Vinal was taken sick, and set out on his return; but died at the Arkansaw Post. Mr. Chapman returned; and his researches and arrangements issued in the establishment of the

MISSION TO THE OSAGES OF THE ARKANSAW.

The mission family left New-York city, April 20th, 1820, proceeded by way of Pittsburg, down the Ohio and Mississippi, and thence up the Arkansaw. Delayed by sickness and other providential hindrances, they did not arrive at the place of their destination till February, 1821. The following is a *list of their names.*

Rev. *W. F. Vaill,*
Mrs. *A. Vaill,* and four children,
Rev. *E. Chapman,*
Mrs. *H. E. M. Chapman,*
Dr. *M. Palmer,*
Mr. *S. Fuller,* Farmer,
Mr. *A. Redfield,* Carpenter,
Mr. *J. M. Spaulding,* Stonecutter,
Mr. *W. C. Requa,* Teacher,
Mr. *A. Woodruff,* Blacksmith,
Mr. *G. Requa,* Farmer and Mechanic.
Miss *S. Lines,* died on the way,

Miss *E. Cleaver*,
Miss *C. Johnson*,
Miss *M. Foster*,
Miss *D. E. Hoyt*, died on the way,
Miss *P. Beach*.

Fifteen of these were from Connecticut, five from New-York, and one from New-Jersey: total 21.

The station of this mission is called *Union*. It is situated near Grand River, which empties into the Arkansaw, about 25 miles above its mouth, and about 700 miles from the mouth of the Arkansaw. It is about 28 miles from what is called the Osage village, which is supposed to contain 3000 souls. It is on a prairie of excellent arable land, and considered healthy. These heralds of peace, were received gladly by the Osages; and the government of the U. States made appropriations to aid them in the establishment of schools and the introduction of husbandry, and the mechanic arts. But almost immediately after their arrival, a war commenced between that nation and their Cherokee neighbours, which continued till very lately. The unsettled state of the Indians, and the jealousies incident to a state of war, prevented the collection of children for a regular school, and in other respects retarded the labors of the missionaries. Yet in turbulent times they have persevered, and laid the foundation for usefulness, on which it is hoped they may now be able to build with rapidity.

MISSION TO THE OSAGES OF THE MISSOURI.

In the summer of 1820, the principal chief of that nation of Indians visited the city of Washington. He was very desirous the same benefits should be extended to his people, which had been conferred on the Osages of the Arkansaw. The proposal was favoured by the Agent for Indian trade, and by him communicated to the Secretary of the Society. He visited the capital, and in behalf of the society formed a covenant with the chief. He stipulated to send missionaries to that nation, and regulate their proceedings; the chief promised to receive, assist, and encourage the missionaries, and and assign land for their use. The board proposed to send a family of about 30 persons. Very soon more than a hundred volunteered their services; from whom it was necessary to make a selection. The family left New-York city, March 7th, 1821; and arrived at their station, called *Harmony*, in August, 1821. The Indians of this nation are called Great Osages; those residing on the Arkansaw, Little Osages. Harmony is on the *Maredicine* river, about 4 miles above its junction with the Osage, 15 miles from the Great Osage village. The soil is fertile; and the climate is not deemed unhealthy, though the family suffered much from sickness for a long time after their arrival, in a time of general sickness through the country. The Indians have appeared very friendly, and ready to put their children to school.

On this mission were sent:—
Rev. *N. B. Dodge*, Superintendant,
Mrs. *Dodge*, and seven children,
Rev. *B. Pixley*, Assistant,
Mrs. *Pixley*, and one child,
Rev. *W. B. Montgomery*,
Mrs. *Montgomery*,
Dr. *Belcher*,
Mrs. *Belcher*,
Mr. *Newton*,
*Mrs. *Newton*, and two children,
Mr. *Austin*,
Mrs. *Austin*, and five children,
Mr. *Sprague*,
Mrs. *Sprague*,
Mr. *Jones*,
Mrs. *Jones*,
*Mr. *Seely*,
Mrs. *Seely*,
Mr. *Bright*,
Mrs. *Bright*, and one child,
Miss *Woolsey*,
Miss *Weller*,
Miss *Comstock*,
Miss *Etris*,
Miss *Howell*.

They were collected from 9 different states, and from the three branches of the christian church of which the Society is composed.

MISSION TO THE TUSCARORAS AND SENECAS.

These tribes are located in the western part of the State of New-York. Missions had been established among them some years ago, by the New-York Missionary Society, (said to be the oldest in the U. S.) In 1820, this society, for the sake of obtaining more patronage, and of uniting in more extended measures for the salvation of

* Deceased.

the heathen, proposed to transfer these stations, and all the property belonging to them, to the general society. The proposal was accepted by the United Foreign Missionary Society, and the local State society is now auxiliary to the general society, though of much longer standing. The above named stations now form the third and fourth stations of the United Foreign Missionary Society. Among the Tuscaroras, Rev. *J. C. Crane* is the principal missionary; Rev. *T. S. Harris* and Rev. Mr. *Thayer* among the Senecas. The Senecas have five reservations of land, on which as many divisions of the nation reside; viz. the Buffalo, Allegany, *Tonewanta* and *Cataraugus* reservations, and a settlement on the Genessee river. About one third of the whole nation are nominally christians. There are some truly pious among them, and the prospects of usefulness are encouraging.

Besides the four missions above-named, this society has made some arrangements to send instruction to the natives in the vicinity of the Council Bluffs, on the Missouri They have had a conference with a deputation from the Grand Pawnees, the Pawnees Republic, the Pawnees Loups, (all speaking the same language, comprizing a population of 10,000, having their towns within a few miles of each other,) the Omahaws, the Kansas, and the Ottoes. This deputation expressed a strong desire to have the missionaries come; and it is proposed, if a mission shall be sent, to locate it among the Pawnees.

There is a mission established among the Chickasaws by the Synod of S. Carolina and Georgia; and probably there are others conducted by smaller bodies of Presbyterians, not in conjunction with the United Foreign Missionary Society. As yet, the society have made no attempts in foreign countries.

AMERICAN BAPTIST MISSIONS.

Messrs. Judson and Rice, who went out as congregational missionaries to the East in 1812, became Baptists on their arrival in India, and were immersed by the Baptist missionaries of Serampore. Mr. J. connected himself with them; Mr. R. returned to America. Here he was employed by that denomination to excite the attention of their churches to the heathen, and so continued for several years. These circumstances first called into action the missionary spirit in that communion in this country. In 1814 the measures adopted for the prosecution of the work were reduced to system.

The Baptist Board of Direction is formed in the following manner. Any association of the order, or missionary society, contributing not less than one hundred dollars a year, is entitled to send two delegates. These delegates meet once in three years, and form a body, styled 'The general Missionary Convention of the Baptist Denomination in the United States of America, for foreign missions.' The convention elect thirty-one Commissioners, called the 'Baptist Board of Foreign Missions for the United States.' This board select and appoint missionaries; and, in general, conduct the executive part of the missionary concern, according to general rules prescribed by the convention. The Board took Mr. Rice under their direction in May 1814, as their agent in this country; and Mr. Judson, at the same time, as their missionary in the East.

MISSION TO BURMAH.

The first mission established by this board is in the Burman empire. It will be proper to give a Geographical notice. The empire of Burmah is one thousand miles long, and six hundred broad; between 9 and 26 N. lat. and 92 and 107 E. lon. It contains by estimation about fifteen millions of inhabitants. The sovereign's will is law, and his power undefined. Towards the north, the country is mountainous; the south part is very fertile. The seasons are regular, the climate salubrious, and the people vigorous and healthy. *Rangoon*, the seat of the mission, is the chief seaport of the empire, about 670 miles south east from Calcutta, containing 5000 houses. The capital is Ava, several hundred miles in the interior. This has been considered a difficult place for a mission on account of the sanguinary despotism of the government, and the forbidding character of the people.

Several attempts had been made to form a mission here by the Baptists, in

India, and the London society's laborers, which failed. Mr. Felix Carey was at Rangoon when Mr. Judson first settled there; but he was in the employ of the emperor as a physician, and soon after left missionary labors entirely. Mr. Judson arrived, and commenced the present mission in July 1813. He has been joined by a few laborers since. He remained some time acquiring the language, and performing other labors, before he had any success. At length a few appeared to listen and believe. About eight or ten, by the last accounts, give evidence of conversion. In 1820, he took a journey to Ava, and with much difficulty obtained admission to the presence of the emperor. His object was to communicate his design in visiting Burmah, and to ask permission to remain and preach without molestation. The emperor spurned him from his presence; still he was not ordered out of the country. He and the converts live in constant apprehension of banishment, or restriction of some kind; and the discouragements are so great that several of Mr. Judson's helpers have removed.

List of laborers at Rangoon.

Time of joining the mission.

1813, Rev. *Adoniram Judson, Jr.*
" Mrs. *Nancy Judson*,
1817, Mr. *G. H. Hough*, Printer, left for 2 years & ret'd 1821.
" Mrs. *Hough*,
1818, Rev. *J. Coleman*, removed to Chittagong,
" Mrs. *Coleman*, do.
" Rev. *E. W. Wheelock*, died soon.
" Mrs. *Wheelock*, married again in Calcutta.
1821, Mr. *Price*, Preacher and Physician.

The prospects at this station are lately brightening; but its continuance depends on the caprice of a heathen despot, who since his recent accession to the throne, has shown much stronger attachment than his predecessor to the superstition of the country.

MISSION TO ARRACAN.

When the Burman emperor repulsed the missionaries in 1820, and dark clouds hung over that mission, it was thought best to prepare a place for retreat, in case they should be driven away. Mr. COLMAN and family removed to *Chittagong*, and concluded to form a station there. Here Mr. Colman died July 4, 1822. This station is in Arracan, which is separated from Burmah only by a narrow river. The same language is spoken here as in Burmah, with slight variations. The labors of the Serampore missionaries had already been blessed in this country; and the mission can here enjoy the protection of the East-India company. It may be that the scattering of the missionaries from Rangoon will lead to the establishment of two stations instead of one, which will be mutual helps to each other, and contribute to the wider extension of gospel light.

MISSION TO AFRICA.

In 1821, the Baptist board took under protection two colored preachers, who wished to attempt a mission in Africa. Their names are COLIN TEAGUE and LOT CAREY. They were sent out, and established themselves on the island of *Yonce*, in the neighborhood of Sierra Leone. Communications from them have not been frequent, and but little is known of their labors or success.

BAPTIST INDIAN MISSIONS.

In their first operations for the benefit of American Indians, this board took a different course from the Congregational. They appointed preachers in the western states, among destitute settlements of the whites, who directed their attention partly to them, and partly to the Indians in the neighbourhood, sometimes at a considerable distance. Their attention to Indians of course, was inconstant, and did not bear upon them with energy, except in the case of a few schools which they erected and superintended. Afterwards, stations were taken among the natives; and these in some instances, have been changed. Commissions also, appear to have been sometimes given to preachers for temporary missions, probably as agents to examine the ground, and prepare the way for stated missionaries. In consequence, it is difficult to give a very clear and distinct view of this branch of the operations of the board, from their annual reports. We give the following sketch as probably nearly accurate; with the general remark, that these laborers as those at Brain-

erd, Elliot, &c. find a desire for instruction among the Indians, particularly in behalf of their children. The same labours, self-denial, and general obstacles to success might be noticed here, which we related respecting those missions.

Station at New Orleans.

In 1817, Rev. J A. Ranaldson was appointed to labor in this city, and attempt the introduction of the gospel among the Indians in whatever direction providence should lead him. He was afterwards removed to St. Francisville, in the same State; where he continues his operations on the same plan.

Stations in Missouri.

In 1817, Rev. J. M. Peck and Rev. J. E. Welsh, were appointed at St. Louis, and afterwards included St. Charles. In 1819, they were joined by Mr. J. Bittolph. It was intened to benefit the Fox, Osage, and Kanses tribes. In 1820, pecuniary aid from the Board was withdrawn, on the ground that these laborers were supported by the whites whom they had collected to hear the word from them.

Station at Fort Wayne, Ind.

In 1817, Rev. Isaac M'Cay was appointed a missionary. He is sometimes mentioned as laboring in Indiana, and sometimes in Illinois. Probably he occupied two stations, at different times; but was located the longer time at Fort Wayne, in the former state. Mr. S. Hill joined him in 1819, and left in 1821. Mr. Clyde, a weaver and farmer, was appointed to join him in 1821; also Rev. John Sears. It has recently been resolved that these missionaries be removed into the Michigan territory, about fifty miles north of Fort Wayne; where the Potawotamies, a numerous tribes who have made liberal offers, may be accommodated; and in the hope that the Ottawas and Miamis will also afford aid, and receive spiritual benefit.

Mission among the Cherokees.

The people to be favored with the labors of this station reside in N. Carolina and Tennessee. The station is at Valley Towns. Rev. H. Posey was first appointed for this region in 1817. Mr. Dawson joined him as teacher, for a year or two, and retired in 1821. Rev. Mr. Roberts, Mr. Jones, teacher, and several families including 26 persons in all, were sent to their aid in 1821. Some years since there were four schools in operation. They were suspended for a season; but have been resumed.

The board also have some concern in an *Indian school in Kentucky*, at Rogersville, Rev. Mr. Ficklin, superintendant; and in one *for the six nations in New-York*, supported by a local missionary society in that State. They are about opening a *school near the Lead Mines*, in Illinois, on the Mississippi river.

The constitution of the Convention is recently altered, so that the Board consists of 38 members; and may (besides foreign missions,) attend to "other important objects relating to the Redeemer's kingdom." By this authority they have appointed *domestic* missionaries in various parts of the United States; and have erected the Columbian College in the city of Washington, for the purposes of general education, and the preparation of young men for the ministry.

Having narrated the recent proceedings of American Congregationalists, Presbyterians, and Baptists, in the cause of missions, we have nearly exhausted our sources of information, so far as our own country is concerned.

In reference to the American Episcopalians, we are happy to be able to state that they are commencing a mission in the new colony of free blacks on the coast of Africa.

The American Methodists have been much employed in *domestic* missions in our own settlements. Of their attempts among pagans, we have no information; except that they have attempted a mission, within a few years, among the *Creek Indians*. It has met with some opposition from one or more chiefs; but by the latest accounts, difficulties were subsiding, and their prospects were brightening. Rev. William Capers, and Rev. Isaac Smith, are employed on this mission.

WESTERN THEOLOGICAL SEMINARY.

Considering the rapid increase of the population of the Western States, scarcely any institutions among them, can be more important than those which have for their object the rearing up of an able and efficient ministry. On this account, we take pleasure in presenting our readers with the Third Annual Report of the directors of the 'Southern and Western Theological Seminary,' read to the Synod of Tennessee at Knoxville, October 2d, 1822. This institution is yet in its infancy, and we ardently hope that the increase of its funds and its means of instruction will soon be commensurate with the moral wants of the vast section of country around it. Its present situation, as detailed in the report, is as follows :—

The Board have great reason for gratitude to the Father of lights, the giver of every good and perfect gift, for the success which has hitherto attended their efforts in relation to the Seminary. Considering the slow and gradual progress to which every such institution is necessarily subjected, they feel not at all discouraged, but rather excited to press forward in a steady course of exertion, assured that if these exertions are made in reliance upon God, they will be abundantly prospered.

Of the subscriptions reported at the last meeting of the Synod, nine hundred and forty-five dollars have been paid into the hands of the Treasurer of the Board; and information has been received that there is more still in the hands of their agents, not yet forwarded to the treasurer, for want of a suitable mode of conveyance.

In addition to the subscriptions just referred to, the Rev. Robert Hardin has since obtained others to the amount of six hundred and thirty-five dollars; of which he received in advance fifty-four dollars.

The unfinished building, which was stated in the last year's report as in progress, has been since completed at an expense of $1133, 64; and is now ready to be occupied.

The Library has received some additions, which, though the value is small, are of a highly interesting and useful character.

The Board, anxious that the facilities for the study of Theology already possessed, though far less considerable than they could wish, should not lie unemployed, and judging it therefore best that the Seminary should be opened for the reception of students at as early a period as possible, have directed that its first session commence on the first Monday of November next.

To prepare the way for this, it was thought proper regularly to induct into office the Professor of Didactic and Polemic Theology, heretofore chosen and appointed by the Synod. The necessary arrangements were accordingly made, and on the 25th of September the Rev. Isaac Anderson was publicly set apart to the work assigned him by the Synodical appointment.

A committee is now in appointment to draft a set of laws for the internal regulation of the Seminary, which it is hoped will be in readiness by next spring. In the mean time a discretionary power is given to the Professor, of making and enforcing such temporary regulations as he may deem necessary.

The number of Students that can be calculated on immediately is very small. But it should not be forgotten that the Theological Seminary at Princeton, which now deservedly holds so distinguished a place among similar institutions, commenced its operations only ten years ago with but *three* students: a number not greater than that we may confidently anticipate here. Scarce any of the great and useful institutions of our country, have not had to struggle with difficulties at first, and to grow to eminence by degrees.

It is gratifying to the Board to reflect, that the opposition which has in some instances been made to the institution has usually grown out of misconceptions of its objects, and the principles upon which it is founded; and they feel confident that a liberal public will not suffer an institution, which, if prospered, must be in the end so great a blessing to the southern and western country, to languish for want of the means of life and active operation. Geneva was, at an early period of the reformation, made the seat of a Theological College; and it is still distinguished among all the cities of Europe for the intelligence, virtue and happiness of its inhabitants. The liberality that gives being to an institution of this kind is not thrown away.

but is to flow in its beneficial effects down the current of future years, and gladden millions of hearts which are yet to receive their existence.

Matthew Donald, *Chairman.*

From the Connecticut Courant.

Mr. Goodwin,

Will you gratify a Father's feelings by inserting in the Courant the following extract from Dr. Griffin's speech at his inauguration to the Presidency of Williams' College, given to me at the instance of a particular friend of my dear son.

Samuel J. Mills.

In approaching this seat of learning, I find associations awakened in my mind of no ordinary interest. It is the spot where *Samuel John Mills*, and *Gordon Hall*, prayed, and where they and their associates laid the foundation and plan of American missions. Yes, this is the honored spot where was conceived the embryo of those mighty projects of benevolence which have moved two continents, and diffused an animation and joy throughout the whole Church of Christ. I have been placed in situations which gave me an opportunity to discern the concealed hand of the sons of Williams, in the origin of all these things; and it is with peculiar pleasure that I reveal a fact not known to all, and that I can reveal it on this ground, and at a time when the friends of the seminary have need of every encouragement. A College which has been honored and sanctified by being the scene of such events—which has been so pre-eminently the seat of prayer—which has given so many ministers and missionaries to the church—will not, I trust, be suffered to fall. And the many prayers that are daily offered up for its success, confirm the hope, that, as it has been, so it will continue to be, the fountain whence streams shall annually issue to make glad the city of our God.

We learn to appreciate our privileges by their loss.

A youth, who had been the occasion of much grief to his parents, on account of the indifference he manifested towards his eternal interests, was put out to a trade at a place and with people, where he was bereft of every opportunity of enjoying religious privileges. He now awoke from his lethargy, and wrote to his parents, that he very gratefully acknowledged their faithful endeavors to instil religious principles into his mind; and much regretted, that he had turned them to so bad an account. In his present situation, he painfully felt the absence of spiritual privileges, and rejoiced when he could find a single word to edify him, if it were but on a scrap of paper. Thus he had lately found a leaf, torn from one of *Dr. Luther's* works, which he highly valued and often perused for his comfort and instruction.—*Mor. Mag.*

From the Religious Intelligencer.

Revival of Religion in the Congregation of Basking Ridge, N. J. communicated by the Rev. Mr. Brownlee.

Under the ministrations of my distinguished predecessors Dr. Kennedy and Dr. Finlay, this congregation has been repeatedly favored by outpourings of the Holy Spirit. We have been permitted to witness what I consider another signal display of his grace.

In the close of the winter of 1822, I thought I perceived an unusual attention to religion among our youth; and a spirit of increasing devotion among our members. On the approach of spring, however, things seemed to resume their former appearance. It may be proper to remark, that our mode of conducting matters, heretofore, was this:—Pastoral visits are made over the congregation every second year; week-day lectures are kept up in central places in the different districts; seven or eight sabbath-schools and four bible classes are in successful operation every summer—the exercises in these are concluded by an address to the children and youth; on Sabbath mornings a prayer-meeting is held at ten o'clock at the church—and the evening exercises are the bible-class, and prayer-meeting of the elders. The students assemble at 4 P. M. in the hall of the academy, for religious instruction.

On the first Thursday of June, at our usual monthly lecture at Liberty Corner, I thought I perceived the first movements 'among the dry bones.' The text was Rom. xiii. 12. It was a discourse of terror and rebuke, delivered with a heart overburdened with sorrow at the sight of so many wilful sinners. On the evenings of several Sabbaths following, the work appeared with a more marked character among the youth who crowded to the bible class. Our assemblies in the church began greatly to increase. The church was invited to meet, on a week-day, for special prayer and humiliation. A *small* number attended. The subject discussed was '*Come from the four winds, O breath, and breathe upon these slain, that they may live.*' It was that day agreed that the members of the church should each, in their closets, dedicate a portion of time, morning and evening, to prayer for the influences of the Holy Ghost on this people. On the Sabbath following an appeal was made

to a crowded church on this subject, and the question put, Who will unite with us in the concert of prayer for ourselves and for our children? In an instant it seemed that every member of the church arose, with many others, and with silent tears intimated their resolution. A deep impression seemed to be made on our youth from that hour. The preaching of the word seemed to come with power. The number of the awakened was increased under every sermon, and every week-day lecture.

In the end of June we were favored with the visitation of several of my brethren of Newton Presbytery, who preached as we usually do in these visitations, from house to house. From that time the number of the awakened increased continually. Conferences were opened in six districts of the parish. There was evidently a general movement over the whole congregation. About two hundred, on an average, attended these conferences. In these meetings, after an investigation of the state of the views and feelings, instructions were delivered to each personally. This mode of instruction and counsel was continued during the summer with unabated ardor. After the usual duties of my academy, a portion of every evening, except that of Saturday, was devoted to religious conversations, and these personal instructions. It is impossible sir, to describe the feelings of the mind with such interesting scenes before it. I felt what those experience whose minds are borne up amid severe labors and incessant toils, by a sense of the love of the Lord Jesus Christ, and the cheering assurances that his work was prospering. I saw young and old crowding around us; as well those of decent morals before, as the wild and thoughtless, and the profane and the drunkard. *What shall we do to be saved?* was uttered by many a broken heart. There was little 'animal feeling' manifested. It was a deep and silent grief. The heart was laboring to pour itself forth in broken thoughts. There were no outcries, no disorder. The utmost that was heard were sobs, and stifled groans, and short ejaculations; while the grief of the broken heart put itself forth in flowing tears. It was like the grief of a parent, bending in deep distress over the earthly part of a beloved child. There was nothing frantic—there was no instance of a mind carried out of itself—in no instance was reason or judgment impaired or weakened. The minds of these converts stood firm and collected, while their feelings were greatly excited. On this score we fear no reproach. We never did *'lash the foam.'* There was no enthusiasm,—there was no fanaticism. It exhibited a singular moral phenomenon;—not got up by any art or trick; not effected by any play of eloquence. No cause can be assigned adequate to the effects short of the grace and omnipotence of God.

The more striking characteristics of this work are humility, self-abasement, distressing terror declared to exist from a view of sin in a light never so beheld before, a deep sense of divine justice and an awe of it, hatred of sin, ardent longings after deliverance from it and through the infinitely perfect atonement of the Lord Jesus Christ *alone*, frankness in religious conversation, unaffected desires after instruction, unusual attention to secret devotion and the study of the holy scriptures, a remarkable progress in knowledge, a zeal for the doctrines of the reformation.

As to the accompanying circumstances, I have to remark, that among those who did not feel the direct influences of the truth, there was seen a decency of manners, and a due respect to the feelings and views of others. The visible opposers were very few; and in regard to those who had been gathered in before, there was diffused over the face of our church a mild joy and delight. Our hearts have been cheered, our hands have been strengthened, our devotions have been enlivened, heart burnings and divisions are dying away, brotherly love is extending its influence. We should surely offer outrage to reason and to common sense, if we did not say, that "*this is the doing of the Lord, and wondrous in our eyes.*" "*Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.*"

Our communion took place on the 3d of Nov. last. The session had spent a part of three weeks in examining candidates.—Every one of these was examined in the presence of the session, first on personal religion; next on the doctrines of the gospel taken up systematically; and lastly, on the nature and uses of the holy sacraments, and their motives in applying for admission. Some of our aged elders, who had seen all the revivals in this congregation in former times, expressed their great satisfaction at the display of feeling and knowledge and piety given by these candidates. There were some remarkable cases of conversion and reformation. Some, who had been in times past, nuisances in society, profane, and habitual drunkards, were now reformed; and giving proofs of this by humility, by zeal in family worship, and in a growing christian practice. The youngest admitted was about fourteen years of age.

After sermon, on Saturday, Nov. 2nd, thirty-nine adults presented themselves, and after a solemn confession of their faith in the Lord Jesus Christ, and vows to live a life of godliness, they were baptized into

the name of the most Holy Trinity; and the right hand of fellowship given to each. It was a spectacle truly delightful. The tear stood in many an eye; and some of our aged members wept for joy.

Beside nine or ten who attended our conferences, and who united themselves to neighboring churches, *one hundred and eight*, were proposed as candidates. Of these, four were admitted on certificate. On Sabbath morning, one hundred and four came forward; and having taken on them the vow of the covenant of their God, they were received by solemn prayer into the fellowship of the church. That communion season was, to me, the most delightful that ever my soul experienced.

The work is still going forward among those who were awakened. Conferences are still kept up. But, with us, during the winter, they cannot be regular, either in regard to time, or numbers.

In making this hasty sketch, I have to regret that I left my regular narrative on the table of our Synod. I cannot conclude, without offering my testimony of respect and affection to those youthful and zealous preachers from the Theological Seminary of Princeton, who willingly and often lent us their valuable services; and to that faithful servant of the Lord, whose praise is in some of our churches, and whose single visit was very beneficial.—May God reward their labors of love.

WILLIAM CRAIG BROWNLEE.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $6,053,02, from Nov. 13, to Dec. 12, 1822.

The Treasurer of the American Education Society acknowledges the receipt of $1,250,17 during the month of Dec. last.

The Superintendant of donations to the Foreign Mission School at Cornwall, Con. acknowledges the receipt of $157,56 beside several articles of clothing and provisions from the 1st of October to the 1st of January.

The Treasurer of the American Bible Society acknowledges the receipt of $2,034,47, during the month of December last.

Ordinations and Installations.

Nov. 27.—The Rev. HENRY JACKSON, late of Providence, R. I. was ordained pastor over the Baptist church and congregation in Charlestown, Mass.

Dec. 12.—The Rev. CHESTER CHAPIN was ordained pastor of the East Church and Society in Granby, Conn. Sermon by the Rev. Nathan Perkins, Jr.

Dec. 19.—The Rev. EDWARD RUTLEDGE was admitted to the order of priest, in Strawberry chapel, St. John's, Berkley, S. C.

Dec. 25.—The Rev. ARCHIBALD BURGESS was ordained pastor of the church in Hancock, N. H. Sermon by the Rev. Mr. Barstow of Keene.

Jan. 1.—The Rev. IRA HENRY THOMAS BLANCHARD was ordained pastor over the Congregational Society in Harvard, Mass. Sermon by the Rev. Dr. Kirkland.

Jan. 1.—The Rev. ERASTUS CLAPP was ordained as colleague with the Rev. Jonathan Miller, over the church and society in Burlington, Conn.

Jan. 1.—The Rev. AMOS PETTENGILL was installed pastor over the church and congregation in Waterbury, (Salem Parish) Conn. Sermon by the Rev. Dr. Beecher of Litchfield.

Jan. 1.—The Rev. THOMAS WILLIAMS was installed pastor over the Congregational Church in Foxcroft, Penobscot county, Me. Sermon by the Rev. Mr. Loomis of Bangor.

Jan. 1.—The Rev. CHARLES WALKER was installed pastor over the Congregational Church in the East Parish in Rutland, Vt. Sermon by the Rev. Dr. Bates, President of Middlebury College.

Jan. 1.—The Rev. JAMES D. FARNSWORTH was ordained pastor over the Church in Orford, N. H. Sermon by the Rev. Mr. Powers of Haverhill.

Jan. 2.—The Rev. Messrs. WILLIAM NESBIT and HENRY S. WILKINS were ordained at Roseville, Delaware county, N. Y. to be afterwards installed; the former, in the vacant congregation in Seneca, Ontario county; the latter, in the newly erected congregation of York, Livingston county. Sermon

by the Rev. Professor Proudfit, of Union College.

Jan. 5.—The Rev. RANSOM WARNER was admitted to the order of deacons, in Christ's Church, New-Haven, Conn. by the Rev. Bishop Brownell.

Jan. 15.—The Rev. CHARLES J. HINSDALE was ordained pastor over the Congregational church and society in Berlin, Conn. Sermon by the Rev. Dr. Chapin of Wethersfield.

View of Public Affairs.

FOREIGN.

The Congress of Allied Sovereigns at Verona, upon the urgent solicitation of the Bourbons have determined that if the French monarchy shall deem it expedient to make war upon Spain for the purpose of restoring the Spanish monarchy to its ancient power, and suppressing the representative government established by the people of Spain, the other great powers of Europe will forbear to interfere or oppose the attempt. It is represented that this determination was made with great reluctance; and that while the right of France to make war was acknowledged by the allied powers, the ministers of Great Britain, Austria and Prussia, in a friendly manner, have advised the French ministry to forbear and suffer the people of Spain to enjoy the constitution, which they have deemed most suitable for the nation. After the French ministry have so pertinaciously insisted on the right and necessity of interfering in the affairs of Spain, and stipulated for the neutrality of the other powers, we see not how a war in Europe and that of the most sanguinary and desolating character is to be avoided.

DOMESTIC.

Internal Improvements.—The Legislatures of the respective State Governments hold their annual sessions, generally, during the winter months; and it is gratifying to notice the bold spirit of improvement which is beginning to characterise their measures. The immense benefit of good roads, bridges and canals, their tendency to bind together these confederated republics by an indissoluble tie of common interest; diffusing the comforts of life, and extending the blessings of social order and civilized life to the remote corners of the union, are beginning to be duly appreciated by an intelligent community; and we hope and trust the beneficial effects of this system, will not only be experienced by the present generation, but endure to the latest posterity.

New-York.—The immense importance of the Grand Canal in the State of New-York, connecting the western lakes with the Hudson River and the Atlantic, is now universally acknowledged. What a change in public sentiment respecting this measure, has taken place, since the commencement of the project! The scheme was then pronounced visionary and impracticable; beyond the pecuniary ability of the State to accomplish; and incapable of being accomplished at any expense however large, during the present age. Indeed the philosopher of Laputa could scarcely have excited more ridicule by attempting to make marble pin-cushions, or to extract sun beams from cucumbers, than those encountered who first conceived this splendid enterprise of connecting by good water communication, regions which nature had separated by obstacles, seemingly insurmountable. Yet, a few years has dissipated all doubts on this subject, and the projectors of the undertaking, like the authors of steam-boat navigation, and the machine for cleaning cotton, will be held in grateful remembrance as public benefactors, by the latest posterity. The work was undertaken with zeal, and has been pursued with steady perseverance. Obstacles insurmountable, in the view of imbecility and ignorance, have disappeared before the light of science, mechanical skill, and the enterprising character of our Northern citizens.

Ohio.—By a Report of the Canal Commissioners, made to the Legislature of this State now in session, it appears that five different routes for canals through that State, from Lake

Erie on the north, to the Ohio river on the south, have been found (by Mr. Geddes an experienced engineer) to be practicable.

The first, is by the sources of Mahoning and Grand rivers.

The second, by the sources of Cayahoga river and the Tuscarawas branch of the Muskingum.

The third, by the sources of Black river and the Killbuck branch of the Muskingum.

The fourth, by the sources of the Maumee and Great Miami rivers; and,

The fifth, is by the sources of the Sciota and Sandusky rivers.

This last route passes north and south, nearly through the centre of the state and by Columbus the capital and seat of Government. The summit level of the two last rivers is ascertained to be three hundred and fifty-four feet above the level of Lake Erie, and four hundred and fifty-five feet above low water in the Ohio river at Portsmouth; which makes the waters of the lake one hundred and one feet higher than the waters of the rivers; the distance between the waters of each, on this route is about two hundred miles.

Which of these canals will be first made, we hazard not a conjecture;—but it is confidently believed, that the enterprise of Ohio will not sleep, until all or most of them shall be constructed; and the state of Ohio which is about two hundred miles in length from east to west, will then have canal navigation within every fifty miles, so that not a farmer in that state will be obliged to transport the surplus produce of his farm more than twenty-five miles, to as good, cheap, and safe a navigation as exists on earth. Should Ohio only complete one of her canals, that in connection with the stupendous canal of New-York, will convert all the States south and east of them into an island;—so that the traveller from New England may elect which water passage he pleases to and from New Orleans.

The Commissioners report, that on all the routes, stone of good quality for locks may be obtained without much difficulty or expense; and that *water lime* (so essential for the construction of locks) has been found in great abundance in the counties of Belmont and Jefferson.

No friend of our country can look at this enterprise with indifference. On many accounts Ohio is becoming one of the most interesting States in the confederacy. It is but twenty years since she was admitted into it with a population of little more than forty thousand; now she numbers about six hundred thousand, and in free white population, is already the third State in the Union.

Massachusetts and Connecticut.—The Legislature of Massachusetts have incorporated a company for the purpose of constructing a canal from Worcester in the State of Massachusetts to Providence in the State of Rhode-Island: and little doubt is entertained of the accomplishment of the plan. Another company will probably be incorporated to construct a canal from Connecticut river at Northampton to the line between Massachusetts and Connecticut; to be connected with the Farmington canal proposed to be run from the line of Massachusetts to the tide waters of New-Haven. Persons well acquainted with the subject entertain a belief that this stock will be taken and the canal made. Its importance to the States of Vermont, New-Hampshire, Massachusetts and Connecticut, is too obvious to our readers to require illustration.

New-Jersey.—In the State of New-Jersey a canal to connect the waters of the Raritan and Delaware near New-Brunswick and Trenton, and thus open a short and easy communication between the great capitals of New-York and Pennsylvania, is in contemplation. The distance is comparatively small, the ground level; and we hope ere long to see this desirable work accomplished. In the northern parts of New-Jersey another canal is contemplated, to connect the waters of the Delaware and Hudson rivers, in the vicinity of N. York. This route it is said has been surveyed by General Swift and Mr. Reinweek, who have made a very favorable report. It is well known that inexhaustible beds of coal, and of a quality scarcely inferior to any which has been found, are deposited in the vicinity of the Lehigh and the Susquehannah rivers; and nothing but the expense and danger of transportation has prevented its coming into general

use. Should the proposed canal be made, it is calculated that the saving in fuel alone in the City of New-York, would in a short time defray the whole expense of the undertaking.

Delaware.—A canal across the State of Delaware to connect the waters of the Chesapeake and Delaware, has been long contemplated. Whether any efforts are making at the present time to accomplish this work, we are not informed.

Pennsylvania—In the State of Pennsylvania much attention has hitherto been paid to internal improvements, and no State stands more in need of them, for the purpose of fully developing the great resourses of that important and powerful commonwealth. In the construction of durable stone bridges and many excellent roads, her policy has been wise and liberal. Immense sums of money have also been expended by the State and individuals in attempting to improve the different water communications from one part of the State to another. But instead of cutting canals, Pennsylvania has attempted to deepen the channels of her rivers, and thereby improve the river navigation; and we are sorry to say that the result has not corresponded with the hopes entertained. The freshets of the spring have in many instances destroyed the whole labor of the preceding summer, and blasted the hopes of permanent improvement. The conviction is now becoming universal that attempts at improvement by deepening the channel of rivers cannot be attended with the hoped for success.

Other States.—The States of Virginia, North and South-Carolina, have also been progressing in internal improvements, particularly canals, for some years past.

In addition to the enterprise of individual States, there is still a hope that the general government will eventually resolve not to withhold their support from the great system of internal improvement. If our conviction of the great importance of good roads, bridges and canals is just; if they tend more than paper constitutions or any thing else can do, to cement the interests of the whole confederacy and render a disunion *impossible*, consistently with the vital interests of every part of the nation, it would seem that the National Government to whom we have committed national interests and national resources, ought not to withhold their helping hand; but should give a liberal support to those improvements which may be regarded as *national*. Constitutional obstacles are, however, interposed which have hitherto prevented the aid of the general government. What grounds may in reality exist for the opinion that the general government has no constitutional authority to construct roads and canals, we pretend not at present to discuss, much less to decide. The representatives of the nation are about equally divided upon the question. But when one half of them believe the constitution has given ample power to construct roads and canals; and the other half, though they deny that the constitution has given such power, are however in favor of an amendment which shall confer the power in question,—we confidently hope that the time is not far distant, when the construction of roads and canals, worthy of a great and prosperous republic, shall be deemed an object of primary importance to the prosperity, union and duration of the confederacy.

Obituary.

For the Christian Spectator.

Died in this city, at 1 o'clock on Sunday morning the 12th ult. in the 76th year of his age, the Honorable JONATHAN INGERSOLL, LL. D. Lieutenant Governor, and President of the Senate of this State.

Mr. Ingersoll was a native of Ridgefield, in the County of Fairfield. He was educated at Yale College, where he was graduated in the year 1766, and where, in 1817, he was created Doc. of Laws.

He was a good classical scholar and distinguished for his knowledge in mathematics. What he professed to

know on any subject he knew perfectly. The profession of the law was chosen by him, and he pursued it with industry and fidelity for many years. His attainments in legal science were highly respectable, while candor, integrity and logical precision caused him to be listened to with great deference and respect by the Court and Jury. At times he was in a high degree eloquent. No practitioner ever enjoyed the friendship, attention and confidence of his professional brethren more fully or more uniformly than Mr. Ingersoll.

During the last thirty years of his life, by the unsolicited suffrages of his fellow citizens, he has been almost constantly employed in stations of importance and dignity. In the House of Representatives, as a member of the Upper House, as a Judge of the Superior Court and Supreme Court of Errors, as Lieutenant Governor and President of the Senate—places by him successively held, he was ever regarded with affection and respect; and his course while thus elevated, was alike honorable to himself and beneficial to the community. He was also elected a member of the Congress of the United States, but declined to accept a seat. More than once, he was solicited to become a candidate for the office of Governor, but refused. Perhaps no citizen of Connecticut ever possessed more entirely the confidence of his fellow-citizens, and no one ever more deserved it. He courted no man, nor class of men,—he made no hollow professions,—he pursued no unworthy plans to gain popularity. It was freely bestowed and honorably enjoyed. In public and private life he was without guile; he detested dissimulation. As a judge, 'he knew not the face of man in judgment,' but was alike incorruptible and uncorrupted; and as a statesman he was truly a patriot.

He was from early life a member of the Episcopal Church, and for many years Senior warden of Trinity Church in this city. His piety to God and good will to men, were evidenced by his christian deportment—his faith and his practice. He avoided all controversy on abstract and subtle points of Theology, as tending to no valuable practical result; and was, (as the writer of this sketch has heard him frequently remark) a believer in the great doctrines of the bible as displayed in that invaluable work, the Christian Observer. He was eminently a person of prayer; no man had less bigotry or a more enlarged and genuine charity for his fellow christians. Few have lived and died so free from reproach; and it is believed, he has not left an enemy among his extensive acquaintance.

With all these christian virtues and while performing conscientiously all the duties of a professor of the religion of the gospel, he had no boldness in view of the approach of the king of terrors. That awful moment, in his judgment, was appalling to imperfect and sinful man, and he could only meet it by a tender yet humble reliance on the mercy of the Redeemer through faith in his blood.

In all the relations of life he was kind, sincere and faithful. A wife and seven children lament the loss of a truly excellent husband and father, and will cherish his memory with the best affections of the heart. His virtues endeared him to his friends, and his exalted worth will be duly estimated by a grateful public. His example is worthy the imitation of survivors.

Answers to Correspondents.

J. B.; J. H.; Religiosus; W. H. O.; M. A. D.; L. I. K.; H.; and S. W are received.

Querens; J. F.; C. C. M.; Aleph; B. L.; and K. L. are under consideration.

L. J.; M. M. and H. will be inserted.

THE

CHRISTIAN SPECTATOR.

No. 3.] MARCH 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

The duty of Prayer for Ministers of the Gospel.

The Christian Ministry is a high and holy vocation. Independent of all systems of rational contrivance and secular policy, it is raised into dignity and importance by its direct reference to eternity. To the souls of immortal millions, from age to age, it becomes "a savor of life unto life, or of death unto death." Its duties are not less difficult and arduous, than its influence is incalculably great and momentous. With whatever unfounded partialities others may view their own profession and office, however elevated they may regard their pursuits, and whatever pre-eminence they may attach to their official duties; they who have obtained part of the "ministry of reconciliation," are required to "magnify their office," and to view every other avocation as comparitively low and worthless. But while they are to "magnify their office," they are by no means to exalt themselves. Its compass of duties, its exalted purposes, and its awful responsibilities are to fill their minds. They are to sink before its magnitude into the lowliness of self-distrust. Under the weight of its cares, they are to forget their own strength. Indeed, where there are proper views of its range of duties and of its extent of influence, there will be corresponding convictions of personal weakness and insufficiency. Others may feel themselves strengthened by the eminence to which they are raised, and estimate their actual independence by the compass of their influence. Not so the faithful servants of Christ. Incumbents of an office whose sacred functions even angels would delight to execute, and moving in a sphere which has an immediate and constant bearing, not only on the temporal well-being of communities, but on the eternal interests of the soul, they are conscious of the utter impotency of their own endeavors, and so far from deriving a conviction of strength and safety from the holy ground they occupy, and the momentous relations they sustain, they receive from these very circumstances the most affecting impressions of their own weakness and danger. While they look down with a meek and heavenly wisdom on the pursuits of worldly men, they do not overlook the dangers of their own exalted station. Nor is a devotedness to their high calling without a deep sense of their continual need of that strength, and wisdom, and grace which come down from the "Father of lights." For, while they are resolutely determined to "preach the word"—to deliver the plain gospel message—to call sinners to repentance, and believers to perseverance in christian sanctity, they are not less ready to throw themselves upon the prayers of the church, and in the character of weak, imperfect and dependent creatures, earnestly to bespeak an interest in her supplications at the throne of mercy.

No man ever furnished a more perfect example of the ministerial character than the apostle of the Gentiles. None ever entertained more just and elevated apprehensions of the solemn responsibilities of the clerical office. No one ever evinced a more thorough conviction of the entire inadequacy of his unassisted powers to "make full proof of his ministry." At the same time he shunned not to "declare the whole counsel of God," he was sensible of "weakness, and fear, and much trembling." He whose undaunted appeal to the understanding and conscience made a Felix tremble, felt himself "less than the least of all saints." If he was sure of success in his efforts, it was through a confident expectation of the grace of God in answer to prayer. High as he stood among the "very chiefest of the apostles," he was not too elevated to be benefited by the prayers of the humblest believer. In all the communications he made to the churches, there is either a direct or implied request for a remembrance in their supplications. When addressing the Roman christians, in the immediate prospect of no ordinary difficulties and dangers, he connects an unhesitating assurance of his triumphant escape from them all, with an affecting entreaty that they would earnestly intercede with God for him. "I am sure that when I come unto you, I shall come in the fulness of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the spirit, that you strive together with me in your prayers to God for me." Such language every christian minister must, doubtless, delight to appropriate and address to the people of his charge. To the call of the duty which it recognizes, no friend of Zion can be entirely insensible.

The duty obviously consists in united fervent prayer for the ministers of Christ. The existence of this duty is assumed by the apostle in the passage I have quoted, and is certainly one of the least questionable facts which believers can be called upon to admit. All who acknowledge the connection between sincere prayer to God and the dispensation of his peculiar favors; and who have any proper sense of the vast importance of the christian ministry, can need nothing to strengthen their conviction of its reality. The same desires which occupied the apostle's mind, though less uniform, intense and operative, undoubtedly characterize all true ambassadors of Christ. And individual believers, communities of christians, and indeed the whole christian world, are bound to "strive together in their prayers to God for them." In this contest all sectarian jealousies are to be forgotten. All whom the grace of God has taught to love the Lord Jesus Christ in sincerity, are to concur in their earnest supplications for every "wise master builder," who is employed in raising Jehovah's spiritual temple in the world. No matter by what name they are distinguished—no matter on what part of the edifice they may be occupied—if they are building on the "sure foundation," and are "set for the defence of the gospel," they are to be strengthened and sustained by the prayers of faith. Much error may mingle in their speculations, and little knowledge may be found to regulate their zeal; yet, if with singleness of heart and purpose they labor to win souls to Christ and to enlarge his spiritual empire, they will doubtless be welcomed at the great day of account as "good and faithful servants," and now, while struggling in the race and fighting for the prize, should never be forgotten in the heaven-directed desires of christians.

But the occasional observance of this duty is insufficient. Prayer for many objects may be limited to particular seasons. While, however, there are watchmen on Zion's ramparts, and souls whose eternal well-being may depend on their vigilance and fidelity, it cannot be preferred for *them* with too great frequency. Upon the measure of spiritual influence

which rests on the ministers of Christ depend consequences of inconceivable magnitude. To neglect prayer for a continual increase of this influence, is obviously to escape from the demands of the duty we are considering. Indeed, where there is a disposition to this neglect, almost grown into a habit, little evidence is furnished that it exists at all. Some transient desires after spiritual good may yet remain, but the fervent emotions and ardent longings of effectual prayer are gone. The manner in which christians are to pray for such as minister in holy things is strikingly indicated by St. Paul in the passage already referred to—"*Strive* together with me in your prayers to God for me." He solicits the christians at Rome to wrestle as he did—to enter into his feelings—to carry to the throne of grace that energy of desire which a full discovery of the amazing importance of the object awakened in his own breast. He would have them survey with his own eyes the field of danger through which he was to pass. He would make them behold the numerous array of foes which opposed the successful issue of his ministry. He would take them along with him to witness the bitterness of the Jews towards one who had deserted their cause, and become an apostate from their faith. He would present to their minds the deep-rooted prejudices of the christian Israelites against the believing Gentiles. And in view of all this host of impediments, he would unbosom to them his just and humble sense of his own insufficiency to make a single successful movement against them. Destitute of these lively apprehensions of the importance and difficulties of his office, they might continue to make his success the object of their petitions before the mercy seat, yet their fervor and earnestness would fall far below the high import of his language. It is doubtless the want of such apprehensions which occasions the grand defect in the performance of the duty under consideration. In this respect,

"The few that pray at all, pray oft amiss."

Among those who remember in their daily prayers them who are set for the defence of the gospel, some, it is probable, entertain exceedingly low and imperfect views of the importance of the christian ministry. Its salutary effect on society may be distinctly perceived and realized; but its mighty influence on the concerns of the soul in a coming world they have never seriously contemplated. Towards an estimation of this they have as yet made no approaches. Nor have they felt that all the interests of the soul for eternity may be secured or lost through the agency of those whose office it is to "watch for souls." Were they to endeavor to ascertain the value of the soul, the exercise might give a new impulse to the energy of their prayers. For,

"Who knows the importance of a soul immortal?
"Behold the midnight glories—worlds on worlds!
"Amazing pomp! redouble this amaze;
"Ten thousand add, and twice ten thousand more;
"Then weigh the whole—*one* soul outweighs them all,
"And calls the astonishing magnificence
"Of unintelligent nature, poor."

Others again fail in this duty through a too exalted opinion of the character of those who minister at the altar. It is forgotten that they are "earthen vessels." They are viewed as raised above the ordinary imperfections of our nature—as removed beyond the reach of temptations—and as shielded against the assaults of spiritual foes. So far as such opinions are entertained, they must directly tend to hinder the prayers which are offered for the ministers of religion. Nor will this duty be performed aright by those who have not some knowledge of the trials and embarrassments which belong peculiarly to the christian minister. In addition to the

common experience of believers, there must be some acquaintance with the labors and difficulties which come only upon those who stand foremost in the defence of the truth. In short, an impressive sense of the exceeding great importance of the clerical office, more or less acquaintance with its actual labors and discouragements, and a knowledge of the weakness and imperfection of those who sustain it, seem essentially necessary to excite and perpetuate in the minds of christians a spirit of fervent supplication for those professedly devoted to its sacred functions. Such a class of feelings must habitually prevail in the mind of every devoted follower of Christ, and become the perpetual spring of earnest and importunate prayer for grace to be faithful. And can *they* be supposed to strive together with devoted ministers in their prayers to God who are unaffected by these commanding considerations.

The weakness and imperfection of man, which no elevation or sanctity of office, and no progress in holiness within the limits of time, can entirely remove, furnish the chief occasion for the duty which is made the subject of this paper. If angels that never sinned had been commissioned to preach the gospel—if its treasure had been committed to those pure and exalted intelligences and not to "earthen vessels," it might never have become a christian duty to pray for the heralds of the gospel. No apostle would then have besought with affectionate solicitude the imperfect children of men to struggle together with him for grace to be faithful in his office. But "we have this treasure in earthen vessels." The most devoted and heavenly-minded ambassador of Christ is a weak and sinful man. Without the continual assistance of divine grace he can do nothing. And with the largest measure of spiritual influence he obtains, he is perpetually inclined to faint in his course, and to sink beneath the cares, the labors, and the responsibilities of his vocation.

Christian ministers are liable to be discouraged. It would not be easy to enumerate all the fearful considerations which are continually presenting themselves to the mind of the faithful minister, destroying his spirits, and sending him into the gloom of heart-broken despondency. It may be that his ministry continues from year to year without any apparent success. Perhaps the current which seemed to be carrying him along in a course of usefulness, is turned against him. He may cease to suit the popular taste. His views of christian doctrines and duties may not coincide with the systems of fashionable religion. He may no longer be to his hearers "as a very lovely song of one who has a pleasant voice, and can play well on an instrument." The commanding energy of religious sympathy may no longer sustain him. Opposition may stand arrayed against his every benevolent enterprise. And he may be called to dispute every step of his progress in the path of duty against the combined force of worldliness, indifference, pride, and vanity. In circumstances thus disheartening, even veterans in the service of Immanuel might be tempted to despair. And nothing but the energy of divine grace—nothing but spiritual influences from above can preserve in situations so discouraging the most determined and tried servants of Christ from yielding to utter despondency. But this will effectually preserve them. Under this quickening influence they are prepared to go forward in duty with a simple habit of spirit, and with a holy and humble indifference to consequences. Aside from the direct operation of the spirit of grace on their hearts in answer to prayer, the power of religious sympathy will inspire them with elevated courage and resoluteness. When assured that they are the objects of the fervent prayers of even only a few of their fellowchristians, they gather new strength for the conflict. Could every faithful minister not only be strengthened by the assurance that

real believers are continually agonizing in prayer for his success, but be revived and animated by the actual communications of the gracious Spirit, brought down upon him by the efficacy of prayer; what a change in the moral aspect of the world—what a revolution in the moral taste and feeling of mankind would be speedily witnessed, and what an impulse would be given to the mighty work of making the world christian!

Ministers of the gospel are in danger of that fear of man which brings a snare. This fear requires to be distinguished from that "fear and much trembling" which results from a consciousness of their own personal defects. A glance at the weakness and inconsistency which mark the conduct of the best of men, furnishes sufficient evidence of the anxiety which faithful ministers must inevitably experience from a consideration of the defects of their own character and the possible operation of these defects upon the eternal welfare of those for whose souls they watch. They are a city set on an hill and cannot be hid. On their private character, not less than on their public ministrations, will depend in no small degree the success of their labors. The conduct of their studies, their secret meditations, and those thoughts and feelings which are known only to themselves and God, will greatly influence their general conduct, and retard or promote the grand object of their ministry. If they severely scrutinize the state of their minds, they will not fail to perceive themselves great sinners, nor to fear and tremble in the discharge of the duties of their high calling. Such fear is, however, entirely salutary in its tendency, for it springs from a conviction of the importance of their office, and of their obligations to be faithful in its duties. "*The fear of man which bringeth a snare,*" arises also from these imperfections, and is in some sort proportioned to the defects in their clerical character. There is unquestionably in the mind of every minister of Christ a propensity, more or less violent, to yield to the unhallowed influence of this fear. The energy of genuine religion has a continual tendency to raise him above it. But many whose piety it would be difficult to question, are not seldom involved in its snare. Some of their warmest friends, it may be, of whose affection, kindness and generosity they are receiving constant tokens, have a cordial disrelish of the truth, are averse to the humbling doctrines of the gospel, and by a life of unconcern are evidently preparing to "lie down in sorrow." But if the faithful minister, with the utmost gentleness, kindness and honesty endeavours to detect and expose their dangerous condition, their affectionate regard will at once be sacrificed, and fearful and inveterate alienation will be the consequence. Under such circumstances there is a strong temptation to purchase ease, and quietness, and reputation, at the dreadful expense of his Master's favor. To this temptation some may be inclined for a season, to yield. To lower the high demands of christianity—to soften down the severity of its morality, and without positively exhibiting another gospel, keep back most of its grand peculiarities.—But the dread of open opposers of religion is not the only fear of man which brings a snare. Many who are able to meet opposition from the avowed enemies to the truth may be unprepared to encounter the hostility of its pious, but injudicious friends. They may endure the censures of the irreligious, and face with manly fortitude the persecutions of the abandoned and profane, but they are hardly able to rise so far above the fear of man as to make no compromise with misjudging piety. Now it is of but little consequence to which class of temptations the ministers of truth are disposed to yield. If the dread of their fellow men gains a predominance over them, their stability of character is gone—they no longer stand on the broad and unshaken ground of christian truth and

duty; but are exposed to the influence and yield to the direction of every wind of doctrine. How needful then, is the efficiency of that Spirit which guides to all truth. How desirable it is, that christians should constantly strive together in their prayers to God for the preachers of his word, that a continual divine influence may descend upon them and upon their ministry!

As additional motives to the performance of this duty, I would refer to those suggested by the apostle in the passage repeatedly alluded to in this paper. He beseeches the prayers of his brethren, "for the Lord Jesus Christ's sake, and for the love of the Spirit." The interests of Christ's kingdom in the world are concerned in this duty. And to those who hope they have an interest in the salvation of the gospel, and who are not insensible to the exceeding preciousness of the glorious Saviour, what motive can be more affecting? All the spiritual good which believers, either enjoy in the present, or hope to inherit in the next; and all the untold blessings which millions of immortal minds are capacitated to enjoy, while eternity rolls away, are presented to the minds of christians as motives to earnest and persevering prayer for "the ministers of Christ, and stewards of the mysteries of God." Through their labour, unnumbered souls from age to age are made meet to partake of the inheritance of the saints in light. Now, while the duty and occasion of the concurrent prayers of ministers and common christians for the success of the preached gospel, remain unaltered, the grand motives by which they were urged two thousand years ago, have lost none of their force. Christians are now solicited 'for the Lord Jesus Christ's sake and for the love of the Spirit,' to wrestle in prayer for those who have obtained part in the christian ministry. The general object for which they are exhorted to intercede, is a divine influence on the preachers of the gospel. This only will preserve them from yielding to despondency, from being ensnared by the fear of man, and from unfaithfulness in delivering their message. Without this ministers may indeed, become popular, but their popularity will resemble that of the great magician of Samaria, "to whom all gave heed from the least to the greatest, saying, this man is the mighty power of God." Without a divine influence, ministers with the endowments of Balaam, will like him prefer the wages of unrighteousness, to the interests of piety. Without this, it is not indeed impossible, but that they may have *success*;—for some will be found to "have done many wonderful works" in the name of Christ, whom he never knew and who are only "workers of iniquity." Yet nothing but the spirit of grace will render those who preach the gospel, faithful "workmen, that need not be ashamed rightly dividing the word of truth." For this, let the friends of Zion earnestly pray. "Pray for the peace of Jerusalem, they shall prosper that love thee."

J. C. G.

A Sermon.

James i. 18.—*Of his own will, begat he us, with the word of truth.*

The great change from sin to holiness, from a state of nature to a state of grace, is expressed in the scriptures, by the strongest figures which can be drawn from the works of God. It is represented as a light out of darkness. It is a new creation; sufficiently great in its magnitude and power, to be compared with the first creation of all things. It is the restoration of that image of God in the heart of man, which he had lost by the fall. It is life from the dead. It is a new birth, —the beginning of spiritual existence, —the commencement of a life of holiness. The first direct application of this last figure, seems to have been in the conversation of our Saviour with Nicodemus. The comparison is so well fitted to express the change,

that it has given rise to many expressions of scripture on this subject. Hence, christians are said to be born again,—to be regenerated; to be begotten of God, who on this account, in part at least, is called their father, and they are termed his children. Our text, speaking of God, asserts, "of his own will, begat he us, with the word of truth." The assertion involves three propositions.

I. God is the author of regeneration —"*begat he us.*"

II. In regeneration, God acts as a sovereign—"of *his own will* begat he us."

III. In regeneration God makes use of the truths of his word as a means —"of his own will begat he us, *with the word of truth.*"

I. God is the author of regeneration. This is the direct assertion of the text—*begat he us.*

If God is not the author of regeneration, who is? Is it in the power of one man to change the heart of another? In what manner shall he do it? Suppose that he sets motives before him. If these motives are calculated to excite his natural unholy disposition, the effect will be merely natural and unholy. If they are calculated to excite a holy disposition to action, he has no holy disposition and therefore cannot be affected at all. Increasing light, thrown upon an object which in its nature is disagreeable to us, only increases our disgust; and the more perfectly we are acquainted with a person or quality which we dislike, the more is our dislike or hatred called into exercise. In vain, therefore, will you hope to change the heart of a sinner by *instruction*, since you only show him more clearly the objects which he dislikes. In vain shall you talk to him of the holiness and excellency of God. You shall declaim with rapturous enthusiasm on the beauty of virtue, and spend all your rhetoric in aggravating the horrors of vice,—in vain. You talk to the deaf, and paint only for the blind. He sees no loveliness in what you admire; he has no taste for the beauties you describe, and he relishes what you condemn. If you set before him the pains of hell and the happiness of heaven, you may alarm his fears, and rouse his self-love into activity. You may influence his external actions, but you cannot reach his heart. No man in this sense, can save his brother, or give a ransom for his soul. "Who can bring a clean thing out of an unclean?"

But will it be said that men change their own hearts? I ask, How? Have sinful wishes an efficacy to generate holiness? Is it consistent to suppose that ANY thing by its own energies, should change its own nature? "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The children of God "are born," according to St. John "not of blood, nor of the will of the flesh, nor of the will of man, but of God:" "that which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit." The disorder lies too deep within, for human skill, or human power to reach it. The same almighty power that first *formed* the heart after the image of God, is required to reform it. It is the bare energy of God, that performs the work; even 'Paul may plant and Apollos water; it is God alone that can give the increase.'

II. In the act of regeneration, God is absolute, or acts as a sovereign,—"*of his own will*, begat he us."

By saying that God, in regeneration is absolute, or acts as a sovereign, it is not meant that he is capricious, or that he acts without a reason. On the contrary we *know* that he always acts with the best of reasons.

When, therefore, one is taken and another left, it is not without reason; but his reasons are derived from himself and not from any worthiness in creatures. This is what we mean when we say that God, in this affair, acts as a sovereign. It is doubtless impious and blasphemous, to say that he does not act from the best of motives. For though, to the human eye, clouds and darkness may be round

about him, yet faith assures us, that justice and judgment are the habitation of his throne forever. But, although we may be satisfied that his reasons are the best possible, yet it would be highly presumptuous in us who are worms of the dust to pretend to state in any particular case, what the particular ends of the Almighty are, unless he has condescended himself to give them, "for as the heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts."

That it is not any goodness in sinful men, which recommends them to the favour of God, is evident from this fact, that all are "by nature children of wrath." Although all are not equally sinful, yet all are equally destitute of holiness. They have nothing in them by nature, which is agreeable to the eyes of infinite purity, nothing which is meritorious, nothing which can in the least degree *deserve* the grace of the gospel. But it may be said, though unregenerate and impenitent men cannot *deserve* any good thing at the hand of God, yet he may have been graciously pleased to promise a blessing to certain things which they can do, while in a state of impenitence. Perhaps there is nothing absurd in the supposition, yet it is contrary to fact. God has *no where promised* the blessings of his spirit to unholy actions. We may go farther and assert that he has not directly or indirectly, given reason to believe, that any thing which *impenitent men will do*, shall be *infallibly* connected with their eternal salvation. "He will have mercy on whom he will have mercy, and whom he will he hardeneth." "Hath not the potter power over the clay; of the same lump, to make one vessel unto honour, and another unto dishonour?

III. In regeneration, God makes use of his word as a means. "Of his own will begat he us *with the word of truth*."

But it may be asked, if God is himself the author of regeneration; if it is effected by his own power and according to the counsels of his own will, what necessity has he to make use of *means* to accomplish it? We answer no necessity at all, in the nature of things. Doubtless, he, who first formed the heart, is able to renew it with a word if he pleases. He, who is able of the stones of the street, to raise up children unto Abraham, could surely raise them up from among the children of men by his immediate energy. Neither do we suppose that means have any such inherent efficacy, that it is easier for God to renew the heart with them than without them. Although therefore, it is allowed, that in the nature of the case, means are not necessary to God, in this great work, *still we assert*, that odinarily, he is pleased to make use of them;—and we appeal, in proof of our assertion, to Scripture, and to experience. Our text is so plain, that it would be sufficient alone, to establish the point. The assertion is direct —"of his own will begat he us *with the word of truth*." Paul says to the Corinthians, "for in Christ Jesus, I have begotten you, *through the gospel*;" that is, I was the instrument of your regeneration, through the gospel, which I preached to you. Peter to the churches of Asia says "being born again, not of corruptible seed, but of incorruptible, *by the word* of God, which liveth and abideth forever." If we appeal to the experience of individual christians, we shall find them almost universally, convinced that their own regeneration was effected through the instrumentality of *divine truth*, powerfully impressed upon the mind. We shall find, in general, at least, that conversion is preceded by *conviction*, and conviction is produced by comparing our own conduct and feelings, with the law of God. Thus it was with the Apostle Paul. "For I was *alive* without the law once, but when the *commandment came*, sin revived and I died." In the same manner every person under strong conviction is sensible that as "the sting of death is sin, so the strength of sin is the law." In this

view of the subject, therefore, not only the moral law, appropriately so called, but all the commands and precepts of the old and new Testament, all the exhortations to the performance of our duty, all the motives to obedience and threatenings to transgression, form together a powerful means of conviction—and although conviction is not regeneration, yet it so often immediately precedes it, that we may with propriety call them *means of regeneration also*. The attendants on regeneration are, repentance and faith and love. But repentance presupposes conviction; and faith must have an object, either in divine truth, or in Christ and God, as ultimate objects; and love implies some adequate knowledge of the object beloved. It is under the impression of these truths, or in the view of them, that the mind turns, or rather is turned, from sin to holiness. I cannot better express my meaning upon so difficult a subject, than in the language of the Apostle Paul; who speaking of sanctification, which is of the same nature with regeneration, being but a continuance, repetition, and increase of the same thing, says: "But we all, with open face, beholding, as in a glass, the glory of the Lord, *are changed* into the same image, from glory to glory even as by the spirit of the Lord."

If we lift our eyes to an enlarged view of the dispensation of God's grace, we shall find still stronger proof of its connection with the established means. It was *by the preaching of the truth*, that the Apostles in so short a time established churches in almost every part of the civilized world. "In Christ Jesus I have begotten you, through the gospel." So far as these heralds of salvation advanced, proclaiming the glad tidings of the gospel, so far the influences of the Spirit were manifested in the conviction and conversion of men,—and the limits of their preaching, seemed to be, for the time, the limits of the Redeemer's kingdom. Thus reasoned the Apostle—"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace! That bring glad tidings of good things!—So then faith cometh by preaching, and preaching by the word of God." Does not the Apostle's reasoning, in these passages, require us to believe, what he elsewhere asserts, that "it pleased God by the *foolishness of preaching* to save those that believe?" If we fix our eyes upon the church at the period of the reformation, we shall find still farther confirmation of the same truth. Christendom had then, for centuries, been sunk in a night of darkness, superstition and vice. The glorious reformers raised aloft the torch of divine revelation, and its beams flashed like lightning, on the minds of men. Half Europe awaked as from a sleep, and arose in her strength. The church of Christ put on her beautiful garments, and "looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." It is well known that Luther, the great Apostle of the reformation, relied solely on the Omnipotence of *truth* accompanied as it is by the blessing of God, for the success and prosperity of his cause; and never, perhaps, has the world beheld the influence of truth more triumphant.

If we descend even to our own times, and cast our eyes upon the various parts of the christian church, where do we find that pure and undefiled religion before God and the Father, revives and flourishes? Is it in those places that are destitute of the preaching of the Gospel? Is it in places where the professed ministers of the Gospel, *dare* not, or *will* not preach the truths it contains? Or, is it in those parishes, whose faithful pastors solemnly, affectionately, and laboriously declare the whole counsel

of God? Let it not, for a moment, be supposed, that the ministers of Christ are blessed here in exact proportion to their faithfulness. God will show that he is himself the author of regeneration, and often permits his most faithful servants to wear out their lives in his service and still to say, "I have labored in vain, and spent my strength for nought." They even descend into the grave, praying to behold the glory of God among their people; and yet are not permitted to see it. But, even in these cases, we shall generally find, that the incorruptible seed of the word of God, is not lost. Though they went forth weeping, bearing precious seed, and were not permitted to see the fruit; yet others have entered into their labours. Their successors have reaped the harvest, and, have brought in the sheaves with shouting and exceeding joy.

If we draw still nearer, and look into the spiritual concerns of private families, we shall find, in general, the saying of the wise man verified; "Train up a child in the way he should go, and when he is old he will not depart from it." We shall find that where pious parents have taken pains to give their children religious instruction and admonition, solemnly and affectionately bringing them up in the nurture and admonition of the Lord, they have had the pleasure to see them, in after life, making a hopeful profession of godliness. A strong proof of this fact may be found in the opinions of aged christians, who, as their experience increases, feel a stronger and stronger conviction, that God not only visits the *iniquities* of the fathers upon the children unto the third and fourth generation, but also visits *children* with *blessings* for the *piety* of their parents. They see many, who, like Timothy, inherit the faith of their parents, and grand-parents. They are often disposed to say, concerning a thoughtless child of religious parents, as the bishop of Carthage said to the mother of Augustine, when she came to entreat with him for her son, who was a thoughtless and irregular youth; "Begone," said the venerable prelate, "begone, good woman, 'tis not possible that a child of so many prayers and tears, should finally perish." Yet *it is* possible, we sometimes see a profligate and irreligious youth, who brings down the grey hairs of his pious parents with sorrow to the grave, and afterwards dies himself impenitent, that he may go to his own place. Such instances make us feel, more powerfully than language could do, that it is "not by might, nor by power, but by *my spirit*, saith the Lord of hosts." Such instances however, though often mentioned, are comparatively rare; and in no way injure the general position we are wishing to establish, namely, that God ordinarily uses and blesses the means of grace to the conversion of sinners.

Let us descend one step further, and observe the conduct and character of individuals. From *whom* is it, that God usually calls in, the number of his elect? Is it from the thoughtless, the profane and the profligate? From those who neglect his word and ordinances? Or is it from those who seriously and earnestly attend upon the means of his appointment? Let experience answer. Sometimes, indeed, the prodigal and even the scoffer and persecutor are arrested; as was the thief on the cross, and Paul on his journey to Damascus. These stand as examples of the abundant grace of God, who can make even his bitterest *enemies* willing in the day of his power. Sometimes also, the grey-headed sinner sits hardening under the droppings of the sanctuary,—an awful warning to those, who trust alone in the efficacy of means. But these exceptions do not destroy the general rule. Thus whether we examine the direct assertions of the Scriptures, or the experience of christians,—whether we observe the first promulgation of christianity, or its present support,—whether we look into the interests of churches, families, or individuals;—we shall still find it a general fact, that God

uses his word as a *means* in regenerating men. At the same time the exceptions to the ordinary methods of his grace, show that the power is in him, and not in the means he uses. And in both these respects, we must admire his wisdom. If the use of the means was invariably and infallibly connected with regeneration, men would constantly defer the task, which in itself they dislike, and which they would *know* they could effect, just when they pleased. On the contrary, if there were no connection between the means of grace and regeneration, men would give themselves up to universal profligacy, as being equally safe in that situation as in any other. But now the connection is sufficiently uniform to encourage exertion; and yet sufficiently irregular, to make the sinner feel himself in constant danger, until he has actually accomplished his reconciliation to God.

In conclusion, I would make an application of what has been said, to christians, and to those who are not the subjects of divine grace.

To christians, it affords the strongest reasons for humility and gratitude. Why were you selected from the crowd, which are thronging the broad road that leads to eternal ruin? By what power were the weapons of rebellion wrested from your hands, and you made the willing and happy servants of the Prince of peace? It was not by any power, or from any worthiness in yourselves. It was the Almighty power of God that changed your hearts. It was the sovereign grace of God, that chose you to be vessels of mercy, fitted unto glory; "Of his own will he begat you." He has made you to become the sons of God, to be heirs, and joint-heirs with Jesus Christ, to an heavenly inheritance. To him, therefore be all the glory. To you, also, the truth implied in the last clause of the text, presents inducements to use the means of grace, not only to promote your own holiness, but to effect the conversion of those around you. The subject affords one of the strongest consolations that a pious soul can find, when he sees his parents or children, his brothers or sisters, his nearest relations and dearest friends, 'aliens from God, and strangers from the commonwealth of Israel,' in the hope that by a diligent use of the means of grace, he may become instrumental in their final salvation. I charge you, therefore, my brethren, by the love you bear to your children and parents, by all the tenderest affections of human nature, that you neglect no opportunity of impressing their minds with religious truth,—that you mingle the assiduities of natural affection with those of christian benevolence,—that you weary heaven with your prayers, for a blessing on your labors. Will you spend life in one continued series of efforts for their temporal prosperity, and will you neglect to use those means of *grace*, which you know God has so often followed with his blessing? Suffer your families, if you please, to grow up in ignorance of worldly knowledge; neglect, if you choose, their manners and their persons; but *do* not, I beseech you, do *not* suffer them to live in ignorance of God. Do not neglect the interests of their souls. The time may soon come, when their souls, their *immortal souls*, shall be all in which they feel an interest. How will you answer your neglect to God? How will you answer it to your own consciences, when the harvest shall be past, and the summer ended, and their souls not saved.

To impenitent sinners also, our subject is applicable, as it shows the importance and necessity of using the means of grace. It is true that God is himself the author of regeneration. It is true, he chooses whom he will to be vessels of his mercy. Still it is necessary to use the means of grace. What if you cannot render yourselves *deserving* of his mercy? What if he has not made any absolute promise to the doings of the unregenerate? What if there is not in fact any infallible connection between the means of grace and regeneration? Will you,

therefore, refuse to act, because there is no certainty? In the affairs of this world, men *never* act on certainty; mere probability, and often a very slight probability, is justly deemed a sufficient ground for the most vigorous exertions. Nay, more, where the object is great, and the attainment of it indispensable, a bare *possibility*, will induce a man to risk every thing, in his endeavours to attain the object. And now, when heaven is the object, and the word and ordinances of God are the means, will you hope to excuse yourselves because the end is not made certain? Who would ever sow his fields, if he waited until God had made it *certain* that he should have a crop? Who would ever trust his property across the ocean, if he waited for the *promise* of God, that it should return to him in safety? No, my hearers, probability is the ground of human conduct, and there is at least some probability of success in the earnest and diligent use of the means of grace. This probability is sufficient to justify any efforts you can make. If you should neglect them, and should finally perish, the judge might justly say to you, "Out of thine own mouth will I condemn thee, thou wicked and slothful servant." If you should neglect them, and should finally perish, it will be evident, that it was not for want of sufficient motives to exertion, but because the object had no charms for you, and the means themselves were disagreeable. At the same time, it must not be forgotten, that God is a sovereign, and may leave you to perish, even in the use of the means of grace. There is no safety—you perform no duty—you have no promise, out of Christ. An awful uncertainty will hang over your future state, until you have actually made your peace with God, by repentance and faith.

For the Christian Spectator.

Prevalent schemes of self-righteousness examined.

The religious history of all nations, even of those upon which the light of revelation has shone, evinces a propensity in men to depend in some shape or other upon their own righteousness, for justification before God. The schemes of self-righteousness are very various; those of former times having been successively rejected, and their places supplied by others, suited respectively to the peculiar taste of every succeeding age.

Some of the principal of these schemes, now prevalent, I propose to examine.

1st. That scheme of self-righteousness, which is most open and undisguised in its pretensions, maintains that men may be justified on the ground that they have done all that God requires of them. This scheme has its origin, not so much perhaps in ignorance of the character of man, as in mistaken apprehensions of the divine law. Men think that they have done all that God requires of them, because they do not comprehend the full extent of his requisitions. The Pharisees thought that they had fulfilled the demands of the law, because they comprised the whole compass of duty in that round of ceremony, which, for the most part they scrupulously observed. Paul, speaking of the time previous to his conversion, declares himself "as touching the righteousness which is in the law, to have been blameless," because he had uniformly kept the whole Jewish ritual. And the young ruler considered himself as having kept the commandments from his youth up, because he had not been guilty of any of the more direct, and outward, and gross violations of them.

The correctness of the scheme of self-righteousness now under consideration depends upon the truth of the assumption that mankind, or at least, some part of them, have done all that God requires of them. Is it then true, that any individual of our race can stand in the presence of his Maker, and say, I am innocent, I have kept thy law, I have done all that thou requiredst of me? The law of God is a perfect law; requiring us to love the Lord our God with our whole

heart, and strength, and mind; and our neighbours as ourselves: and declaring that if we "offend in one point,"—in any one of the particular requisitions of the law, we "are guilty of all." But who is there of us, —who is there of our race,—where is the man, who has at all times, and under all circumstances, perfectly fulfilled the great law of love towards God and towards his neighbor? There are, I imagine, but few, who would not shrink from the responsibility of laying claim to this perfection of obedience. And if there are any that venture to lay claim to it, their claim will not be admitted by either their fellow men, or God. No man ever led so exemplary a life, as to obtain among his impartial acquaintance, the reputation of perfect and unerring rectitude. And God in the Scriptures "hath concluded all under sin;" and he has taught us that in view of the requirements of his law, "every mouth must be stopped, and the whole world become guilty before God." But if all mankind have sinned,—if they have transgressed the divine law; the ground on which it is said that they may be justified, is gone: for they have not done all that God requires of them. And we come directly to the conclusion that, "by the deeds of the law there shall no flesh be justified in the sight of God."

2dly. According to another scheme of self-righteousness, our own obedience in connexion with repentance for our sins, furnishes ground for our justification before God. The idea which the advocates of this scheme appear to entertain, is this: that our own obedience will avail to our justification, as far it extends; and that where this fails, repentance will be accepted as its substitute.

But both parts of this system are founded in manifest error. To suppose that our obedience will avail to our justification before God as far as it extends, is to represent this subject as an affair of altogether a pecuniary nature; it is to consider our acts of obedience as so many items of credit, and our acts of disobedience as so many items of debt; and to conclude that in our final account, we shall be rewarded so far as we have obeyed, and be punished so far as we have disobeyed. But this is a wholly incorrect view of the divine administration. God has given us a law, comprising a variety of particular precepts. He has commanded us to obey it, in all its parts; and he has threatened us, if we disobey, with his everlasting displeasure. Now if we disobey the law in one of its particular precepts, it will avail nothing to say,—even if it could be said with truth,—that we have kept it in every other particular. For to disobey God in a single precept of the law, is disobedience as unequivocal and complete, as to disobey the law in all its parts, and exposes us just as certainly to its dreadful penalty. In a similar manner, it may be observed, that if we disobey the law at one time, it will be of no avail to show that we have kept it at other times. For God requires our obedience to his law at all times. The angels excluded from heaven for their disobedience, persevered in holiness, for a time—perhaps for a considerable time—before they fell. But no one can suppose that, at the judgment of the great day, against which the rebel angels are reserved, they will be rewarded for their obedience during that period, be it longer or shorter, in which they retained their innocence; or that their punishment will on this account be rendered at all the less severe. In short, we shall see this subject in a perfectly clear light, if we consider that the reward of obedience is promised to that obedience only which is perfect; and that the threatening against disobedience extends to every deviation from the divine law, in whatever the deviation may consist. Of course, our obedience, if not perfect, can avail nothing, either to obtain a reward, or to lessen the severity of punishment.

The sentiment that repentance will be accepted as a substitute for that

perfect obedience demanded by the law, though with many, a favourite opinion, is perfectly delusive; that no such condition or promise is annexed to the law, that it is not said, 'Obey, or if you disobey, repent,' it is presumed, will be admitted. If then repentance is to be considered as an acceptable subtitute for the failure to obey, it must be shown, either that, as far as the divine government is concerned, repentance answers every valuable purpose of obedience; or that the sinner who repents, is entitled, on the score of desert, to the same reward as if he had obeyed. Each part of this alternative we will examine. We will first enquire whether repentance answers every valuable purpose of obedience, so far as the divine government is concerned. Disobedience is direct dishonour cast upon the righteous government of God: but will the repentance of the transgressor completely wipe this dishonour away? Disobedience brings the matter to a practical trial whether God is, as he declares himself to be, a sin hating God; but if he extends forgiveness to his disobedient creatures on condition of repentance, is his hatred of sin quite as manifest as it would have been if the threatening of the law had been carried into effect? Will the transgressor himself have as strong a conviction of the holiness and justice of God? And will an equally powerful dissuasive from sin be set before others?—We will next enquire whether the penitent sinner is entitled to reward, as though he had obeyed. The penitent sinner is one who sees, acknowledges, and repents of his sin. But does his penitence do away his guilt? Does it alter its nature? Is he not in point of actual justice, just as deserving of punishment as before? And is not his repentance itself an admission that he has broken the law, that he is inexcusable, and that he is deserving of the divine displeasure?

3dly. According to a very common scheme of self-righteousness, our own obedience though imperfect will be accepted by a *merciful* God. The defenders of this scheme regard sin as an infirmity. And they look upon man as unfortunate rather than as guilty; as an object entitled to compassion, rather than deserving punishment. They suppose that there is much goodness in man which is acceptable to God; and that his failings, a merciful God will overlook. This scheme lays a foundation, which is part justice and part mercy. The boundary between them is a moving point, whose situation is to be determined by the relative guilt and innocence of each individual. The man who is distinguished for correctness of conduct, will insist principally upon the claims of justice; while the man of more vicious character will rely more upon the mercy of God. And the same man, according as his conduct at different times shall be more or less correct, will rely more upon the justice and less upon the mercy; or less upon the justice and more upon the mercy of God.

The wretched fallacy of this scheme,—and not the fallacy only, but its abominable tendency,—is very apparent. It completely destroys the law of God; supposing either, that it never existed, or that it is abolished, or that God was never serious in his declared purpose to carry the sanctions of his law into effect. The first of these makes God a liar; the second represents him as changeable; and the third as trifling with the most momentous concerns of his government. It also completely annihilates the evil of sin. For it represents sin as not in itself an evil, but a failing; and its consequences are represented as nothing. For whether a man sin little, or much; none, or continually; —on every supposition, he is alike safe. If he does not sin, he is saved by justice; if he does, by mercy. Of course, there is no such thing as the righteous government of God; and all the barriers against vice are thrown down. It proclaims that men

may sin as much as they please, and never be called to an account.

We should suppose that a scheme so widely at variance with truth and sound reason, and so corrupt in its tendencies, would meet with but little acceptation; and yet this is the very ground on which a majority of unbelievers appear to be building their hopes. They do something; or they intend to do something; and they trust to the mercy of God for the rest.

4thly. There is a scheme of self-righteousness considerably prevalent, which teaches that mankind are justified in part by their own righteousness, and in part by the righteousness of Christ. The scheme stated more at large is this. Our own righteousness, it is admitted, is defective;—so defective that it could not avail to our complete justification before God. It became necessary, therefore, that an atonement should be made; and so far as our own righteousness is defective, the deficiency is to be supplied by the righteousness of Christ. But where are we taught in scripture that the justification of the sinner is to be ascribed to the conjoint influence of his own righteousness and the righteousness of Christ? That his salvation is partly of grace and partly of debt? and that the honor of his salvation is to be shared between Christ and himself? Where, in short, are we taught that our own righteousness is taken into the account in the affair of justification? Not surely in such passages as these: 'Therefore by the deeds of the law there shall no flesh be justified in his sight.' 'Therefore we conclude that a man is justified by faith without the deeds of the law.' 'Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.' On the other hand, is not our justification ascribed wholly and exclusively to the righteousness of Christ in such passages as the following? 'In whom we have redemption through his blood, even the forgiveness of sins.' 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.' 'For Christ is the end of the law for righteousness to every one that believeth.'

5thly. There is a scheme of self-righteousness not indeed very intelligible, but still somewhat prevalent, which teaches that our own righteousness is a condition of our being justified by the righteousness of Christ. But if we are justified by the righteousness of Christ, what concern our own righteousness can have with it, or in what sense the righteousness of one being can be said to be a condition of his being justified by the righteousness of another, is certainly somewhat difficult to conceive. For here are two righteousnesses;—both concerned in the matter of justification; one of which justifies, and the other entitles to justification. The want of intelligibility however, in this scheme, is to be ascribed rather to the language made use of to express it, than to the scheme itself. What is said respecting the righteousness of Christ serves as a gloss—rendering the scheme in its external appearance a little more conformable to the scripture doctrine of justification. Expressed in language which may be understood, it will read thus: Christ by his obedience unto death has made an atonement for sin: and thus far salvation is through Christ and of grace. But we become entitled to this salvation by our own obedience, or merit, or works of righteousness.—According to this representation, Christ, though he has made an atonement, and on the basis of that atonement offers salvation to mankind, has no concern

with their justification. He has procured for them certain privileges, by means of which they can now attain to a justified state, in virtue of their own doings. But these are sentiments directly opposed to the doctrine of scripture. The scriptures always ascribe our justification, either directly to the righteousness of Christ, or to the grace of God through the redemption that is in Christ Jesus, or to faith, viewed, not as a meritorious work, but as that act by which we receive Christ, and become interested in his righteousness. Nay, more; works are expressly excluded from having any influence in our justification: 'Therefore we conclude that a man is justified by faith, without the deeds of the law.' 'Not of works, lest any man should boast.' Passages to the same effect are numerous; and there is only one that appears to speak a different language; I mean the declaration of James, that a man is justified by works, and not by faith only. This passage, as is evident from the connexion, means that the faith which justifies is a faith that hath works; and not an inoperative or dead faith; and of course it teaches nothing contrary to what has been stated to be the uniform doctrine of scripture on this subject.

I only observe further, that to say, as the scriptures do, that we are justified by faith, is consistent with our being justified solely on account of the righteousness of Christ; for faith lays hold on this righteousness. But to say that we are justified by works —viewing them, as we must necessarily, as constituting a merit, or as a fulfilment of law—is to subvert that cardinal doctrine of scripture, that the righteousness of Christ is the meritorious ground of our justification before God. If we are justified by repentance and love and humility and other good works, it must be on the ground of their own independent worth; for they do not, like faith, reach forth, and lay hold on, and appropriate to ourselves, the righteousness of Christ.

6thly. The only remaining form of self-righteousness, which I shall notice, represents the perfect law of God as so modified, or with such an abatement of its demands, that now an imperfect, though sincere obedience, is all that God requires of us. God may provide a way of salvation for sinners consistently with his own character, if the honor of his law be preserved. But that a perfect God should lower the demands of his perfect law, so as to cease to require a perfect obedience of his creatures, is in the nature of the case, impossible. Nor is there the least shadow of a warrant for such an opinion, in any part of scripture. Those who believe that such an abatement of the demands of the law has been made, suppose it to have been an effect of the mediation of Christ. And yet they can bring no evidence for their opinion. On the contrary, our Savior, foreseeing that the design of his coming in the flesh might be misunderstood, disclaimed, at the very commencement of his ministry, all intention of lowering in the least, the requisitions of the perfect law of God: 'Think not that I have come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

I have particularly noticed this form of self-righteousness, not so much because of its importance, standing by itself, as because of its connexion with all other forms of self-righteousness. For though variously expressed, every system of self-righteousness depends upon the assumption that God has receded from the requirements of his perfect law. But if God has not lowered the demands of his law, every possible system of self-righteousness falls to the ground. For since all men have sinned, they have all broken the law; and they are all condemned by it.

These are the principal forms of self

righteousness current in the world at the present day;—less glaringly absurd than those which have prevailed at some former periods, when a round of ceremony, or confession to a priest, or the payment of money was regarded as making satisfaction for sin;—but though less glaringly absurd, they are on this very account the more dangerous. The same poison is in the cup, but so prepared, that its deleterious nature is not so readily perceived.

L. J.

To the Editor of the Christian Spectator.

Exposition of I. Timothy i. 8.

We know that the law is good if a man use it lawfully.

This is true of both the moral and the ceremonial law; although, it appears, the apostle had especial reference to the moral. For, he subjoins: 'The law was made for, (that is, for the reproof and restraint of) the ungodly, unholy and profane, for liars,' and the like, who are transgressors of the moral law. 'The law is good,' that is, useful and of great profit, 'if a man use it lawfully;' but hurtful and very detrimental, if unlawfully used;—just as worldly good things, and even the gospel, may be so unlawfully used, as to become a curse.

A lawful use of the law, is a right use of it; and a right use is that for which it was designed. Now the moral law was designed and given for the following ends:—

1. To show us our duty to God and man.

2. To convict us of sin.

3. To show us the *degree* of our guilt. By its precepts and prohibitions, the law shows what is sinful; and by its curse, the degree of demerit.

4. The moral law was ordained unto life; and does actually give life to all who perfectly keep it. The holy angels live by the law; and this was the case with Adam, so long as he obeyed it.

But the moral law was never designed to afford the least help to the transgressor. While it saves the perfectly righteous, it holds out nothing but death to the sinner.

They, therefore, who make the divine law the rule of their duty towards God, their neighbor, and themselves—who make it a rule of examination respecting sins and deserts—and who consider it as ordained to give life to those only who perfectly obey it, make a lawful and right use of the law. But they of Adam's fallen race, who, like the Pharisees, seek and hope for eternal life, or the least acceptance with God, by the works of the law—who explain away its spiritual meaning, and go about to establish a righteousness of their own, abuse the law, and make a wrong and unlawful use of it.

With respect to the *ceremonial* law, we know that the design of it, was, to show us our moral pollutions, and to lead us to Christ and his blood, 'which cleanseth from all sin.' All its sacrifices, purifications, and ceremonies, were but a system of typical shadows; while Jesus, his cleansing, and his salvation, were the substance. They, therefore, who look to the end of the abolished ceremonies, and are led by them to Jesus and his great salvation, make a wise, right, and lawful use of this law. But if we stop, as many of the Jews did, and look no further than the types and shadows, we pervert them from their original design, and make an unlawful use of them.

They who make the above lawful use of the moral law, will find it good, even most beneficial, as a rule of duty; also for conviction of their sin, guilt, and danger—and as a schoolmaster to lead them to Christ and his great salvation; while all who make a wrong use of it, like the Pharisees, who sought salvation by its works, will become, by this means, the most hardened unbelievers in Jesus, and all the grace of the gospel will not only be in vain to them, but they will be slain by the law in which they trust, and bring on themselves its dreadful, eternal curse.

And so they who look to Jesus, as the end of the ceremonial sacrifices and other typical things, will see all those rites and shadows full of meaning, and worthy of the wisdom and goodness of their author, and will be greatly instructed, strengthened, and benefited thereby; while the Jew, who trusts in his ceremonial observances for cleansing and acceptance, will come short of Christ, and never eat of his living bread, but starve and die. What would be the case with a famishing traveller, who should stop and go no farther than the sign at the inn, instead of partaking of the refreshment signified by it. And the Gentile who sees not the glorious end of the types, will be in danger of thinking them insipid and unbecoming a revelation from God; but the moment he sees Christ their end, the ceremonies will be the wisdom of God—full of instruction—and solemn as the gate of heaven. Although abolished,—like dead Abel, they will still speak. He will find much delight in reading and meditating on the ancient types, and thank God for the record of them handed down for our instruction, 'on whom the ends of the world are come.'

J. H.

Miscellaneous.

For the Christian Spectator.

A few years since, a friend and neighbor of mine married a young lady from a distant town. My seat at church happens to be near to his, so that my opportunity for noticing her conduct in the house of God, was not less favorable than for observing the same in the house of her husband. From her first coming into our religious assembly, I was particularly pleased with the manner in which she attended to the proper duties of the place. I know not how to describe what it was that pleased me so much, better than by calling her a *devout* woman. Yet she was not exactly what the imagination of most perhaps, would paint for a picture of devotion. For while she seemed always to remember that she had come up to his house to worship her God, she seemed never so far to forget she had come in company with others, as to be guilty of any negligence or impropriety.

While she seemed to be engrossed with thoughts of God and of her duty to him, she never expressed her thoughts or her emotions by any movements or cast of the eye or countenance that could by any be deemed uncomely, or could justly expose her to the suspicion of either affectation or enthusiasm. Her rank in life, and, perhaps, her own inclination, led her to adopt a style of dress rather elegant and tasteful; but she never seemed at church to have one thought respecting it. Her education and her temper led her to give a careful attention to all the duties of politeness: but, without seeming to turn away from any thing which happened to fall under her eye, or neglecting any thing necessary for the accommodation of those who were in the same seat, she seemed to give her thoughts continually to the holy services of the place. There was in her countenance here a composure, a steadiness, and a self-possession, that showed the quiet and contemplative state of her mind. Her natural temper, and her manners in her intercourse with her friends, had a singular vivacity and sprightliness; but the strong and deep movements of her soul in the offices of confession and supplication, or when the preacher spoke in strains peculiarly tender or awful, produced no starts, or long-drawn sighs, or contortions of coun-

tenance, or changeful attitudes, but were betrayed only by a slight, though distinct play of her features, or sometimes by a tear that filled her eye, or more rarely fell upon her cheek. Nor did she, when the services were for a few moments intermitted, or when they were closed, throw off at once the air of seriousness and devotion, like one glad to have finished a tiresome duty; nor, on the other hand, did she seem to study to carry home the same unchanged face. Like the natural expressions of feeling on other occasions, the traces of what had passed in her thoughts, disappeared gradually as the emotions themselves subsided.

My account of this amiable woman's deportment may seem to imply that I was not always sufficiently attentive to my own duties, else I should have known less of the manner in which she attended to hers. And, I confess, that often, when my eye has carelessly wandered and fallen upon her, I have felt reproved, and have attempted to imitate her example of collected and reverent attention. She was soon removed from all earthly places of worship; yet I often think of her devout and unaffected appearance in them, as one reason among others, for believing she is admitted to a place of purer and happier worship, where those who join in it experience no difficulty from the wandering of their own thoughts, or the intrusion of careless worshippers.

At the same time, I am not insensible, Mr. Editor, that much which I have spoken of with particular commendation in the deceased wife of my friend, is only the natural and proper result of good breeding. But I have been induced to speak of such parts of her conduct, because there are few congregations; I might say, perhaps, there are few persons in most congregations, who do not transgress the plainest rules of good manners, in their attendance upon the worship of God. Some have so little sense of decorum as to *laugh* very frequently, even during the most solemn parts o the service; and though a man's attention may sometimes be suddenly drawn to something irresistibly ludicrous, and a smile may pass over his features almost before he is aware of it, yet it for the most part discovers a want of sufficient seriousness and attention; while all sport and merriment at such a time is indecent and shocking.

Of the impropriety of *sleeping* at church, also, there can be but one opinion. I know, indeed, that some good people who love and value the ordinances of God's house, find it very difficult at times to prevent slumber from stealing over their senses; either from the effect of feebleness or fatigue, or from a less venial cause,—their own dulness of spirit or that of the minister. But from whatever cause it may proceed, sleeping in a religious assembly must be considered as always indecent, and commonly criminal. The habit of doing it is not only an offence and a scandal to our fellow worshipers, but a very dangerous hindrance to our own progress both in knowledge and piety. And a moderate degree of resolution and effort would be sufficient to break the *habit*, if not to prevent occasional offences. Of motives to make such efforts, there can be no lack to any one who seriously considers for what purpose we meet together in the courts of the Most High. The *means* of breaking such an unfortunate habit are various. Those are most likely to be successful that tend to introduce some *new habit*. One habit must be supplanted by another. Let a sleepy man make it his habit to *stand* during the whole sermon; or, after so many minutes, to be determined by his watch. This will be better, on one account, than to make it his rule to place himself on his feet only when he begins to be sensible that he is drowsy; for unless he is a man of more than common firmness, his drowsiness will drown his resolution. Besides, such a rule would not establish so regular a habit in opposition to that which is to be broken.

Another means of keeping up the

attention against the influence of this bad habit, is *taking notes* of the sermon with a pen or pencil. These might be made quite full if necessary; and the effort of mind, while it would chase away all drowsiness, would be amply repaid by the more full and accurate knowledge of the subject, which the writer would acquire. I would most earnestly press upon all who are afflicted with habitual drowsiness at church, the use of a note book, from a persuasion that it is both the most certain and the most pleasant means of accomplishing the end. Nor ought it to be neglected from any fear that it will disturb or avert the attention of those who sit around. It cannot be so great a disturbance to them, as the loud breathing, the nodding, the snoring, the irregular movements, and the awkward positions of a man asleep.*

But, though merriment and sleep are the greatest offences against decorum, there are other improprieties still more to be regretted, because so much more general. It has been often said, that were an individual of some other order of beings to enter one of our religious assemblies, he would not, from the *appearance* of the congregation, suspect the purpose for which so many had come together. And it must seem strange to us if we reflect at all, to find no more marks of attention in those who have come together to ask the attention of the Sovereign of the Universe to their poor requests; and no more awe and reverence in those who are imploring the presence of Him, whose eye penetrates the recesses of every heart. The listlessness and vacuity of thought that appear in the faces of many, and the diversion and engrossment of the minds of others by the merest trifles, and often by things most unsuitable to the place, show too plainly that God is not in all their thoughts, even while his praises fill their mouths, and while from the lips of him whom they have chosen to conduct their devotions and whom they profess to accompany and follow, is heard successively the humblest language of penitence and contrition, the highest ascriptions of majesty and might, the strongest professions of love, confidence and hope, the most ardent supplications for blessings of every kind, and the most earnest deprecation of his judgments. One would think that a great part of the assembly consisted of spectators, who had no interest in the business of the meeting, but felt themselves at liberty to withdraw their attention from the religious services whenever they pleased, and give it to any thing else by which it was solicited. They seem to be mere bystanders. The God who is addressed, does not seem to be *their* God. They do not appear to imagine they have any thing to do with him, or he with them. The sins, which are confessed, seem to be *theirs* no more than the offences charged in an indictment in a court of justice, belong to the crowd that hear it read. They seem to have no thought that the judgments which are deprecated are hanging over *their* heads, or that the blessings of salvation concern them, any more than the scenes of the Arabian Nights.

Such listlessness could not but seem shocking to us all, were we not accustomed to see it. The best and proper preventive of it is seriousness of mind. A serious man cannot fail to appear devout, while he professes to worship his Maker. The general duty of seriousmindedness I leave to be urged by others; and will only add a few hints to those who feel the propriety of a more devout behaviour at church.

It would conduce much to this, if parents were more careful of the conduct of their children, when they are first carried to the house of God, and until they cease to be children;

* It might have some influence in producing wakefulness, to adopt the habit of telling as much as possible of the sermon to some friend afterwards; or of examining children and domestics respecting their knowledge of it. But these means are, for several reasons, less to be depended on, than the practice of taking notes.

for it is then that many form habits of sleep, or of inattention and irreverence. It seems to me improper to carry children to such a place, until they are old enough to be controlled by their parents, and that without disturbance to those around. When they are taken to church they should not be indulged in sleep, nor with playthings, nor be permitted to spend the whole time in standing up and looking about. Sport and merriment should be absolutely forbidden, and if necessary, punished. It will sometimes be a very useful punishment of such an offence, to keep the child at home. This mode of treatment, however, should be adopted only with the very young. When it is adopted, the child should be kindly told, that such conduct is inconsistent with a due attention to the duties of the place. Children should be taught, as early as possible, the object for which men assemble on the sabbath, and the import of the several parts of the public services. In connexion with this subject a serious parent will find convenient opportunity to give much useful and pious instruction. To do this in the manner best suited to lead the child to love the offices of public worship, at the same time that he is made to understand and reverence them, will require no small degree of wisdom and prudence.

All religious people ought especially to be devout in their own attendance on religious worship. They ought to be so for each other's sakes, as well as for other reasons. If I may so speak, they ought to keep each other in countenance in their public devotions. We have too often a strange and sinful fear of seeming more religious than others. But a man finds less difficulty in giving up his whole soul to the work when he sees those around him wrapped in contemplation. Sympathy operates here as every where else, and we often find our thoughts, almost before we are aware of it, running after those of others, even in the ascent toward heaven. This is one of the reasons for which social worship is appointed.

If all professedly pious people were suitably devout in their attendance at the house of God, those who are not pious would not dare to be so irreverent as they often are. The worship of God would be to them a more serious and important employment. They would feel compelled to attempt to join in it in earnest, or be sensible that they were only spectators. They would experience some such impressions as they often do when witnessing as spectators the celebration of the Lord's Supper; and all the parts of the services of God's house might be expected oftener to touch their hearts, and lead greater numbers to repentance. I entreat, therefore, every christian to be cautious lest he not only displease his maker, and prevent his own progress in piety and knowledge, but hinder also the salvation of his neighbors and friends, by his want of reverence and devotion in his public religious services.

I had designed to speak of some of the habits of individuals and of congregations, which prevent or interrupt the devout state of mind I have been recommending, and of some arrangements of the place and manner of public worship that might promote it. But I fear I have already asked too large a space in your pages. M. A. D.

To the Editor of the Christian Spectator.

THE EPIDEMIC.

I am aware, Mr. Editor, that there is no medical department in your excellent Miscellany; and shall not be at all surprised to read on the last page of your next number, W. H. O. *is inadmissible.* Still, I am not without some hopes, that you will for once open your pages to a son of Esculapius. In the part of the country where I now reside, there is and has been ever since my acquaintance

with it, a kind of *intermittent* or *periodical epidemic*, which I do not remember ever to have seen particularly described, in any of the books or medical journals; and the nature of which is such, that no account of it will, in all probability, ever find its way to the public through the ordinary channels. This disease is not so strongly marked as many others; nor am I quite certain, that it has as yet found a place in the most approved vocabularies of the profession. Indeed this epidemic, strange as it may seem, is no *particular* disease. This is evident from its putting forth the symptoms, now of one, and then of another; and varying continually, according to the habits and constitutions of different patients. Hardly any two cases are exactly alike, except in one or two particulars. It is periodical: and whatever may be the symptoms, there is a remarkable regularity in the *time* of their appearance. The disease is no way very troublesome, more than one day in a week; and what is singular indeed, is that that day is almost invariably the *sabbath*. Intermittents, I know, are common; but this I believe is the only one, which returns so seldom as every seventh day. I am not aware, that the cause has ever been satisfactorily explained by the Faculty, and I shall not have the presumption, with the little skill I possess, to hazard a theory; but shall confine myself to a simple statement of symptoms and facts. So far as I have had opportunity to observe, the patient very rarely experiences a sudden and violent attack. The complaint begins with a slight indisposition, which at first is hardly regarded. By the middle of the week the patient begins perhaps to complain of a slight head-ache, or want of appetite. Or as the week draws to a close, he finds that a cold which had been rather inconvenient, (though not sufficient to lay him up,) is becoming quite serious. By Saturday night, it has increased so much, that he concludes something must be done. He accordingly bathes his feet; goes to bed early; takes *thorough-wort* and *water-gruel*, and employs other means to bring on a perspiration. In most cases, this mode of treatment proves successful. The patient sleeps comfortably, and as he has no business which calls him abroad on the sabbath, he keeps by a good warm fire, and by Monday, finds himself able to pursue his occupation as usual.

In some cases, however, this seventh day epidemic proves more obstinate. Water-gruel does not answer the purpose. The patient feels that he must have an emetic; and what so convenient day is there as the sabbath, for taking it? Accordingly, the boy is sent to the apothecary's for the potion, and is charged to get a few pills also. Or the patient is still worse. His 'whole head is sick—his whole heart is faint:' His pulse is quick and feverish. He must be bled. The physician is called, and upon enquiry finds, that the man had been drooping and complaining most of the week; but never gave out till Saturday night. The lancet is used; medicine is given, and strange to tell, so happy is the effect of this prompt sabbath-day treatment, that the sick man finds himself almost restored by Monday morning. The disease is either thrown off entirely, or lies tolerably quiet in the system till the next sabbath.

How long this epidemic has prevailed here, I cannot positively say. I found it when I came. By what I can learn, it began with the settlement of the town; and I verily believe, that hundreds of cases like the above, have occurred within the last three years. Nor is it confined to this town, or region of country. It prevailed, I think, to as great an extent and degree, where I formerly resided. I have heard of it from almost every part of the country, and am inclined to think that no one is entirely free from the seventh-day fever.

Now, Mr. Editor will not you, or some of your learned correspondents, investigate this alarming disease, and propose a remedy. I know it is not generally accounted dangerous; but surely it must gradually undermine the system, and lead to fatal consequences. Nor is this all; it is a disease which greatly interferes with the duties of christian worship. It keeps hundreds and thousands in our land from the sanctuary every sabbath. It proves extremely embarrassing to such physicians, as wish to attend public worship, by doubling their calls and professional labors on the Lord's day; and in short, Mr. Editor, it is very much to be dreaded in every point of view in which it can becontemplate d by the Christian Spectator. W. H. O.

For the Christian Spectator.

HYMN AFTER SICKNESS.

All thy billows, and thy waves passed over me. Then I said I am cast out of thy sight:—Yet hast thou brought up my soul from destruction,—Jehovah my God.
Prayer of Jonah.

High o'er my bark the tempest rag'd,
Keen lightnings mix'd with thunders drear,
Fierce winds, with waves, the conflict wag'd,
And sceptred Darkness rul'd the sphere.
With broken helm, and trembling hand,
'Mid hidden rocks I strove to steer,
Nor guiding light, nor sheltering land
Assured my soul that peace was near.
Reluctant, to the wrathful main,
My earthly treasures all I cast,
My hopes, my joys, but still in vain,
Insatiate howl'd the wrecking blast.
O'er my lone bark's wide cleaving side
Th' unpitying sea in torrents roll'd.
Shuddering I felt the treacherous tide,
And o'er me rush'd its billows cold,
Struggling my eye to Heaven I rais'd
And sought Jehovah's hand to see,
Him, in my bitterness I prais'd,
And bowd me to his just decree.
An Isle amid the stormy waste,
Resplendent beam'd with Mercy's ray,
And there the foaming surges cast
The helpless victim of their sway.
There, blest Salvation's banner stream'd,
There, flow'd a fount, the fount of love,
And o'er the far horizon gleam'd
The realm of happy souls above.
Returning Life with ardour pure
Again her vacant throne possest,
But can she ere the wanderer lure
To leave this holy home of rest?
Will Hope with wounded breast, forlorn,
Again the world's false vision share?
Or Love, with drooping pinion torn,
Once more, its stormy region dare?
Shall sacred Zeal with warmth sublime
Forsake her temple in my heart?
Or *can* my soul for toys of time,
Redeemer! ere from thee depart?

H.

Review of New Publications.

Memoirs of the Rev. David Brainerd, Missionary to the Indians on the borders of New-York, New-Jersey and Pennsylvania: chiefly taken from his own diary. By Rev. Jonathan Edwards of Northampton, *including his Journal now for the first time incorporated with the rest of his Diary in a regular chronological series.* By Sereno Edwards Dwight. S. Converse, New-Haven, 1822.

We welcome the appearance of this book as a valuable present to the religious community; and hasten to return our thanks to the editor, and introduce it to the notice of our readers. In this book-making age, it is pleasant to visit the marts of literature and inspect the new works that are placed in goodly show to attract one's attention and money. It is pleasant to see the enterprise of authors and booksellers, and to view the crowd of literary adventurers that are covering the 'sea of letters' with their publications. With animated look and swelling hopes they throng the shore, each sending out his little bark on the 'world of waters,' and whether it is loaded with the fruits of genius or dulness, each expects

it will bring in return, plumes for his cap and gold for his pocket. The earliest historian of Greece informs us that Xerxes was delighted, as from an eminence he surveyed his forces, stretched along the shore and plain of Abydos. He saw them in all the preparation and circumstance of war, some relying on their tried courage, some on the splendor of their appearance, and all rejoicing at the approaching contest; and he congratulated himself. Yet afterwards, says the historian, he wept—he wept as he thought of the shortness of human life and remembered that of all this vast multitude before him, that were now exulting in all the pride of expected victory, not one would be alive a hundred years after. The friend of learning, as he sees *quid studiosa cohors operum struit*, as he sees before him a host of writers, 'fire in each eye and paper in each hand,' some relying on their strength of talents, and some on their beauty of dress, snowy paper, calf and gilt, and all eagerly expecting success, —cannot but be pleased with their numbers and enterprise. And yet when he calls to mind the ephemeral nature of their success, if obtained, and from what it springs; when he calls to mind that of all this number who are now exulting in the pride of authorship, probably not one will live in his works a hundred years hence,—whether he can *weep*, may be doubted.

Besides the general cause--the love of authorship and the love of trade, peculiar reasons are producing a particular class of publications. The present is often called the age of religious action. The public taste with respect to books has taken a correspondent direction, and the age is as distinguished for its love of religious intelligence and anecdotes, as it is for the efforts which furnish the materials. Indications of this taste may be found in the increased number of religious newspapers and periodical works, reports of societies, missionary journals, and religious biography. This last species of writing, as it is useful and popular in its kind, has multiplied surprisingly. And as it embraces persons of every variety of character, sex and age, it addresses itself to the feelings of every class in the religious community. One work after another of this kind is presented to the reading public; and while it is advertised in glaring capitals at the book-sellers shops, it is read and talked of; and having occupied the attention for a while, and had its little hour of popularity, it gives place to some newer publication and retires into dust and forgetfulness. Some works of this kind however keep their reputation unimpaired. Of this number is the one at the head of this article. It is still extensively read, though in a different shape, and we have no doubt that it will continue to elevate the piety of many readers both in this and other lands; that it will continue, by the model which it presents, to excite to christian exertion; that it will cheer the missionary in his labors; and that with its increase of influence, it will gain increased celebrity; and thus, instead of sinking into oblivion, it will collect new honors from the spoils of time.

During the life of Brainerd his Journal selected from his diary was published in two parts at different times by the correspondents of the Society which patronized him in his missionary labors. The first part embracing the period between June 19, 1745, and November 4, 1745, was published early in the following year, and according to the fashion of the time was entitled Mirabilia Dei inter Indicos, &c. The second extending from November 24, 1745, to June 19, 1746, was published the latter part of that year, and was entitled, Divine Grace displayed, &c.

Brainerd died at the house of Rev. Jonathan Edwards October 9, 1747, leaving all his papers in the hands of that gentleman 'that he might dispose of them as he thought most for

God's glory and the interest of Religion. From these materials Mr. Edwards prepared the life of Brainerd which was published in 1749; and, that he might not subject the subscribers to the necessity of purchasing the same matter the second time, it embraced only those parts of the diary, which had not been published in the journal. It was the object of Mr. Dwight to replace those parts of the diary that had been extracted into the journal, and thus to present the whole in a 'regular connected series according to the order of events.'

David Brainerd was born of respectable parents, April 20, 1718, at Haddam in Connecticut. From his youth he was disposed to religious thought, and to that melancholy temper of mind that proved the bane of his happiness in later periods.

> About the latter end of April, 1737, being full nineteen years of age, I removed to Durham, to work on my farm, and so continued about one year; frequently longing, from mere natural principles, after a liberal education. When about twenty years of age, I applied myself to study; and was now engaged more than ever in the duties of religion. I became very strict and watchful over my thoughts, words, and actions; concluded that I must be sober indeed, because I designed to devote myself to the ministry; and *imagined* that I *did* dedicate myself to the Lord.—p. 37.

> Sometime in the beginning of winter, 1738, it pleased God one Sabbath morning, as I was walking out for prayer, to give me on a sudden such a sense of my *danger*, and the wrath of God, that I stood amazed, and my former good frames presently vanished. From the view which I had of my sin and vileness, I was much distressed all that day, fearing that the vengeance of God would soon overtake me.—p. 38.

After a long period of deep and varied mental distress arising from apprehensions of future misery, and convictions of sin, and opposition to the divine government, he obtained joy and peace in believing; and by a close and frequent communion with God, he made rapid advances in holiness. In reading the account which he gives of his torturing agitations of mind during the period of his alarm and conviction, we were struck by his frank avowal of his deep and continued opposition of heart to the character of God and the principles of the divine administration.

He was, he says, irritated, I. At the strictness of the divine law. II. That faith alone was the condition of salvation. III. That he could not find out what faith was. IV. By the sovereignty of God.

> It was the sight of *truth* concerning myself, *truth* respecting my state, as a creature fallen and alienated from God, and that consequently could make no demands on God for mercy, but must subscribe to the absolute sovereignty of the divine Being; the sight of the *truth*, I say, my soul shrunk away from, and trembled to think of beholding.—p. 43.

We believe that this, in its connexion, is a faithful exhibition of that hatred which a proud and sinful heart, while under conviction, bears against the light of truth. And we believe that many have felt the same opposition, though few perhaps with the same degree of distinctness and bitterness as Brainerd. He had been striving by prayers and tears and external duties, and he experienced only disappointments, distresses and perplexities; which he says put him into a 'horrible frame of contesting with God.' This admission, though it shows his guilt and his folly, indicates a state of mind corresponding with the condition in which he found himself placed. To see one's self in the hands of an angry God and as a criminal, dependant on his mere mercy; to know that it is impossible by any future acts of obedience to atone for past transgression, and at the same time to feel within him constant solicitations to sin from the appetites and passions which his maker has implanted, and which will, as his experience teaches him, notwithstanding his resolutions, seduce him into sin; to see that cherubims and a sword turning every way are

placed to guard the tree of life from every approach, but the one through the atonement,—is painful to every reflecting sinner, and especially to one like Brainerd, who had been striving by self-denial and active duty to win salvation by the strength of his own arm. It is painful, and it need not seem surprising that the pressure of the pain should rouse him up, sinner as he was, to an avowed and open hostility against his sovereign. Whatever the advocates for the innocence of our nature may say, the great fact will still exist, that when God is revealed to the sinner as angry with his sins, and threatening to punish him with a righteous retribution, there will be some murmurings against his moral administration. The sentiment of the heart may not ascend to the lip; the feeling however will exist, that God is a hard master in requiring of imperfect beings a perfect obedience, and eternally punishing the slightest transgression. The degree of opposition felt and expressed, varies according to the temperament, and the habits of the individual, and the distinctness of his perceptions; and though some may not be sensible of any violent dislike to the character of God, yet others, as they feel his arrows rankling in their heart, and the poison thereof drinking up their spirit, as the light of truth is poured into their minds with painful brightness,—to God 'the source of light, they call, but with no friendly voice, to tell him how they hate his beams.'

While we readily subscribe to the opinion, that this opposition of heart, 'this horrible contest,' may and often does arise from the perception of truth, we must still be permitted to believe it is often produced by incorrect views of the character of God and his requisitions. Such views are extensively entertained; and as at other times, so during conviction, that they should exert an influence, might be expected. Converse with one who has never bestowed any particular attention upon the subject of religion, and, even though he regularly visits the house of God, you will almost of course find his mind full of crude and undigested notions concerning his Maker. While his mind is in this state, let a voice from heaven reach his ears, let him tremble at a future judgment and feel the burden of guilt upon his soul; and need it seem surprising that he should seize upon some of these crude notions, some distorted doctrine, and by dwelling on it, increase his alarm to a phrenzy of fear. Need it seem surprising that this doctrine, perhaps highly derogatory to the character of God, should occupy the whole field of vision in his mind, and that by looking at his maker only in one trait of his character and that a false one, he should feel his heart rising in opposition against him. He may have adopted the notion that God is cruel and vindictive, and like some wrathful demon, delights in the tears and blood of his creatures. He may have seized upon imagery, with which ardent minds clothe the Supreme Being, as, for instance, when he is described in the exercise of his vindictive justice, as making bare his red right hand, and overwhelming sinners with the bolts of his anger. Such descriptions are necessary to awaken the dead in sin, yet they are liable to misuse. They are intended as wholesome food, but by being received into the mind without other important truths, as composing the whole of the character of God, they are converted into an active poison. Suppose that an individual of quick moral perceptions, who feels his obligations to obey the law of God, and feels deep convictions for his past violations of that law, and dread of the consequences of that violation, be made to believe that God transfers the guilt of Adam's sin to him, and that unless he repents he will be punished for a sin, to which he was accessary in no possible shape. He perceives that sin which is a transgression of the law, must be a personal act, and that the guilt cannot be transferred, unless the act can be transferred, and that unless

the guilt can be transferred, that it would be a violation of the principles of eternal justice, for God to punish him for that act; he feels an opposition arising in his heart against a Being who, he supposes, thus confounds the principles of justice. It is true that the 'heart governs the understanding'; and it is equally true, that the understanding governs the heart, and that the views which we form of the divine character, must determine the affections which we feel towards him. Now there are those who feel an opposition to God, because they perceive him to be such a Being as he is; and there are likewise those, who feel the same opposition because they suppose him to be, such a being as he is not; and if there are any objects of compassion among our race, that man is to be pitied, who, in consequence of a false opinion, is carrying on a war with his Maker. He feels the obligations of religion pressing on his conscience, and at the same time he longs to be able amid the cares and disquietudes of this world, to gather his delights from a purer source, and to indulge the hope that when his spirit shall depart from its tenement of clay, it will soar away to a more blissful state of being. He acknowledges the claims, and desires the consolations of religion: and yet from having adopted some false views of the attributes of God and of his requisitions, he will not receive him as his God; and though he is silent, though he does not endeavor by his tongue or his pen to propagate his principles, he nevertheless feels a deep hatred against the divine administration, and would gladly escape from its obligation and pass through life, independent of his Maker. Thus he lives in all the misery of the conflicting feelings of remorse and hatred; remorse for violations of duty, and hatred against him to whom he owes his duties, until by degrees his soul is frozen in apathy to all spiritual objects. Or perhaps his mind takes a different turn; perhaps he has permitted his thoughts to dwell solely on the magnitude and number of his sins, and on the spotless purity of heaven, and the unyielding nature of the divine law, and the miseries of perdition; while he has not cultivated his knowledge of the abounding grace manifested in the Saviour, and the mercies of a forgiving God. He has been taught to look only at what is terrible in the divine perfections, and not at what is lovely and inviting; and now he can behold *only* the dark side of the cloud portending destruction, while he is unable to look at the illuminated side, where all is sunshine and beauty. The shadows of gloom and despondency gather around him; his feelings are overborne; and reason herself, though she may retain her throne, loses her power; and the soul seeks an escape from the misery of conflicting emotions, by taking refuge in despair. As was said, Brainerd found joy and peace; and as is frequently the fact, his joy was greater and his peace more complete, from his previous sorrows and agitations of mind. He passed out of that cloud of darkness into the broad and cheering light of day. After describing this change in his views and feelings, he says:—'Thus God I trust brought me to a hearty disposition to *exalt him* and set him on the throne, and principally and ultimately to aim at his honor and glory as King of the universe.'

In September 1739, he entered Yale College, and was distinguished as 'one that excelled in learning in that society.' He complains of growing *cold* and *dull* in religion by means of his old temptation, viz. ambition in his studies. It appears, however, that he was making progress in holiness, and found his happiness in religion, and he could say, 'usually in the multitude of my thoughts within me, God's comforts principally delighted my soul; these were my consolations day by day.' In February 1741, a great and general revival spread itself over the college. 'This awakening,' says Edwards, 'was at the *beginning* of the extra-

ordinary religious commotion through the land.' 'The society was greatly reformed, the students in general became serious, many of them remarkably so, and much engaged in the concerns of their eternal salvation. However undesirable the issue of the awakening in many others, there have been manifestly happy and abiding effects of the impressions then made on the minds of many of that college.'

In this revival Brainerd was actively engaged, and without doubt was eminently useful. He was not of that number who seek for their own salvation with zealous care, while they are cold and indifferent with respect to the salvation of others. His piety, from the first, appears to have been an expansive benevolence, which embraced in its ample regards every human being that fell under his notice. He appeared to consider every one as a brother for whom Christ died, and for whom, in some humble imitation of his Master, he was bound not only to send up the prayer of faith to God, but likewise to labor and encounter self-denial. He wept over his own sins, because they dishonored God; and for the same reason he wept over the sins of others. He desired personal holiness, because it increased the glory of his master; and for the same reason he desired holiness in others. While he was engaged during the revival in exciting his fellow-students to embrace religion, or in quickening their languid piety, he was at the same time promoting piety in his own soul, and realizing the large extent of that promise, 'he that watereth shall himself be watered.' Unfortunately, however, he suffered himself to be seduced by an intemperate zeal, that for a time stained the character of his piety; and by leading him into indiscretions subversive of the order and the authority of the institution, proved the means of dissolving his connection with the college. We will not stop to dwell on his transient spiritual pride, or on his censorious and uncharitable remarks concerning the conduct and piety of others. He was young, and it need not seem strange and uncommon that the characteristic ardor of youth should show itself in religion, and this too, though it may spring from false views. It need not seem strange, for the fact is too often witnessed in every revival, that the pride of opinion and attainment, for which the young are distinguished with respect to other subjects, should manifest itself in their religious sentiments. He was moreover a young christian, and the novelty of his views and feelings had not lost its influence. He had not encountered temptations in their various forms, and learned their power and his own weakness. He could not, like some veteran follower of Christ, look back on his frequent defeats while in the service of his master, and his frequent surrenders to the power of his spiritual enemies, which often serve to repress the vauntings of the young soldier, and in subsequent life render him modest, humble and less disposed to judge uncharitably of others. He lived, too, in an age distinguished for mistaken zeal, and a 'spirit of rash, censorious and uncharitable judging.' The pious, yet fiery Whitefield, had travelled through New-England, and in his journal expressed his fear lest 'many, nay, the most that preach, do not experimentally know Christ.' Tennant followed in the steps of Whitefield, and spoke of the clergy as 'swarms of locusts and crowds of Pharisees that have, as covetously as cruelly, crept into the ministry in this adulterous generation.' The famous Mr. Davenport was itinerating through the country, and was in the habit of speaking of many of the ministers as destitute of piety; and not long before, in the town of New-Haven, in a prayer 'declared in the house, and in the presence of the minister and some of his people, that the minister was an unconverted man, and his people as sheep without a shepherd.'

The spirit of religious animosity had gone forth and pervaded the land. All had taken their sides; and, ranged under the standards of the *Old Lights* and the *New Lights*, they waged a war that, in the estimation of their posterity, can confer but little honor on either party. The majority of the clergy, and the most respectable among the laity, charged the New Lights with departing from the word of God, and with being governed by a wild spirit of enthusiasm, that was destroying the peace and order of the churches, and threatened to reduce the religion of the gospel, which was intended for rational beings, to a mere collection of fancies and extravagant feelings. To prevent these effects, they called to their aid both civil and ecclesiastical power, and by the decisions of courts and councils, by ridicule and argument, they endeavored, as they said, to 'put out one light after another, until they had extinguished all the wild-fires, that were blazing in various parts of the country. The other party, feeling that they were suffering the same evils, from which their fathers had fled to this country, were filled with indignation against their persecutors; and by reproaches, and by a fierce and bitter spirit manifested in the daily intercourse of life, and by holding up to view their opposers, as the opposers of God,—they endeavored to deal out to them the full measure of their own wrongs. The religious community was for some time thus engaged in furious contest, with as keen a spirit, as stimulated the Puritans and Prelatists of the mother country; each party claiming theirs as the cause of God, and each pointing 'heaven's artillery' against their enemies. In such a state of things, it would have been surprising if Brainerd had continued neuter; and after he had chosen his party, it would have been as surprising, if with his strong feelings he had been entirely discreet. He belonged to a party distinguished for zeal, and readiness to decide upon the christian character of others, and he fell into some of the errors of his brethren. In subsequent life, he discovered great freedom from these errors. He became charitable and meek, and, as he says, more refined from 'imprudencies and indecent heats, was greatly oppressed with grief and shame, reflecting on my past conduct, my *bitterness* and *party zeal*.' And he made it an object to guard others against similar faults, and showed 'the *sinfulness* of *seeking* after high affections *immediately*, and for their own sakes.'—Vide p. 311.

Not long after he left college he commenced the study of Theology with Mr. Mills of Ripton, and after studying with him some months he was examined, July 1742, and received a license to preach the gospel. In November he was examined in New-York by the correspondents of the society in Scotland for propagating christian knowledge, and commissioned as a missionary to go to the Indians under the direction of these correspondents. He went to Kaunaumeek, about sixteen miles East of Albany, where there was a small settlement of Indians. After laboring here about a year, commencing in April 1743, he received orders to go to a number of Indians on the Delaware river in Pennsylvania. In this station he continued until March 1747. He then returned to New-England; and, worn out by his labors and disease, he died October 1747. As the shadows of death closed around him, his piety shone conspicuous. 'My heaven is to please God and glorify him, and to give all to him, and to be wholly devoted to his glory.' 'I do not go to heaven to be advanced, but to give honor to God.' 'Had I a thousand souls, were they worth any thing, I would give them all to God.' 'My greatest joy and comfort has been to do something for promoting the interest of religion in the souls of particular persons, and *now*, in my illness, while I am full of pain and distress from day to day, all the comfort I have is in being able to do some little service for God.

either by something that I say, or by writing, or in some other way.'—p. 421.

Edwards, in his Funeral Sermon, speaks of him as being endowed with very 'uncommon abilities and gifts of nature.' 'He was a singular instance of a ready invention, natural eloquence, easy flowing expression, sprightly apprehension, quick discernment, and very strong memory; yet of a very clear thought and piercing judgment. He had an exact taste; his understanding was, if I may so express it, of a quick, strong and distinguishing scent.' 'He had extraordinary knowledge of men as well as of things, and an uncommon insight into human nature. He excelled most whom I ever knew in the power of communicating his thoughts.' 'Not only had he excellent talents for the study and the pulpit, but also for conversation. He was of a social disposition; was remarkably free, entertaining and profitable in his ordinary discourse.'

We would cheerfully recommend a frequent perusal of his diary to the christian who wishes to form an elevated standard of piety. It will serve to instruct and encourage him, not through the cold medium of abstract rules, but by presenting to him a model glowing with life, and graced with the lineaments of virtue. He who acknowledges the excellence of the divine law and the necessity and reasonableness of perfect obedience, is nevertheless prone,—when he sees the depravity of mankind, and especially the depravity of those who have adopted the name of Christ, and feels the overbearing power of sin in his own soul,—to adopt the sentiment that it is in vain to aim at high attainments in holiness, —that it is in vain to press towards the mark of required perfection, since he will never reach it. He turns away in despair, and endeavors to satisfy himself that he has some holiness, as an evidence of his future salvation; and having established this point he lives free from alarm with respect to the future, and therefore contented with present attainments. Let him look at the example of Brainerd; and by seeing what he achieved, let him learn to hope for success in his own warfare with sin. 'What has been done once, may be done again;' by diligence, he may be in holiness what Brainerd was. President Edwards in his remarks, with his usual discrimination, has given an able analysis of his religious character, and has thus precluded the necessity of any observations we might feel disposed to make. We were ourselves particularly struck, as we perused his diary, with his frequent recurrence to the duty of prayer, and his *review* of the manner in which it had been performed. He habitually maintained a close communion with God; and after these seasons of intercourse, his mind seems instinctively to revert to them, as the seasons of his dearest joy. 'He approached Him, as one friend would another venerable and beloved friend, to share all his joys with him, and to pour all his tears and sorrows into his bosom. After coming down from the 'mount of prayer,' he seems particularly to call to mind all the circumstances of the intercourse; and to dwell with delight on the marks of favor, if he had been kindly received; and to throw all the blame upon himself, if, in consequence of past neglect, he was not permitted to hold a close communion with his Father. Those who say that it is impossible, with our faculties, limited as they are, and tied to this clod of mortality, to rise in our contemplations to the comprehension of an invisible, spiritual and infinite Being, so far as to be able to bestow our affections upon him, may see their mistake in the experience of Brainerd. He had studied the character of God, and discovered enough to give ample scope to the activity of his affections. He could not indeed behold God with the bodily eye, but he looked through the medium both of nature and of reve-

lation, and beheld him constantly in the manifestations of his attributes; and looking at each of these attributes separately, until he had obtained distinct views of each, he learned to fear his power, to feel gratitude for his goodness, to hope in his mercy; and by bringing all these perfections into harmonious union, to send forth his love towards the greatest and best of beings, in ardent longings of soul.

Nor was he like some rapt enthusiast, whose soul is filled with heavenly musings, and visions of future bliss, while his hands are idle in the service of God. No man has been more active or more constantly active in the cause of the Redeemer. He united the warmest devotion with the most diligent efforts.

> A seasonable, steady performance of SECRET DUTIES IN THEIR PROPER HOURS, and a CAREFUL IMPROVEMENT OF ALL TIME, filling up every hour with some profitable labor, either of heart, head or hands, are *excellent means* of spiritual peace and boldness before God. *Christ* indeed *is our peace, and by him we have boldness of access to God;* but a *good conscience, void of offence,* is an excellent preparation for an approach into the divine presence.—p. 105.

From the time that he commenced his labours as a preacher and as a missionary, we find him constantly engaged in planning or executing some scheme of benevolence. In his application, he was unwearied; and though he carried about with him a body enfeebled by disease, such was his engagedness in his labours, that he accomplished more than would another, though in the vigor of health. We think that it was a blemish in his character, that he did not measure his labours by his strength; for by adopting a different course, he defeated to some extent the very object for which he was struggling. By his exposures, and by his unceasing exertion of mind and body, he hastened the progress of a fatal disease, which put a premature termination to his life, before he had time fully to accomplish his benevolent designs. He performed much, and he performed it rapidly. Yet we would hazard the conjecture, that what he gained in *velocity* he lost in *time*. Economy is to be practised in the use of health and life as in the use of money; and we cannot entirely commend the improvidence of any one who expends in a short time what is sufficient to last for years. And yet we can hardly fail to admire that generous surrender of personal comfort and convenience, which is made for the attainment of some valuable object; and even though we observe a waste of health and life, so disinterested and elevated is the motive, that we are disposed not merely to forgive the moral suicide, but to applaud this individual rather than him who is governed by more prudential motives. "More rust out than wear out;" and we do not feel disposed to urge the importance of guarding the side where the least danger lies. We cannot but feel a moral complacency in him who is willing "to spend and be spent," for the good of souls, even though he spends somewhat too rapidly. Whatever may be our views of the expediency of the thing, we cannot but bestow a secret approbation upon Brainerd, who continued his exertions while nature was sinking under a disease which was aggravated by his privations: and we place him higher in our moral regard, as we see him labouring, day after day, and lying down at night on his pallet of straw or in the cabin of some Indian, than we do him who is all the while watching the approach of infirmity, and calling on the assiduities of friends, as he retires to his bed of down, and shrinks from present labours, lest they should incapacitate him for future ones. His course was short, but brilliant. His success has scarcely a parallel in the whole history of missions in modern times. It will afford a proof to us and to posterity, that the Indian *can* be christianized. Many, we have no doubt, have, in heaven, greeted him as their spiritual father: some, after he left them, returned to their superstitions and follies; and their posterity have been overwhelm-

ed and borne down by the advancing wave of the white population. Still his influence is felt. The spirit of missions has been communicated from him to the hearts of many, who, in the western wilderness, are treading in his steps. And as we look to the west, and perceive one and another mission station established in the moral waste, like so many oases in the desert, where life and verdure are seen,—we think that we behold many who have adopted him for their model, and who take delight in teaching their young pupils to repeat the name of Brainerd as the Indian's friend and benefactor.

A man like Brainerd never dies. He lives in the heart of the christian. He lives as an example of benevolence; and he lives too in the effects that they produce who take him for their model, or are governed in their actions by his sentiments. When we are told that Henry Martyn first had his thoughts directed to missions by reading the Life of David Brainerd, we feel, that, though he has ascended to heaven, he still has power on earth; and that it constitutes a part of his joy to look down upon the moral revolution that is going on in the world through the influence of missions, and to know that his agency is still employed in this mighty work. How would his heart have rejoiced, could he have had a direct view of the missionary efforts, in which the church is now engaged. He went out a solitary individual—not attended by the charities of social and domestic life;—not cheered by the approbation of the church, and the great body of the community;—not caressed as a person who is about to take upon him a great self-denial, and therefore entitled to all the kindness that others can bestow. His departure was not published in a widely extended press, which thus would hold him up to the notice and sympathy of christians. Nor did he witness the imposing and the animating spectacle of hundreds assembled with softened hearts, to take a last look of the missionary, and to bid him "God speed" in his enterprise, and to sing the inspiring hymn, and to send up to heaven the prayer of deep feeling for his safety and success. He went forth to his labours in the strength of the Lord, encouraged and sustained by no external excitements.

The gloomy character of Brainerd's piety may render it repulsive, and in the minds of some, give to religion itself an unpleasing aspect. It would indeed seem to be unfortunate, that so much moral excellence was not connected with those more attractive qualities, which would have arrested and fastened the attention. All, in their opinions, are governed by associations of thoughts; and the superficial observer, by seeing religion and melancholy united in the same person, may be led to suppose that they are inseparable companions; and that whoever wishes to possess the one, must be willing to admit the presence of the other. Facts would abundantly show that the supposition is a false one, and the Life of Brainerd, if accurately examined, would prove that his piety, instead of producing melancholy, contributed extensively to remove it. He felt that this world was barren of all good, and he would have been doubly wretched, had he not been able to raise his eyes to another and a brighter world. His gloom had nothing in it morose or selfish. It did not spring from disappointed hopes, nor did it reveal itself in the complaints of discontent, nor in the musings of a sullen misanthropy. It was a constitutional disease of the mind, aggravated by over excitement, and consequent exhaustion, which would have been intolerable to himself without the balm of religion. It was a cloud of thick darkness thrown over his soul, and though not dissipated, it was gilded by a beam from heaven, whose beauty it thus, instead of destroying, reflects to the beholder. Pascal, Cowper, and Brainerd, were of a similar temperament. Their minds were darkened by melancholy. But religion

was their support. Without it they might have confined their views to the narrow circle of self, and spent their lives in egotistical complainings. They might, from their keen sensibility to their own woes, and by their whining tones, intended to excite compassion for their inconsolable griefs, have rendered all around them miserable. They might, in disgust with mankind for not sympathising with them in their sickly sorrows, have, like a well-known titled author, declared war on their race, and spent their lives in sneering at human virtue, and exterminating human happiness. They might, like him, though surrounded by proofs of the divine existence, have taken Αθεος for their motto; and not content with banishing God from their own souls, they might have put in requisition all their talents to darken the minds of others with infidelity, to pour the lava stream of passion over the hearts of the young and to wither and consume whatever is lovely in youthful innocence, and thus to leave the world less happy than they found it. Such was not their character, their feelings, or their aims. In their sorrows, they found a present God. They learned to look away from themselves, and in their benevolence towards others, to forget their own griefs. They considered all mankind as the children of their common Father, as their brethren, for whom Christ died. They contributed their exertions for their present and future welfare, by their acts of kindness in the daily intercourse of life, by establishing the great principles of the christian religion on a rational basis, or by adorning them with their loveliness, or by urging their acceptance. Their labours are over, and they have entered upon their reward. Their sorrows are ended, and they have gone to their joys. In this world they walked in darkness and often felt life a burden—there "they drink the spirit of the golden day, and triumph in existence.

Sermons by the late Rev. Joseph S. Buckminster; with a Memoir of his Life and Character. Third Edition. Boston. Wells & Lilly. 1821.—pp. 352. 8vo. $2,50.

The intrinsic merit of this volume of discourses, entitles it to public notice. Its popularity and almost oracular authority with a considerable class of the religious community seem to invite to an examination, and to call for an open testimony according to the result. These sermons hold a place decidedly superior to any bearing the same theological aspect, with which we are acquainted. The religious character and tendency of the volume demand, therefore, an impartial review. Its influence on the public mind, if salutary, ought to be encouraged and increased; if hurtful, it ought to be checked.

These considerations, together with the recent appearance of a new edition of the volume, furnish a sufficient reason for a discussion of its merits at this time.

Mr. Buckminster was a writer of distinguished and justly acknowledged excellencies. We certainly should be slow to withhold from him the tribute which is due to his character, his talents, and his acquisitions. But while we cheerfully acknowledge his merits, we need not be blind to his defects, and forget that he was a man. Though he was a *great* man for the years he had lived; yet he was not a prodigy. Had a few more years been added to his life, what his stature might have been, it is impossible to say. His mind was certainly a rare combination of the first qualities of a good writer. No reader of literary taste can be insensible to the beauties of his compositions. His taste was classical and highly refined. His mind was creative and pure. You see every where an activity and a progress of thought. His imagery is rich, beautiful and diversified. He is generally lively—never

grovelling or heavy. He never disgusts, and never tires. His style is chaste, sober, serious, and sometimes impressive. He was equally removed from turgidity on the one hand, and from meanness and colloquial expressions on the other; seldom bold, but often beautiful; not splendid, but neatly rich. He is never vehement, and never tame and languid, or as Johnson expresses it, "never stagnates." He unites a neatness and grace of expression with a degree of dignity of style, which we seldom see so happily combined. Perhaps a simple elegance and vivacity, may be considered as prominent characteristics in his compositions. Strength is certainly not a distinctive feature in his writings; and yet he is seldom feeble. He was evidently capable of deep emotion himself, and he was capable of commanding the language of emotion. He was sometimes warm and animated, for he had naturally a feeling heart, which at times broke out and showed itself: for it had not been deadened by vice and dissipation. His imagination was lively and free; but it was easily checked, for he had taught it obedience to the restraints of reason and moderation.

In the following sentence, we have a remarkably chaste and beautiful example of his use of metaphor. He is urging upon parents the importance of giving just impressions and a religious bias to the infant mind; and of remembering that their habits are soonest caught by example:—

> These little vines, which wind round your trunk, and depend upon you for support, will extend themselves upon your branches, following out the direction, and conforming to the irregularities of the limbs, which they entwine.

His elegance of diction and harmoniousness of period, and the simplicity and unobtrusiveness of his character, could not do less, than secure for him the candor of the critic, and the good will and respectful attention of the caviller against truth. And if his public performances were accompanied, as no doubt they were, with an energetic, graceful, earnest elocution, they could not fail to interest, at least a literary audience.

On the subject of faith, he has some remarkably fine passages; although as a CHRISTIAN doctrine, we could by no means subscribe to the representations he has given of it. In the following he is showing the value of faith:—

> Is that principle then of no importance, which raises a man above what his eyes see, or his ears hear, or his touch feels, at present, and shows him the vast chain of human events, fastened eternally to the throne of God, and returning, after embracing the universe, again to link itself to the footstool of omnipotence? Would you know the value of this principle of faith to the bereaved? Go and follow a corpse to the grave. No voice of comfort issues from the tomb. All is still there, and blank, and lifeless, and has been so for ages. You see nothing but bodies dissolving and successively mingling with the clods, which cover them, the grass growing over the spot, and the trees waving in sullen majesty over this region of eternal silence. And what is there more? Nothing—Come faith, and people these deserts! Come, and reanimate these regions of forgetfulness! Mothers! take again your children to your arms, for they are living. Sons! your aged parents are coming forth in the vigor of regenerated years. Friends! behold your dearest connections are waiting to embrace you. The tombs are burst. Generations, long since lost in slumbers, are awaking. They are coming from the east and the west, from the north and from the south, to constitute the community of the blessed.

The writer rises here above his accustomed flight. His conceptions are evidently strong and vivid, and the language is happily suited to the elevated and active state of the mind. His personification of faith, and allusion to the resurrection are truly bold and striking.

Perhaps Mr. Buckminster's style, as to a predominant character, is rather the style of essay, than bold, energetic and rhetorical. We mean that this appears most natural to him, it is here that he seems to feel most at home, though he occasionally rises to the highest strains of impas-

sioned pulpit eloquence. In this calm species of composition, we shall find few, very few writers, who combine so many excellencies with so few faults. But still, to admit that he has faults, is neither doing any wrong, nor offering any indignity or discourtesy to our author. It is simply *not* exempting him from an invariable law of the human condition.

He sometimes, though not often, trespasses against the laws of purity and good use, by employing terms entirely technical and figurative, or borrowed from some art too foreign from his profession; or they are too seldom used to be understood by the mass of mankind. And may we not add, that some of them are equally unintelligible to many *reading* men? Thus, when he says, "sin enters the mind not by breach or *escalade*," few men unless familiar with the military nomenclature, would be greatly instructed. *Intenerate*, *ennui*, *evolved*, *purveyor*, *inconsequence*, and some others, are liable to similar objections.

We do not notice these, as faults of the first magnitude, or as those into which the writer is often betrayed; but simply to show, that his style is not as some would have us to believe, a style of immaculate purity and unapproachable perfection.

If we mistake not, another offence in his style, is a faulty exuberance of words, approximating to what is sometimes denominated *verbiage*. His words flow so profusely, that, though they have the marks of ease and nature, still they not unfrequently obscure, and occasionally almost conceal the thought; or if they do not do this, there are at least such charms in the rich embellishment of his language, as have power to abstract the mind from the sentiment and fix it upon the garb in which it is clothed, so that all valuable and permanent impression is prevented.

What is most exceptionable in Mr. Buckminster's style, considering him strictly as a writer of sermons, is a want of *directness* and *application*. By this we intend, not that the thought is presented obscurely, nor that it has not sufficient weight and importance given it. It is not that the hearers may not, if they please, apply it to the heart and to the conduct and duties of life. But it is, that on subjects of the deepest moment,—subjects which concern the immediate and everlasting interests of the soul, he does not break the slumbers of the conscience and *compel* his hearers *to feel*.

The preacher has occasion to meet men, who are like the sentry of a garrison, not only prepared to give the alarm in case of danger, but in a posture of actual defence; and in case of an apprehended attack, the citadel is doubly guarded. If he would carry the garrison then, he must collect all his forces, and make one simultaneous onset that should shake the battlements from their foundations, and tell the besieged in a fearful tone that their only hope is in capitulation. He must unnerve every arm that supports an opposing shield. This is what Mr. Buckminster *does not* do;—he does not give truth a pointedness that will search the soul, and dart an instantaneous thrill through every vein—he does not preach as Nathan preached to David.

We have a word to say with regard to the manner in which scripture is used at the head of these discourses.

The passages which introduce them, are generally employed, not properly as texts, which furnish a foundation for the sermon, and out of which the discussion naturally grows; but rather as starting points or mottos, which offer occasion for discussion, and suggest a train of thought to be pursued with all the license of the essayist. When however Mr. B. employs scripture strictly as a text, and confines himself to the distinct principles contained in the passage he uses, his divisions or succession of topics, are generally natural and judicious.

There is a difference of quality in these sermons, resulting, as it would seem, from the different nature of the subjects discussed. It is when he confines himself to moral and practical subjects *exclusively*, that Mr. B. excels; when he delineates character; when he educes lessons of practical instruction from the records of sacred history; when he tells us of human sympathies, enforces the duties resulting from our social nature, developes the relations and dependencies of life, and describes the influence of circumstances and habits on our moral character and condition. We scarcely need cite passages in proof of these remarks. Every discriminating reader must discover their truth. Nor does it need an extensive comparison to corroborate them. By recurring to his discussions of controverted points of Theology, it will at once be seen that he falls far below his usual mark; while his sermons on *Habit*, on *the advantage of sickness*, and on *the Character of Peter*, are uncommonly happy efforts. Indeed we know not where we can find language and feeling more exquisite, than in some paragraphs in these sermons.

In considering the 'inefficacy of a death-bed repentance,' he is deeply serious:—

> It is to be feared that charity which hopeth and believeth all things, has sometimes discovered more of generous credulity than of well founded hope, when it has laid great stress and built much consolation on the casual expressions and faint sighs of dying men. Far be it from us to excite suspicion, or recal anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror be added to the dreary passage of the grave, than that one soul be lost to heaven by the delusive expectation of effectual repentance in a dying hour. Those dispositions and habits of mind, which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the grave clothes in which it must come forth at the last, to meet the sentence of an impartial judge. If they were filthy, they will be filthy still. The washing of baptismal water will not at that hour, cleanse the spots of the soul. The confession of sins, which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not then infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs, on which the cold damps of death have already collected. Say not, that you have discarded such superstitious expectations. You have not discarded them, while you defer any thing to that hour, while you venture to rely on any thing but the mercy of God towards a heart, holy, sincere and sanctified, a heart, which loves Heaven for its purity, and God for his goodness. If, in this solemn hour, the soul of an habitual and inveterate offender be prepared for the residence of pure and spotless spirits, it can be only by a sovereign and miraculous interposition of omnipotence. His power we pretend not to limit. He can wash the sooty Ethiop white, and cause the spots on the leopard's skin to disappear. We presume not to fathom the counsels of his will; but this we will venture to assert, that if, at the last hour of the sinners life, the power of God ever interposes to snatch him from his ruin, such interposition will never be disclosed to the curiosity of man.

We cannot pass without just adverting to a sentiment which seems to be mixed with the general representation here given. Let us not however be understood to say a word which can possibly imply the safety of delaying repentance until a death-bed. We know that such a delay is the highest presumption. We know that genuine repentance, at such an hour, is in a high degree, improbable. And the very best evidence that the case admits of, and that the dying sinner can give, furnishes ground for only a slight hope. All that we can say, is that it is *possible*. We remember the thief on the cross. The act of regeneration is the act of a moment, not the progressive formation of a new habit. It cannot therefore be called a 'miraculous interposition of omnipotence,' when it occurs in a *dying* man, any more than the act of regeneration at any other time.

In his apostrophe to 'faithless fallen Peter,' and the two subsequent pages, the strength of the concep-

tions, and the justness and force of the delineations, are seldom surpassed either by himself or any other writer. We must content ourselves with giving a very few lines. After detailing the circumstances of this apostle's remarkable apostasy, he proceeds:—

> Ah! faithless, fallen Peter! Is this, then, the man who was just now drawing his sword, and ready to fight for his master? Is this the man who lately declared before all the disciples, 'Though I should die with thee, yet will I not deny thee?' Is this the man, on whom Jesus was to build his church, so stable, so immoveable, that the gates of hell should not prevail against it? Is this the man, who was to hold the keys of the kingdom of heaven? Precipitated, in a moment, from all his dignity, real as well as imaginary, the great apostle is the sport of a maid! The magnanimous, enthusiastic, fearless and, let us add, honest disciple is become the prey of his own guilty conscience; and shrinks into the covert of his own shame. 'I know not the man!' Though you know not your master, poor, fallen Peter! he is not forgetful of his disciple and friend. 'The Lord turned and looked upon Peter!'

We cannot deny ourselves the pleasure of giving a short quotation from the twenty-third sermon, on 'the influence of the gospel on the character and condition of the female sex.' After speaking of the superiority of female susceptibility of religious impression, and aptitude to the practical duties of the gospel, and alluding to the weakness and superstition which are sometimes associated in that sex, with this disposition, he says:—

> Yet, with all these dangers and inconveniences, I believe, that if christianity should be compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fire-side; her last altar would be the female heart; her last audience would be the children gathered round the knees of a mother; her last sacrifice, the secret prayer escaping in silence from her lips, and heard, perhaps, only at the throne of God.

It would be easy to remark, and with high approbation, on the extracts we have given; but it is unnecessary. The spirit, and thought, and language speak for themselves; and they speak with sufficient credit to the author.

The object of preaching should be the salvation of immortal souls. Sermons, therefore, ought to be happily adapted to men of every rank in life. In this respect, we think the work in question faulty. There is too much elevation of sentiment;—too much refinement of thought and expression. The writer seems to have had the higher order of society constantly in his mind, and to have thought and written particularly for them; and hence the lower class, so numerous, and so much needing instruction, must have remained untaught. We are aware that an apology will be offered for this fault, and we are willing to admit its full force. The audience he addressed, we know, had few parallels in point of intellectual culture. They were men of reading and of thought, conversant with the world, and accustomed to literary pursuits and scholastic research. But they were not all such. The preacher's audience is always necessarily a mixed audience; embracing high and low, rich and poor, learned and ignorant. Whether this apology, therefore, ought to be received, as a sufficient excuse for exceeding the comprehension of the illiterate, is, at least, questionable. It is certainly possible to adapt discourse to the capacity of the unlearned, and still avoid giving offence to the cultivated and refined. And this is the *summum excellentiæ* in this species of composition, which it is the duty of every writer of sermons to strive to attain.

A most important but delicate trait in these discourses remains yet to be considered: we allude to the religious sentiments they contain.

With regard to this subject, there is a great want of explicitness throughout. Mr. Buckminster seldom advances any thing *directly*, to which we are disposed to object. There are, however, some exceptions to

this. In his sermons 'on Truth,' and the one 'on salvation by grace,' he makes statements which, by being radically defective, detract essentially from the truth and spirit of the gospel. The same may be observed of some other passages, in which he speaks of holiness as a habit of soul, induced by a process of moral culture, and perfected by the same means. And where these lax principles are introduced, they are advanced with so much plausibility and with so many extraneous attractions, that we are very liable to receive them unsuspectingly.

Mr. Buckminster's opinion of divine grace, as connected with human salvation, may, we believe, be clearly ascertained from the following paragraphs:—

> We are, to be saved, indeed, by grace, as by grace we are every moment preserved from natural and moral ruin; that is, by the goodness of Him, who gives us our powers and appoints us our circumstances.
>
> We believe, and so must every christian, that if any of us reach at last, under Jesus Christ, the blessedness of his heavenly kingdom, it will be through the grace or gratuitous goodness of God, whose grace alone introduced the christian dispensation, whose grace has fixed the terms of acceptance and forgiveness in mercy, and not in the rigor of law, and, finally, whose grace alone could have offered a reward, so infinitely transcending the deserts of the believer.
>
> It is in opposition to the positive, unbending and unaccommodating language of the law, that the gospel is so often called grace, a spirit, a life, in other words, a principle of faith. It provides for remission, for pardon, and for repentance. It represents God, in the light of a father, disposed to receive the returning child; as a friend, who looks at the disposition which his creatures exercise towards him; as a gracious governor, who wills not that any should perish, but rather that they should come to repentance.
>
> In this view, the gospel is continually held up by the apostles in opposition to the law; it is called a spirit, and not a letter; life, and not death; grace, and not condemnation. The christian dispensation is the first, in which the character of God has been expressly and explicitly exhibited in this parental light, as justifying man freely by his grace, and as accepting a principle of sincere faith, and the practice of unreserved repentance, instead of legal, strict and unerring obedience. God is represented as forgiving the sins of mankind, upon their repentance, and as receiving them to his favor, upon their faith.

It is painful to observe how studiously the writer every where avoids explicitness on the radical doctrines of the gospel. It is painful to see with what adroitness he contrives to modify and limit his instructions and illustrations, so as to exclude some of those very doctrines, which exhibit in the highest possible degree, the riches and extent of divine grace. From the manner in which the subject is treated, there can be scarcely a doubt, that these omissions are the result of design. This is indirectly, but effectually denying these doctrines.

Is it, then, no manifestation of his grace, that God sent his own Son to die for the sins of the world? That "Christ hath redeemed us from the curse of the law, being made a curse for us?" That "he bare our sins in his own body on the tree?" And is there no display of grace in the gift of the Holy Spirit to renew and sanctify the heart, to subdue the obstinate and rebellious spirit, to restrain unholy passions, and bring men to the obedience of faith? Is there no grace in that divine influence, which gives all the efficacy to our privileges, and which can "keep us back from presumptuous sins," check the violence and temerity of the unprincipled, or repress the secret workings of sinful affections? And can we discover no expression of grace in that divine influence, which unites the soul to its Saviour, and conducts the christian through all the trials of his faith, to the place of his final rest? Must we deny all this? Or must we not rather believe, that the author has given a partial, and, therefore, an unscriptural view of the doctrine of salvation by grace?

These errors, which occur in the progress of the discussion, may easily be traced back to an erroneous explication of the passage selected for the foundation of the discourse,—or rather, to those principles which Mr.

Buckminster had previously adopted, as the basis of his religious belief. A system of faith being once established in his own mind, we are not surprised to find scripture so explained as to accord with it; and his reasonings and deductions bearing the same character. The result, in the present case, we have partially seen, and if the reader would have a more perfect developement of the writer's views on this subject, he has only to turn to the eighteenth sermon, from which the preceding extracts were taken. The text, "By grace ye are saved," he explains thus: "By God's unmerited favour ye are delivered;" and follows the interpretation with these remarks:

> If it is asked, from what the Ephesians were delivered by the grace of God, I answer, from the ignorance and wickedness of their former heathen condition. This is the only salvation intended in the passage under consideration; their final salvation still depended on the use they made of the new light, the new motives, and the new means, which they enjoyed for virtue and happiness

It is, at least, not quite certain, that the text means nothing more than is here asserted. The author says, "If we examine the meaning of the apostle in the clause before us, we shall find, that he cannot here refer to the eternal salvation of those to whom he is writing." But this is not to be gratuitously assumed. And the reasons which are stated, are quite insufficient to warrant the conclusion. Although, as Mr. Buckminster suggests, this language could not be addressed to the Ephesians, as having already "entered upon the heavenly felicity;" or "as having been made subjects of an irresistible and effectual grace from which they could never fall;" still, is there no other rational construction? May it not be a general principle, incidentally dropt, and recognizing the *grand method* of salvation? The reasoning on which his conclusion is founded, is, to say the least, not very satisfactory; nor do we believe the conclusion can be supported on the ground of the apostle's reasoning. But we will not enter into this discussion here; but would barely observe, that we cannot doubt that the apostle intended to refer to the final salvation of those to whom he wrote.

We had intended to remark on the eighth, ninth, and tenth sermons, founded on Heb. xi. 1. "Now faith is the substance of things hoped for, the evidence of things not seen." But our limits forbid us to take a full view of this subject. The error is most palpable perhaps, in the eighth sermon, where the author treats of the "objects of faith." In these sermons, religious faith is throughout confounded with historical belief.—The exercises of saving faith—'faith which works by love, and purifies the heart," are not at all distinguished from that exercise of the mind, by which we believe that there was such a man as Alexander, or such a personage as Jesus. It is simply an exercise of the intellect, and the heart has no connexion with it.

On the doctrine of atonement, Mr. Buckminster has said very little in this volume. And in what he has said, there is so much vagueness, that it is difficult to obtain any distinct view of his notion of the doctrine. The following sentence is as explicit perhaps, as any thing advanced on this point:—

> There is nothing in scripture which represents, that Christ has made it just to forgive sins now, upon repentance, when it would not have been before.

By this, we suppose he meant to deny that Christ died in any sense, *instead of* the sinner; and to say that an atonement was not necessary for the salvation of sinners, or that God could consistently pardon them without an atonement. We shall make no comment on this statement; but barely request the reader to compare it with Rom. iii. 24, 25, 26, and other parallel passages.

The view we have taken of this work will confirm the remark already

made, that it is in moral and practical subjects, that the writer excels, but that on doctrinal subjects, he fails exceedingly. Notwithstanding there are occasional passages, which give us a more direct clue to the character of his theology, still, it must be *inferred* chiefly from his *omissions*, rather than *known* from what he has actually written. And how is it possible, we ask, for a man whose faith embraces the fundamental doctrines of christianity, to write and preach sermons by the volume, with scarcely even an allusion to these doctrines?

Mr. Buckminster wrote, when the theology he is supposed to have embraced, had not assumed the aspect it wears now. It was then in its incipient state among us. These sermons therefore exhibit all that cautious reserve, which, from prudential considerations, the friends of this system thought it necessary for a long time to observe. He has many fine trains of reasoning and discussion respecting religion and its duties; but he is deficient in definiteness of views, and also in the exhibition of a deep evangelical spirit. He fails to discriminate, to individualize, to give a piercing directness to his addresses, and to draw the line between the form and the spirit of religion. The grand principles of the gospel are left out of view. The doctrine of a vicarious atonement, the centre of all our hopes, he never exhibits. He never directs the sinner to the divine spirit for renewing grace. Scarcely indeed does he recognize the doctrine of human dependance. He gives no prominence to such doctrines as these. All the beauties that can find place in language, cannot atone for such defects. So far from it, that they only tend to render the danger of error proportionally greater. False principles concealed beneath the most charming excellencies and beauties of style, find their way to the mind with incredible rapidity and success. We are not guarded against the deception. They are a trap overspread with leaves; a thorn beneath the rose; a poisonous infusion in a delicious bowl. You pluck the rose, and the thorn pierces you; you drink off the bowl, and the poison diffuses itself through every vein, and you know it not till its deadly chill curdles the blood at your heart.

On the whole, to recapitulate in substance and in few words what we have already said respecting the volume before us,—in point of style and composition, it justly occupies a distinguished place among works of its kind. In addition to its literary merit, it furnishes several instances of deep and solemn, though not evangelical, feeling. It shows its author to have been possessed of a serious and a most amiable disposition, which, for aught that appears, was the result of natural constitution, rather than of the influence of divine truth. The grand peculiarities—the great operative principles of the gospel, are, throughout the volume, kept almost entirely out of view. The leading doctrines of christianity are seldom alluded to, and when alluded to, their essence—the pith and marrow of them, in short, all that is valuable and distinguishing in them, is frittered away as if in a chymical alembic, till scarcely the shadow remains. These discourses, considered merely as moral essays, have a great deal in them that is commendable; but as a volume of sermons, they are deplorably defective; they contain much that is erroneous, usually advanced in a covert manner. They cannot therefore for a moment be tolerated as being to any extent an exhibition of what we believe to be the religion of Jesus Christ, and we cannot in conscience recommend them as such. On the other hand, truly painful and unwelcome as is the task, we deem ourselves solemnly bound to enter our protest against them. This we have endeavoured to do with candor and kindness, and yet with firmness and independence.

Literary and Philosophical Intelligence.

Mr. Morse's Picture.—Mr. Morse's Picture of the House of Representatives of the United States, of which we gave a description in our Number for July last, is now completed, and has been exhibited for a few days in this city. It has fully answered our expectations, and will afford much gratification to the lovers of the fine arts. As it has been already particularly described in our pages, we shall now confine ourselves to the *manner* in which the piece is executed, and allude to some of its most prominent excellencies. The *time* selected for the picture is most happily chosen: the members are just assembling for an evening session. By fixing it in the *evening*, the artist gained the advantage of a single and congruous, and therefore more striking, light. And by representing the members as irregularly *assembling*, and *before* they have taken their proper seats and are in the attitude of attending to the business of the House,—he freed himself from the monotonous uniformity that would otherwise have been unavoidable. In doing this, he also secured a very important advantage as to their relative position; he was left at perfect liberty to place them *where* he chose, and to group them as best suited his own taste, and in the manner which was most easy and graceful. Indeed, it is in the *grouping*, that Mr. M. has manifested much of his skill. Every one will readily conceive that it must be extremely difficult to represent eighty or ninety figures in such a manner as to display the faces of all, and yet have no awkwardness in their attitudes; but in this Mr. M. has been entirely successful. There is a complete accordance with nature, and exactly the position most appropriate to each individual is chosen. *The likenesses* are such as will be readily recognized, and this was all the painter designed, for the smallness of the heads would scarcely admit of their being *perfect* likenesses. The *light* all proceeds from the great chandelier in the centre, except a single candle and a fire-light from one of the fire-places and through the windows of an adjoining lobby. This is well conceived, as no light could have produced so good an effect; though a more brilliant appearance might perhaps have been given by the introduction of the other lamps in the Hall. In *the perspective*, Mr. M. has shown the perfection of his art; it would be almost impossible for any person to look at the picture and see merely a plain surface—the figures in the back ground are each immoveably fixed at a proper distance, and no effort of reasoning or imagination can bring them forward a single inch. In this particular Mr. M. excels some of the most celebrated Italian masters, but few of whom were distinguished for their knowledge of perspective. The accurate view which he has given of the Hall, should be mentioned. Not the most minute thing has escaped him; even the carvings and mouldings of the entablature &c. are perfectly accordant with those in the Hall itself; and the columns of breccia seem, so perfect is the representation, to have been the work of the sculptor.

We hope Mr. Morse will receive the liberal patronage of his fellow citizens. Native talents of so high an order should be carefully fostered by every true patriot.

The Rev. Prof. Lindsly of Princeton, is appointed President of Cumberland College, at Nashville, Tennessee.

Stephen Dodge of this city, is collecting, and proposes to publish, a complete edition of Dr. Edwards' works.

S. Potter & Co. of Philadelphia, propose to issue a weekly religious newspaper, to be entitled the "Philadelphia Recorder," and to be under the superintendance of several of the clergy of the Episcopal denomination.

A magazine, entitled the "Auxiliary Missionary Herald" is published monthly at Calcutta under the care of the Baptist Auxiliary Missionary Society.

'Thoughts on the Anglican and American-Anglo Churches,' by J. Bristed, Esq. of New-York, are re-publishing in London.

The English papers announce, as in

the press in that country, a work entitled 'Observations on Prison Discipline and solitary confinement, including an enquiry into the causes of the insufficient state of American Penitentiaries.

Brown University.—The Hon. Nicholas Brown has erected during the last season, wholly at his own expense, an elegant brick building, four stories high, 120 feet in length, 40 feet in breadth, and containing 48 rooms, which he has presented to the corporation of the University, to be held by them with the other corporate property, according to their charter. The corporation, at the suggestion of the liberal donor, have named the building Hope College.—*Bost. D. Adv.*

The Turks have recently pulled down the *Pantheon* at Athens, for the sake of the leaden cramps employed in the junction of the stones.

Mr. Champollion of Paris, is said to have discovered a method of interpreting the Hieroglyphic Inscriptions found on the monuments of Egypt. This has long been a desideratum among the learned. To the cause of ancient literature, it will be one of the most important discoveries of modern times.

A defence of the Deity and Atonement of Christ, in reply to Ram Mohun Roy, of Calcutta, by Dr. Marshman, of Serampore, has been published in England.

The Board of Managers of the American Colonization Society, have appointed the Rev. Ralph R. Gurley, agent of the Society for this country. Persons having business with the Society, can address letters to Mr. Gurley, at Georgetown, District of Columbia.

Extract of a letter from London, Nov. 23, 1822.—"A great object of curiosity is now preparing on the Thames—a new *steam* vessel, intended for Calcutta. Her engine and boiler occupies only one fifth part of the usual space—her furnace, consuming its own smoke, will perform with one bushel, what formerly took one chaldron of coals: her boiler is constructed to return its own steam, without one particle escaping, so that, once filled, it is enough for the voyage, which it is calculated she will perform in 36 or 40 days. The invention is American—PERKINS is the man, who does honor to his country. In two months time, this vessel will sail (or go) for Calcutta."

Origin of the word "Gentleman."—Originally it was written *Gentileman*, and given as a distinguishing appellation, in the first ages of Christianity, to those persons who conformed to the Christian faith, but retained their Gentile customs, fashions, and amusements.

Origin of the word "Lady."—Formerly, when the affluent lived all the year round at their mansions in the country, the lady of the manor distributed to her poor neighbours, with her own hands, once a week or oftener, a certain quantity of bread, and she was called by them the *Leff-day*, that is, in the Saxon, the *bread-giver*. These two words were in time, corrupted, and the meaning is as little known as the practice which gave rise to it; yet it is from that hospitable custom that, to this day, the ladies of this kingdom alone serve the meat at their own table.

Ages of several individuals of distinction, now living.—Lord Erskine is 77. Sir William Scott, (now Lord Stowell, and Judge of the Court of Admiralty) 77. Sir John Scott, (now Lord Eldon, and the present Lord Chancellor) 73. Earl of Liverpool, (now Prime Minister, and formerly known as Mr. Jenkinson and Lord Hawkesbury) 52. Lord Redesdale, (John Milfort, author of a Treatise on Equity Pleading, now Speaker of the House of Commons, and lately Chancellor of Ireland) 74. Lord Nelson, 65. Marquis of Wellesley, 62. Duke of Wellington, 52. Lord Manners, (the present Chancellor of Ireland) 66. Lord Glenbervie, (known to lawyers as Sylvester Douglas) 79. Lord Teignmouth, (President of the British and Foreign Bible Society) 71. Earl Fitzwilliam, 74.

A western paper gives the following as the ages of the different gentlemen, at present named as candidates for the next Presidency of the United States:—Mr. Adams 55; Mr. Calhoun 38; Mr. Clay 40 to 42; Mr. Clinton 53; Mr. Crawford 58; Gen. Jackson 58. The same paper states that Washington was 57, Adams 63, Jefferson 56, Madison 53, and Monroe 59, when they severally reached the presidency.

AFRICA.

A late number of the London Investigator states that researches in Africa, of a very interesting nature, are about to be published by Mr. Waldech, a German who has recently arrived in England from India having previously travelled through Africa, from Egypt to the Cape of Good Hope. It appears that at the foot of the Mountains of the Moon, he found an inscribed pillar, erected by a Roman consul, about the period of the reign of Vespasian. He found a level on the top of these mountains nearly 400 miles broad, on which he discovered a temple of the highest antiquity and in fine preservation, and still used for religious purposes by the inhabitants.—South of the level, he passed a descent of 52 days' journey, and, when advanced about nine days, he found the skeleton of a man, with a telescope slung on his shoulder, marked with the name of Harris; and also a chronometer, made by Marchant. There were also two other skeletons; and it was supposed the owners perished for want of water. Out of four European companions who accompanied Mr. Waldech, only one of them survived the hardships of the journey.

FRANCE.

The following are the details of the periodical presses and public libraries of France:—

The legislation on the press is founded on the decree of the National Convention of July 19, 1793; on the decree of Napoleon of 1st Germinal, 13; 5th Feb. and 14th December 1810; 2d Feb. and 21st of October 1814; 27th of March and 8th of October 1819; 17th of May and 9th of June 1819; 21st of March 1820; and what has been prescribed by the latest enactments, which are of the most arbitrary and degrading character, tending to destroy discussion, and the benefits which might result from a free press.

Public Libraries in Paris.

1. The Royal Library has above 700,000 printed volumes, and 70,000 manuscripts.

2. The Library of Monsieur, 150,000 printed volumes, and 5000 manuscripts.

3. The Library of St. Genevieve, 110,000 printed volumes, and 2000 manuscripts.

4. The Magazine Library, 92,000 printed volumes, and 3000 manuscripts.

5. Library of the city of Paris 20,000 volumes.

All these are daily open to the public.

Besides these there are in Paris, and the Departments, the following Libraries to which access may be obtained; the principal of which are,—the private libraries of the King in the Tuilleries, Fontainebleau, St. Cloud, Trianon, and Rambouillet; the library of the Legislative Body; of the Council of State (30,000 vols.;) of the Institute; of the Invalids (20,000 vols.;) of the Court of Cassation, formerly the library of the Advocates and Polytechnic School.

Under the Minister of the Royal Household are 10 libraries; of the Interior, 22; of War, 12; of Justice, 5; of Foreign Affairs, 1; of the Marine, 6; of Finance, 2.

The Chambers of the Peers and the Deputies have each a library; that of the latter contains 30,000 vols.

Among the printing-offices, the Imprimerie Royale claims the first place on account of its extent and admirable arrangement. It prints the Memoirs of the Institute, and all other works which the King causes to be published, as a recompense or encouragement, gratis.

There are at Paris 79 printing offices, 13 lithographic presses 38 letter-founders, 616 booksellers, 24 dealers in second hand books, 201 bookbinders, 16 bookstitchers, 2 book repairers, 390 copperplate engravers, 11 wood-cutters, 17 map engravers, 17 form-cutters; 17 die engravers, 9 music engravers, 127 copper-plate presses, 140 print sellers, 11 map sellers, 50 music sellers, 43 wholesale stationers, 9 pasteboard manufacturers, 6 manufacturers of printers' ink, 3 press-makers, 2 joiners for presses, 3 dealers in printing materials, 6 stained paper manufacturers, 4 parchment manufacturers.

Daily and other periodical Publications.—Political Journals, 14.—Moniteur, Gazette de France, Journal de Paris, Constitutionnel, Journal des Debats, Courier Francais, Quotidienne, Journal de Commerce, Drapeau Blanc L'Etiole du Soir, Regulateur.

Advertisers 4.

Half periodical works, 10.—L'Ami

de la Religion, Le Defenseur, Lettres Champenoises, Lettres Normandes, L'Intrepide, L'Observateur, L'Organisateur, Le Parachute, Monarchique, Le Pilote European, O'Contemporaneo.

Religious Journals, 3.—Chronique Relig.; Archires de Christianisme au 19 Siecle; Annales Protestantes.

Scientific Journals, 9.—Annaes das Sciencias, das Artes e das Letras; Annales de Chimie et de Physique; Annales des Mines; Annales Encyclopediques: Annales Francaises des Sciences et des Arts; Bibliotheque Physico-Economique: Bulletin des Sciences; Journal de Physique, de Chimie, de Histoire Naturelle, et des Arts; Journal des Savans.

Literary Journals, 15.—Bibliographie de la France; Annales de la Litterature et des Arts; Conservateur Litteraire; Courier des Spectacles, de la Litterature, et des Modes; Galignani's Repertory of English Literature; Hermes Classique; Journal General de la Litterature de la France; Journal General de la Litterature Etrangere; Journal des Theatres, de la Litterature, et des Arts; le Lycee Francois; le Mercure Royal; le Minerve Litteraire; Revue Encyclopedique; Tablettes Universelles; Archives de la Litterature et des Arts.

Journals relating to law and jurisprudence, 22.

Medical Journals, 14.

Journals for Arts and Professions, 12—among which are, Annales du Musee et de l' Ecole des Beaux Arts; Memoires du Musee d' Histoire Naturelle.

Military Journals, 2.—Journal Militaire Officiel; Archives Francaises.

Journals for Education, 2.—Journal d' Education; Un Quart d' Heure de Lecture; Journal des Villes et des Campagnes.

Geographical Journals, 2.—Annales (Nouvelles) des Voyages, de la Geographie, et de l' Histoire; Journal des Voyages, Decouvertes, et Navigations Modernes.

Journals of Fashions.—Journal des Dames et des Modes; l' Observateur des Modes.

In the Departments there are Public Libraries, 25, with above 1,700,000 vols.: of which Troyes has 50,000: Aix, 72,670; Marseilles, 31,500; Dijon, 53,000; Basancon, 53,000; Toulouse, 30,000 and 20,000; Bordeaux, 105,000; Tours, 30,000; Grenoble, 42,000; Arras, 34,000; Strasburg, 51,000; Colmar, 30,000; Lyons, 106,000; Le Mans, 41,000; Versailles, 40,000; Amiens, 40,000; 613 printing offices; 23 lithographic printing offices; 5 letter founderies; 1,025 booksellers; 192 paper manufactories.

List of New Publications.

RELIGIOUS.

Memoirs of the Life and Character of Rev. John Elliot, Apostle of the North American Indians. By Rev. M. Moore, Pastor of the Church in Natick. Boston, pp. 176.

An Essay on the terms of Communion at the Lord's Table. By Charles Brooks, Preacher of the Gospel.—Windsor, Vt. Simeon Ide, 1822. pp. 28, 12mo.

Second Report of the New-York Bethel Union, presented at the public general meeting, Dec. 31, 1822, with an Appendix. New-York. Gray & Bunce, 1823, 8vo. pp. 46.

A Sermon, delivered in the North Church, New-Haven, Con. Sept. 12, 1822, before the American Board of Commissioners for Foreign Missions, at their Thirteenth Annual meeting. By Alexander Proudfit, D. D.

Third Annual Report of the Board of Managers of the Missionary Society of the Synod of South Carolina and Georgia. January, 1823. Charleston, S. C.

A Sermon, delivered in the First Presbyterian Church, in Charleston, S. C. by the Rev. A. Buist, on Thursday, Nov. 7, being the day of Thanksgiving, Humiliation and Prayer. Price 25 cents.

Sermons to children. By the Rev. Samuel Nott, Jr.

Jahn's Biblical Archœology, translated from the Latin, with additions and corrections. By T. C. Upham, Assistant Teacher of Greek and Hebrew in the Theological Seminary at

Andover. Andover, Flagg & Gould. 1823, pp. 500, 8vo.

An Address, delivered before the Trustees, Professors and Students, of the General Theological Seminary of the Protestant Episcopal Church in the U. States, in Trinity Church, New-York, on Friday evening, Dec. 27th, 1822. By Samuel H. Turner, Professor of Biblical Learning and the Interpretation of Scripture. New-York, 1823.

The doctrine of Universal Salvation, clearly stated, incontestibly proved, and faithfully applied, in a Sermon, delivered to a select audience in Newburyport, December 25, 1822. By a Doctor of the Sect. Newburyport, 1823.

A Discourse delivered before the New-England Society of the City and State of New-York, Dec. 22d, 1822, in Commemoration of the Plymouth Colony. By P. M. Whelpley, Pastor of the First Presbyterian Church in the city of New-York. New-York, J. Seymour, 1823. pp. 51, 8vo. 25 cts.

Letters on the Sacrament of the Lord's Supper. By Samuel Bayard, Esq. Ruling Elder in the Presbyterian Church, Princeton, N. J. $1,12 1-2.

A collection of Essays and Tracts on various subjects in Theology, No. I. By Jared Sparks.

MISCELLANEOUS.

A new edition of Bracebridge Hall, with additions, &c.

North Carolina Register. By the Rev. Colin M'Iver.

An Address delivered at the Seventh Anniversary of the Massachusetts Peace Society, Dec. 5, 1822. By Richard Sullivan.

A Narrative of the Expedition to Dongola and Sennaar, under the command of his Excellence Ismael Pacha, undertaken by order of his Highness Mehemed Ali Pasha, Viceroy of Egypt. By George Bethune English. First American Edition. Boston, Wells & Lilly, 1823. pp. 177, 8vo. $1,75.

The Life of James Otis of Massachusetts; containing also notices of some contemporary characters and events. By William Tudor. Boston, Wells & Lilly, 1823. pp. 508, 8vo. $3,50.

A New Edition of Pikes' complete system of Arithmetic. By Chester Dewey, A. A. S. Professor of Mathematics in Williams College.

Religious Intelligence.

CONNECTICUT MISSIONARY SOCIETY.

The *Twenty-Fourth* Annual Report of the Connecticut Missionary Society has lately been published. We take pleasure in embracing every opportunity that offers, to bear our testimony in favour of the character and operations of this Society. As it is the oldest of the kind in the United States, so it has also in proportion to its funds done more towards the accomplishment of the object it has in view, than any other similar institution in the country. A detailed, yet succinct account of its annual progress and operations cannot fail to be interesting to every friend of pure religion; we need not therefore apologize for giving this report a place in our pages:—

Friends and Brethren,

The Trustees of the Missionary Society of Connecticut, in presenting to your attention their annual account of missionary operations, deem it unnecessary to repeat facts, which have often been stated, relative to the origin, and progress of the Society, and the result of its past labours. That this Institution still exists; that its efforts, in sending the gospel to the destitute, continue to be blessed; that its influence is extensively felt in the regions of the west; constitute a theme which demands our most fervent and devout gratitude to the Great Head of the Church, by whose beneficent smiles its labours have been crowned with so much success. If the Missionary Society of Connecticut is not to be ranked with some benevolent institutions of more recent date, either as to the abundance of its resources, or the magnitude of its operations; still its efforts are entitled to an honorable place, among the means which are now employed, to send the gospel to

the destitute. If the sphere in which it has held its steady course, is comparatively limited; still it has been permitted to shed the rays of gospel light upon many a dark and barren spot. If it has not shone with dazzling splendour, and excited the admiration of astonished beholders; still it has served to guide wandering pilgrims towards the mansions of eternal peace, and aided the good work of gathering a precious flock into the fold of Christ. By its kindly influence, many portions of the moral wilderness have budded, and blossomed, and brought forth fruit to the praise of God's glorious grace. If the limited means which this Society has possessed, and the amount of good which has hopefully been accomplished by its instrumentality, be compared with the resources and results of other similar institutions, it is believed, the comparison will authorise the Missionary Society of Connecticut to be placed among the most useful benevolent institutions of the present day.

This Society may, therefore, with obvious propriety, renew its claims on the attention and patronage of all the friends of missions, by whose liberality its operations have hitherto been continued.

To shew the validity of these claims and to excite increased exertions to promote the spiritual welfare of our new settlements in the west, the Trustees deem it necessary to give only a brief account of the missionary labour performed, by their direction, the past year.

In this account, it will be proper to embrace, as all former Narratives have done, that portion of missionary labor which was performed near the close of the preceding year, and which was not included in the last Annual Narrative.

The extensive territory, which has been occupied, more or less, as missionary ground, by the Missionaries employed by the Trustees, may be divided into several fields, in each of which, various portions of labour have been performed.

In the following statement, these fields will be designated in their order; the missionaries employed in each will be named, and the number of weeks each Missionary has laboured for the Society, will be specified.

I. THE WESTERN COUNTIES OF NEW-YORK.

In this field of missions, the persons employed to perform missionary labour, are,

Rev. Messrs. Caleb Alexander, 26 w'ks.
William Fisher, 9 „
Noah Smith, 31 „
John Spencer, 26 „
Miner M. York, 5 "

One of these Missionaries, the Rev. Noah Smith, left the field in May last and has since become connected with a church and congregation in this State. Besides the ordinary services of the Sabbath, these Missionaries have visited families, and common schools, attended meetings for religious purposes, established Sabbath Schools, and performed the various kind offices which are commonly expected of the ministers of Christ. Their respective journals testify that they were every where kindly received by the people whom they visited; that their time has been faithfully employed; and that their efforts have administered to the instruction and comfort of many who are habitually destitute of a preached gospel. The Rev. Elihu Mason has recently been commissioned to labour in the same field. No portion of his journal has yet been received.

II. THE NORTHERN COUNTIES OF PENNSYLVANIA, AND THE ADJACENT COUNTIES OF NEW-YORK.

The only Missionaries employed in this field, are,

Rev. Messrs. Eb'r. Kingsbury, 21 w'ks.
Oliver Hill, 26 „
Hezekiah May, 5 „

Many portions of the country, visited by these Missionaries, are spoken of as lamentably destitute of moral and religious instruction. In some instances, persons were found who had never heard a gospel sermon,—had never been visited by a Christian minister, and who were almost entire strangers to religious institutions. The Missionaries, however, were generally received with cordiality, and treated with marked tokens of respect. If this dreary region be ever converted into a fruitful field, it can, at first be cultivated only by the labours of missionaries, excited and aided by an influence from on high.

III. NEW-CONNECTICUT.

The Missionaries employed by the Trustees in this field, are,

Rev. Messrs.	Alfred H. Betts,	20 wk's.
	Giles H. Cowles,	20 „
	Alvan Coe,	13 „
	Nathan B. Derrow,	13 „
	William Hanford,	22 „
	Luther Humphrey,	17 „
	Amasa Loomis,	28 „
	Jonathan Lesslie,	49 „
	Caleb Pitkin,	18 „
	Israel Shaler,	20 „
	John Seward,	17 „
	Lot B. Sullivan,	37 „
	Randolph Stone,	26 „
	Joseph Treat,	31 „
	Simeon Woodruff,	28 „
	Eph'm. T. Woodruff,	36 „

It will be recollected that most of the Missionaries here named have pastoral charges, within the bounds of that section of country, in which their missionary labour is chiefly performed. By the instrumentality of these Missionaries, this portion of our western frontier has become, comparatively, "like a well watered garden." Here may be seen the cheering influence of religious institutions, in forming the manners, elevating the character, and improving the condition of a mixed and increasing population. Here is conspicuously presented a practical comment on the assertion of an Apostle, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The journals of the Missionaries exhibit satisfactory evidence that their labours have been faithfully and judiciously applied to promote the welfare of the community, and the best good of men. By their agency, new congregations have been assembled; new churches gathered and organized, unhappy divisions healed, and moral and literary institutions established and encouraged. And it is worthy of particular notice, that as the number of missionaries has been increased, and their labours multiplied, a desire to share in the benefits of such labours has proportionally increased, and the demand for more missionaries has become more importunate.

IV. THE SOUTHERN AND WESTERN PARTS OF OHIO.

This field has been occupied by the following Missionaries, viz:

Rev. Messrs.	William Boles,	7 w'ks.
	Ahab Jenks,	4 „
	Abraham Scott,	14 „
	Wm. R. Gould,	16 „
	Matthew Taylor,	29 „

These Missionaries have been stationed in different and distant parts of this field, and have been so much taken up with the concerns of their respective congregations that but little time could be devoted to missionary labour. The services performed bear but a small proportion to the moral necessities of the population. But although in many districts there is a lamentable deficiency as to the means of religious instruction, yet in some places the missionaries were permitted to witness pleasant, and somewhat extensive revivals of religion. While error, and sin, and indifference to the things of religion, pervade many parts of that region, there are others, in which these servants of Christ were received with kindness, and the preaching of the gospel was heard with seriousness and interest. Earnest solicitations were often expressed that more missionaries might be sent by this Society, into that region.

V. KENTUCKY.

In this field, only two Missionaries have been employed, *viz.*

Rev. Messrs.	Eli Smith,	11 weeks
	Lyman Whitney	46 „

Mr. Smith is stationed at Frankfort, and has the pastoral charge of the church and congregation in that place. The services which he performed for the Missionary Society, as here mentioned, were performed towards the close of the year 1821. No journal of his services, the past year, has yet been received. A part of the labours of Mr. Whitney was also performed in 1821. Both these Missionaries agree in stating, that in this field, the labours of missionaries are greatly needed, and that without the efforts of missionaries, multitudes must, for a considerable period,

probably remain destitute of proper religious instruction. They were received with hospitality, and generally heard with solemn attention.

VI. INDIANA.

The Missionary, employed by the Trustees, in this field, is the Rev. Isaac Reed. Having been connected with a church and congregation in Nicholasville, for one year, Mr. Reed has laboured for the Missionary Society only 14 weeks. He has recently removed his family from Nicholasville to a new settlement near White River. He says, in his last communication, "I am now without any Presbyterian minister, either west or north of me; and the nearest on the south is eighty miles; another a little to the south-east seventy miles. The field is wide, and from what I have seen, it is encouraging to Christian enterprise; but how few are the labourers!" Missionary labour, in that region, is received, almost universally, with apparent gratitude.

VII. ILLINOIS.

In this field, two persons have been employed by the Trustees, to labour for the cause of Christ, *viz.*

Rev. Messrs. Daniel Gould	13 weeks
David C. Proctor	52 "

The labours of Mr. Gould, which are referred to, were closed in the autumn of 1821, at which period, his feeble health required that he should leave the field, and travel to the south. It is supposed that he is now supplying a destitute congregation in North Carolina. The other Missionary, Mr. Proctor, is still on missionary ground. By his last communication, it appears, that a part of the time, specified above, was spent in Indiana, into which State, he has lately removed, and engaged himself, for three-fourths of the current year, to the people in Indianapolis. In Illinois, the Trustees now have no missionary under their direction.

VIII. MISSOURI.

In this field, three missionaries have been employed by the Trustees, *viz.*

	Weeks.
Rev. Messrs. Salmon Giddings	13
Edward Hollister	26
John Matthews	14½

Mr. Hollister left the missionary service in March last, and returned to New England. The other Missionaries, Messrs. Giddings and Matthews, are stationed, one at St. Louis, the other in the town of Louisiana. By these Missionaries, several churches have been organized, in which the ordinances of the gospel have been frequently administered. The solicitude which the Missionaries often witnessed, among the people, in many sections of that extended field, to be favoured with the visits of the Missionaries, and to attend on their public and private instructions, presents very pleasing encouragements to missionary efforts. And there are good reasons to hope that the bread which is thus cast upon these western waters, will eventually be returned again in blessings upon them that give, and upon them that receive.

Besides the Missionaries enumerated above, the Trustees, during the past autumn, also commissioned the Rev. Messrs. Charles B. Storrs, Daniel G. Sprague, Oren Catlin and Flavel S. Gaylord, to labour as Missionaries in the Western States, wherever the great Head of the church may seem to direct their way. All these gentlemen received their Theological education at Andover, and seemed to possess the natural, scientific, and moral qualifications, requisite to the arduous but highly useful work of Missionaries. The Rev. Mr. Storrs will probably be connected with a church and congregation in New Connecticut, in whose service, and at whose expense, he will be employed perhaps half of his time. The remainder will be spent according to the direction of the Trustees. The other gentlemen, it is expected, will proceed further south and west. From these Missionaries, no communications have yet been received.

By the preceding brief statement of missionary services, it will be perceived, that about 800 weeks have been occupied in missionary labour, under the direction of the Trustees of the Missionary Society of Connecticut; this number of weeks is equal to a period of 15 years and a half. The number of sermons preached by the Missionaries, on an average, is probably from four to five each week; amounting, in all, to between 3 and 4000 during the year. This amount of labour is more than equal to the labours of one minis-

ter 24 years, allowing him to preach at least 3 sermons every week.

But the labour of preaching is only a small portion of the labour performed by the faithful Missionary. Besides the ordinary duties of the ministry, such as the visitation of families and schools, attendance on the sick and dying, and the superintendance of infant and feeble churches, much time of the Missionary is to be occupied, and many efforts to be made, in services which it is not easy to detail. In the accomplishment of all these important services, the Missionary is obliged to subject himself to privations, and hardships, and perils, which it is difficult clearly to conceive, or accurately to estimate: Yet all the labour referred to, as having been accomplished the past year, has been performed at an expense, considerably less, it is believed, than is ordinarily paid, by the New England churches, for ministerial services, performed in a similar period.

With this view of their missionary operations the past year, the Trustees are persuaded, that the friends of missions will perceive that they have renewed occasion for gratitude to Him who sits upon the holy hill of Zion, and who has graciously smiled upon his efforts to build up his kingdom in the West.

But, Brethren, the Trustees deem it proper to remind you, "that there yet remaineth much land to be possessed." Although much has been done for the spiritual welfare of our frontier settlements, still, much more needs to be accomplished. An immense population is spread over the great Western States, which, to a lamentable extent, is destitute of correct, gospel instruction. This population, great as it is, is yearly and rapidly increasing. Multitudes, who most ardently desire to enjoy the stated means of grace, are too poor to procure them for themselves. Another class, still more numerous, are so indifferent to religious institutions, as to feel no disposition to make any efforts to obtain them. If, then, the extensive field is to be brought under moral and religious cultivation; if congregations are to be gathered, and churches organized, and the genial influence of christianity spread over this mass of population; the work must be commenced, and for a considerable period, prosecuted, almost solely by the efforts of missionaries. But where shall we look for a competent number of missionaries to perform this great work? And whence shall the means, for their support, be obtained? If the resources of the Missionary Society of Connecticut were increased a hundred fold, and the number of their missionaries proportionally multiplied, the means would still be inadequate to the work which needs to be accomplished. Yet to this Society, almost exclusively, are directed the eyes of thousands, in that desolate region, who are wishing to enjoy the light and consolations of the gospel. Almost every mail from the west brings some pleasing expressions of gratitude to this Society for favors already conferred. On almost every breeze from beyond the mountain, is wafted to this Society, the Macedonian cry, "Come over and help us."

May he who hears the ravens cry, also hear the supplications of his people, who are famishing for the word of life. "The earth is the Lord's, and the fulness thereof" May He, therefore, by the kind interpositions of his providence, raise up and qualify a host of missionaries for the western frontiers. May ample means for sending the gospel to the destitute, be speedily provided. And may a large harvest of souls, speedily be gathered to the Lord Jesus Christ.

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees, January 8th, 1823.

Attest,

SAMUEL WHITTELSEY, *Secretary.*

PROGRESS OF CHRISTIANITY IN THE SOUTH-SEA ISLANDS.

It will be recollected that a little more than a year since, the London Missionary Society sent out to these Islands, the Rev. Daniel Tyerman and George Bennett, Esq. on a visit of inspection. The intelligence which has been received from them at different times is truly animating, and cannot fail to excite every friend of missions to renewed exertion in the Redeemer's cause. In the last number of the English Christian Observer, which has just reached this country and is now before us, there is a most interesting letter from

the Rev. Mr. Tyerman, at Otaheite, which we lay before our readers without comment, as it speaks for itself:—

"Had I an opportunity to describe the former moral condition of this people, it would be unnecessary that I should do so to you: it was peculiarly the place where 'satan's seat was.' The details of wickedness given us by the missionaries since we have been here, fill us with horror. How many human victims almost daily bled upon their altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring: I have heard of another who killed nine, another seventeen, another twenty. The god of thieves, for there was such a god here, was faithfully served, while crimes too horrible to be named every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace now much more abounds.

God has done great things for this people. Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend Divine worship on the Lord's day. The engagements of that holy day commences with a prayer-meeting, conducted entirely by the natives themselves at sun-rise. What do you think my surprise has been, on going to these services, to find their large places of worship literally filled? This is the fact at all the stations which I have visited; the whole congregation indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their chapels are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, which is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays: not a fire is lighted, not a canoe is seen on the water, not a journey is performed, not the least kind of worldly business is done, on the Sabbath. So far as outward appearances go, this day is kept indeed holy: and by multitudes, I doubt not, it is really so.

The Missionaries have already translated and printed the Gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing could induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family, I am told, is known that has not domestic devotion, morn- and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years since they were organized, many real christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown. All their former sports and amusements are completely put down. Their *morais* are almost all demolished; and chapels now occupy the ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition, and ignorance. I wish not to represent these people as perfect. No: alas, human nature is the same here as elsewhere: but I state facts, which speak for themselves.

We hope to see all the islands which have embraced christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Others are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

A CONTRAST.

The following article is from the 'Witness,' a periodical work published at Newburgh, N. Y. Being ourselves acquainted with some of the circumstances detailed, and being confident, from the character of its author, that entire credit is due to every thing that is stated in the piece, we hesitate not to give it a place:—

In the late reign of infidelity, Newburgh, N. Y. was remarkable for its

deism. A blind emissary of infidelity who visited Baltimore and other places, appeared in Newburgh, and preached his abominable doctrines, railing against the bible and every sacred thing connected with christianity. Through his influence, there was formed there a Druidical Society, named after the heathen Druidical priests in Britain before the introduction of christianity into that island. It had a high priest and met at stated times. These meetings were held in the true spirit of infidel immorality, for the purpose of rooting out and destroying all true religion. There was at that time one christian organized congregation in Newburgh. Its pastor, the professors, and the friends of bible religion generally, were openly attacked in the streets, and ridiculed with many vulgar and abusive epithets: and it is said, the pastor was even spit upon. The men who were attached to this infidel club possessed considerable wealth and influence.

On a sabbath, when the sacrament of the Lord's Supper was dispensing in the christian congregation of the village, a few of the leading members of the Druidical club went to a spring in the neighborhood, and one of them, with the approbation of the rest, administered the sacrament to dogs. On the same evening, he who had done the impious deed was attacked with a violent inflammatory disease; his inflamed eye-balls were protruded from their sockets; his tongue was swollen in his mouth; and he died before morning, in great mental and bodily agony. This awful judgment was esteemed a death-blow to deism in Newburgh.

Other infidels have since died in the village, deaths little less alarming. One of them, after a life of intemperance, was attacked by mortification, and carbuncles on his back—into which the surgeons cut deeply. While writhing under the pain of the operation, he begged the operator to abstain, and said 'he did not wish to go to hell with his back thus cut to pieces.' His infidel associates commonly attended around his death-bed, and shamelessly indulged in boisterous laughter and mirth. When his deistical connections were not in the room he said, 'It was strange that he, who but a few days before had been in health, should be now afflicted so dreadfully; and that if he did not expect to recover, he should be the most miserable man upon earth.' On the night of his death, and shortly before it, he, according to the habit of his life, swore in a shockingly profane manner.

Some other deists, who formerly occupied a respectable rank in society, and possessed considerable property, are now so degraded, "that no one does them reverence."

There are, at present, five churches and six congregations, within the corporation limits of Newburgh, and a flourishing Bible Society, while deism is so abashed that hardly any one dares to speak in its favor. The population of the village is about 3,000 souls.

From the N. Y. Daily Advertiser.

REMARKS ON INTEMPERANCE.

In the House of Representatives, a memorial was lately presented by Mr. Condict of New-Jersey, from many of the citizens of that state, showing the injurious consequences resulting from foreign importations, and praying for an increase of duties upon such articles as the petitioners believe can be made in this country. The memorial, among other things, suggests an increased duty on *imported liquors*, and an *internal duty*, or *excise*, upon *domestic spirits*. Mr. Condict, in the course of some remarks, said that a duty of twenty-five cents per gallon on the spirituous liquors consumed in the United States, would yield to the Treasury an annual revenue of six or eight millions of dollars—that the tax would fall upon the *consumer* of the liquor, who 'could never carry the bowl to his mouth, without casting his mite into the Treasury.' He then proceeded:—

'What is the *crying* sin, the besetting, and the *besotting* sin of our country, which sinks us in our own estimation, and the estimation of the civilized world? What is it that degrades and debases man, below the level of the brute—that unfits him for the duties of social and domestic life? What is it that carries strife and contention into every neighborhood? What invades the domestic circle, banishing conjugal affection, and sundering every tie of endearment? What entails poverty and wretchedness, and infamy, upon the innocent, literally 'visiting the ini-

quities of the *fathers* upon the *children*, unto the third and fourth generation?' What is it that wrings the tears from the eyes of disconsolate beauty, and reddens its cheek with blushes? What is that which draws forth the midnight sigh from the lonely and broken hearted mother, as she strives to cover her shivering infant, with her scanty rags, or stifle the cries of hunger, by the charities of her neighbor? What inflicts disease in its most loathsome shape? What bloats and deforms the human countenance, and effaces the image of the creator from his creature? What is it that sweeps, 'as with the besom of destruction,' more human victims to an untimely grave, than sword and pestilence combined? What fills your poor-houses with paupers, and your hospitals with invalids? What crowds your jails with criminals, and gives employment to the hangman? It is *Intemperance* in the use of spirituous liquors. And, if it be in the power of government to restrain this deluge of moral evil, and diminish the sum of human misery; if, by levying a tax, you snatch one victim from ruin, and rescue his helpless family from the depths of degradation, will you not exert the power?

And, Mr. C. asked, what measure could so *effectually* aid the productive industry, and promote the real prosperity of the country, as that which shall lessen the consumption of ardent spirits?

And who are the *consumers?* They are either the wine-bibbers, the men of wealth, who indulge in riot and luxury, and who can afford to pay, or, they are those miserable wretches, whom nakedness cannot shame; whose filth renders the kennel in which they wallow more filthy, the voluntary outcasts from society, and from whom society has a right to extort this pittance, as the only punishment which can reach them for the outrages they have committed.

There is no country where the means of intoxication are so abundant and so cheap as in our own, and the consequences are daily more apparent, and more and more alarming. The rich bounties of heaven, our precious breadstuffs and our delicious fruits, are converted into this fatal poison, disguised in a thousand forms, to allure us to destruction. It enters into every door, and the cup is presented to every lip. Whilst you tax the *tea*, the *coffee*, the *molasses*, the *sugar*, and the *salt*, used by *every* member of *every poor* family, you suffer the *whiskey*, the *gin*, and the *brandy* of the country, in their desolating progress, to blight its fairest prospects, 'as with blasting and mildew.'

The American Bible Society have lately erected a building for the use of the Society, in Nassau-street in the city of New-York. The Daily Advertiser gives the following description of the edifice:—'The front of the building is fifty feet upon Nassau-street, and extends back thirty feet, when it is contracted to the breadth of thirty feet, and runs that width to Theatre alley seventy feet—making the whole depth from front to rear one hundred feet. In the basement are rooms for the accommodation of the keeper and his family—a large cellar, and rooms for fuel for the various occupants of the building. On the first floor of the front part of the house is one large room for the use of the agent, and two smaller ones for the secretaries and committees. The rest of this floor is devoted to the general purposes of a depository for the books issued by the Society, and will hold nearly sixty thousand bibles and testaments. On the second story in front is the room appropriated to the use of the managers. This occupies the entire front of the house, and is fifty by thirty feet, including the walls, and sixteen feet in height, and is neatly but not splendidly finished. The rear is divided into two rooms for the use of the binder, as is the corresponding room in the third story—the front of both being taken up by the managers' room. The third story of the front and the fourth of the rear, are occupied by the printer. There are twelve presses in the office, six of which are devoted to the Society's service, and as many more are to be employed as they may require.

The foundation of this building has been laid, and the edifice completed, since the last spring; and though the cost of the house and the ground has exceeded twenty thousand dollars, no part of the amount is to be taken from the ordinary funds of the Society. A considerable portion of the money has been raised by subscription, and principally from individuals in this city. The residue has been raised by a loan; and we hope we are not too sanguine when we express our expectation, that it will be repaid by further contributions from the liberal and benevolent, who regard the objects of the Society as worthy the patronage and support of a christian community.

The completion of this house is a very interesting event in the history of the

American Bible Society. All the business of the institution, which is to be transacted under the immediate direction of the managers at home, will henceforward be carried on in the building. Here the agent and the other executive officers of the Society will be furnished with rooms for their respective accommodation; and here a large number of mechanics will find employment in the Society's service.'

From the Religious Intelligencer.

SUMMARY.

FRANCE.—The Third Report of the Paris Bible Society states, that the Society has assisted the channel islands, the French colonies of Denmark, and various parts of the continent. The prisons, hospitals and Asylums in Paris, have received particular attention, and bibles have also been distributed in the schools of Mutual Instruction. Thirty thousand copies of the version of De Sacy were printed during the year, of which no inconsiderable portion was distributed among the Catholics in France.

During the year a letter was addressed to the President of the Paris Society by the Duke de Cazes, who was then the Minister of the French to the English Court. The testimony borne by this distinguished person to the value of the scriptures is well worth recording.

'I was unable, until my visit to this country, duly to appreciate the good that may be expected from the publication of the bible. I have found that book in every cottage—esteemed by the peasant as the most valuable furniture of his humble habitation. His Grace the Duke of Rochefoucault has requested me to bring him copies of books published for the use of the poor in England: I have made diligent enquiries on the subject, and shall conclude by presenting him with the bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and of whose political institutions it is the safeguard and the surest guarantee.'

UNITED NETHERLANDS.—The Bible Society in the United Netherlands, has published its Seventh Report, from which it appears that its funds have been augmented, and that the issues of bibles and testaments for the last year, exceeded those of the preceding, by nearly six thousand copies. The Society made a grant of about £300 sterling to Professor Van Ess, and by this and other Societies, the Catholics in the Netherlands have been supplied with the scriptures. The Society has paid particular attention to the national possessions in the East. It has granted 'to the Auxiliary at Batavia, the East-India Bible Society,' three thousand Arabic-Malay New Testaments which have been forwarded; one thousand guilders, offered to encourage the formation of a branch at Chinsurah; and an urgent request made that it would embrace all opportunities of circulating the Chinese and Arabic-Malay testaments—a new edition of the Roman Malay Bible has been determined on—four thousand guilders have been presented to the Serampore missionaries, and supplies of the Dutch scriptures forwarded to settlers in various places.'

SWITZERLAND.—The Bible Societies in this country are flourishing. Through the exertions of the Geneva Society, the Waldenses have received a supply of bibles. The Basle Society publishes monthly extracts of correspondence, of which a German translation, to the number of ten thousand, are issued and circulated in every direction. These papers are prepared by the Rev. Theophilus Blumhardt, who observes respecting them, 'they find their way to the lowest classes of the people; and for the purpose of rendering them still more efficient, not merely have reading circles been formed, but in many places, they are read regularly every month from the pulpit, and a collection for the cause is afterward made. I am perfectly convinced, that the salutary effect which they produce, with regard to both the temporal and spiritual welfare of the people, is one of the richest blessings which the honored Parent Society produces in the world.'

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the Missionary Society of Connecticut acknowledges the receipt of $3,562 35, during the year 1822.

The Treasurer of the American Bible Society acknowledges the receipt of $4,032 90, during the month of January.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of $4,085 67 from Dec. 13th, to Jan. 12th inclusive; besides $750 as part of the legacy, of the late Dr. Solomon Everest, of Canton in this State. $900 having been previously remitted and acknowleged.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $616 67 during the month of December last; and $639 57 during the month of January.

The Treasurer of the Connecticut Education Society acknowledges the receipt of $449 51, from Dec. 1st 1822, to Feb. 8, 1823.

The Treasurer of the American Education Society acknowledges the receipt of $1,765 25 during the month of January.

Ordinations and Installations.

Jan. 13—The Rev. JAMES G. OGILVIE, was installed pastor of the 14th Presbyterian Church in Provost street, New-York.

Jan. 15—The Rev. RICHARD VARICK DEY, was ordained pastor of the Congregational Church and Society in Greenfield, Con. Sermon by Rev. Dr. Rowan, of New-York.

Jan. 17—The Rev. MELISH I. MOTTE, was admitted to the order of Deacons in the Protestant Episcopal Church in Charleston, S. C. Sermon by the Rev. Dr. Gadsden.

Feb. 5—The Rev. DORUS CLARK, was ordained pastor of the Congregational Church and Society in Blanford, Mass. Sermon by the Rev. Dr. Moore, President of Amherst Collegiate Institution.

Feb. 6—The Rev. EBENEZER LOOMIS was ordained pastor over the Baptist Church in New-London, Con. Sermon by the Rev. Asa Wilcox of Saybrook.

Feb. 12—The Rev. ELIJAH JONES, was ordained pastor over the Congregational Church and Society in Minot, Me. Sermon by the Rev. Professor Smith of Bangor.

Feb. 12—The Rev. SYLVESTER BURT was installed pastor of the Church and Society in Great Barrington, Mass. Sermon by the Rev. Heman Humphrey of Pittsfield.

View of Public Affairs.

UNITED STATES.

The Session of Congress will, it is expected, be completed early this month. Nothing of particular importance has as yet been done. Perhaps this is well. In a free government there is always danger of legislating too much. This disposition cannot however be justly attributed to the present Congress. The two principal subjects which have occupied their attention are the *Tariff* and the 'suppressed documents.' In the discussion of both of these topics, considerable warmth has been manifested by some of the members.

The following appointments have been made during the session by the President, with the advice and consent of the Senate:—

HUGH NELSON, of Virginia, Minister Plenipotentiary at *Madrid*, vice John Forsyth, resigned.

ANDREW JACKSON, of Tennessee, to be Envoy Extraordinary and Minister Plenipotentiary to the Government of *Mexico*.

JOHN MASON, Jun. the Secretary of Legation to the same Government.

CESAR A. RODNEY, of Delaware, to be Envoy Extraordinary and Minister Plenipotentiary to the Government of *Buenos Ayres*.

JOHN M. FORBES, to be Secretary of Legation to the same Government.

RICHARD C. ANDERSON, of Ky. to be Envoy Extraordinary and Minister Plenipotentiary to the Government of *Colombia*.

C. S. TODD, to be Secretary of Legation to the same Government.

HEMAN ALLEN, of Vermont, to be Envoy Extraordinary and Minister Plenipotentiary to the Government of *Chili*.

J. P. KENNEDY, of Maryland, to be Secretary of Legation to the same.

American Enterprise.—While the Bill providing for the occupation of Columbia River was under consideration; Mr. Colden of New-York made some very interesting remarks. We present our readers with an extract from them:—

'A citizen of New-York, who was by profession, a mariner—a Captain Fanning—associated with some twelve or twenty other persons, determined to engage in an expedition to search for islands in the South Seas, where they had heard seals abounded. They purchased a ship, called the Catharine, the cost of which could not have been above $15,000. The parties were to be sharers in proportion to their respective contributions. The sources of some were so limited, that they could not advance money for the necessary supplies. One furnished cordage, another sail-cloth, another iron, another provisions, most of which

were obtained on credit. Part of the out-fit, I well recollect was some casks of wine, furnished by one of the parties, because he had it in his power to obtain a credit for that article, when he could not for those more suited to the expedition. Another part of the equipment was a forge. Many of the hands were artisans. The vessel left the port of New-York in the summer. She was then inadequately rigged; but while in her progress, her sails and rigging were completed, and by means of the forge, the tools and instruments, by which they were to execute their plan when they arrived at their destination, were manufactured on board the vessel. The whole out-fit, independent of the vessel, I verily believe, did not cost five thousand dollars.

After traversing the ocean for a length of time, in high and unfrequented latitudes, they found a barren and deserted island of which they were in search. They soon obtained a cargo of seal skins, with which they proceeded to Canton, leaving a part of the crew on the island, with no other supplies than some few barrels of provisions, and some two or three casks of the wine I have before mentioned. As to the rest, the reliance for subsistence was on the seal's flesh. In China, the skins were sold to great profit, and the Catharine returned to New-York with a cargo of not less, I am certain, than one hundred thousand dollars; and I believe I should be within bounds if I were to say a great deal more. Another vessel was despatched for the party left on the island, who it was found, had provided a second ample cargo, which again was carried to China; and, with the proceeds, another East India cargo, of great value, was procured and brought to New-York. This trade continued and augmented, till it employed many vessels, and its profits were so large, that they formed the capitals of several mercantile houses, which were considered among the most opulent of the city. It is true, that they have all, I believe, shared the fate of many who have been ruined by the vicissitudes of past times.

It is curious to trace what was the usual course of this commerce. The teas and other India goods were generally sent to Amsterdam, Hamburg, Bremen, and other places in the north of Europe, where they were sold at enormous profits. The proceeds were remitted to England, for which the adventurers sold bills in New-York, which were purchased by British agents, who advanced for them the precious metals, in money brought to our continent from South America, as the price of English manufactures sent to that country. Sir, I have related the circumstances of these adventurers, not only for the purpose of exhibiting the value and importance of the trade in the South Seas, but I have been anxious to avail myself of the opportunity of showing, by this relation, how fallacious are the calculations of those who estimate the prosperity of our country by the custom-house account of our exports and imports. In the instances I have mentioned, it is probable the vessels carried little or nothing which was entered to the credit of our exports; whereas, their return cargoes swelled the amount of our imports, many hundreds of thousands of dollars. Finally, the value of these cargoes in a foreign market, were realized in our own country, and a sum equal to their worth actually added to our stock of specie. Every day, the consequences of the China trade are deprecated. It is accused of robbing us of our coin; but it is easy to see, that, for every dollar taken from us, to be laid out in India, many may be returned. The goods purchased in Asia, are sold in Europe, with the additional value they will acquire from our enterprize, industry, mercantile knowledge, skill and naval architecture, and navigation. These are part of the riches of our country, and it is with these that we pay, in part, at least, for the merchandize we import. It seems to me utterly fallacious, to say that we can give nothing for the goods which come to us from abroad but the produce we export. If this were so inasmuch as our imports have ever been so much greater than our exports, we must indeed long since, have been bankrupts; and yet is it not certain that, in spite of all predictions and notwithstanding some local and temporary embarrasments, the nation has been uniformly and rapidly increasing in wealth and prosperity.

Sir, I do verily believe, that, in twenty years, and if not in twenty, in fifty years, a person setting out from London to go to India, will find New-

York, Albany and Sandusky, post towns on his route. By pursuing, continually, nearly a west course, he will cross the Atlantic, reach Albany—follow the New-York Canal—embark on Lake Erie—pass through the Ohio Canal, and pursue the Ohio, Mississippi, and Missouri, to the foot of the Rocky Mountains, over which he will traverse a turnpike of only seventy five miles, which will bring him to the waters of the Columbia: upon these he will reach the Pacific, and from thence, he will cross a ferry to the Asiatic continent; a ferry of some two or three thousand miles, I admit but one which, in reference to steamboat navigation, for which those seas are particularly adapted, would be no more than so many hundred miles would have been some few years since. By pursuing this course, the traveller will have about 120 degrees of longitude to traverse. Whereas, if he proceeded east from London, he could not reach the eastern coast of Asia, without traversing 240 degrees of longitude; and if he pursued the usual route, by doubling either of the Capes, to the difference of longitude must be added the degree of latitude he must necessarily twice pass over. Is it not reasonable then to suppose, that at some period, not very remote, the eastern trade may be pursued in the course I have designated?" And will not the measure, which is contemplated by the bill, accelerate the arrival of that period? Sir, I am aware that, by many, these will be considered as extravagant and visionary ideas. But, let me ask, are they more extravagant than it would have been, only ten years ago, to have predicted that the waters of the great lakes would be emptied into the Atlantic, at New-York; that the course of the Hudson would be turned, and part of her waters sent to seek the ocean through the Gulf of St. Lawrence: that, by artificial means, this great continent would be divided into islands, the borders of which are more extensive than all the shores of Europe, and these islands infinitely better adapted to navigation and commerce than if they were surrounded by oceans?'

GREAT BRITAIN AND FRANCE.

Comparative Population.—The following table exhibits the comparative population of the twelve principal towns of Great Britain and France:

ENGLAND AND SCOTLAND.

London, Westminster, Southwark and the adjoining parishes,	1,225,694
Glasgow, with suburbs,	149,043
Edinburgh, with Leith and their suburbs,	138,235
Manchester, with Salford,	133,788
Liverpool,	118,972
Birmingham, with Aston,	106,722
Bristol and suburbs,	87,779
Leeds and suburbs,	83,796
Plymouth, with Dock and suburbs,	61,212
Norwich,	50,288
Newcastle on-Tyne, with Gateshead,	46,948
Portsmouth, with Portsea,	45,618

FRANCE.

Paris,	720,000
Lyons,	115,000
Marseilles,	102,000
Bourdeaux,	92,000
Rouen,	86,000
Nantes,	77,000
Lille,	60,000
Strasburg,	50,000
Toulouse,	50,000
Orleans,	42,000
Metz,	42,000
Nismes,	40,000

Answers to Correspondents.

V.; G.V.; JUVENTAS; A.B.C.; H ——.; Legulcius; AN ENQUIRER; and L. are received.

L.L.; T ——.; H ——.; L.T.K.; M.M. will be inserted.

ERRATA.—In last Number, in the account of Mr. Hinsdale's ordination, on p. 109, for *Berlin*, read *Meriden*. P. 120, c. 2, l. 20. for *odinarily* read *ordinarily*

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Religious Communications.

For the Christian Spectator.

The doctrine of Providence vindicated.

The doctrine of providence may be considered as in some sense belonging to natural religion. As it results immediately from the perfections of God, it is not strange that the views which men have entertained of it have been almost endlessly modified, according to their various notions of the divine character. Some by denying it altogether, have sunk into the black gulf of atheism; while others have perverted it to excuse the indulgence of sinful appetites, or to sanction the neglect of their soul's salvation, or to tarnish the glory of the everliving Jehovah. But just and rational views of this subject are essentially interwoven with the hopes and consolations of the christian.

It is the design of this article to state a few plain arguments to establish the fact that there *is* a providence, and then to inquire briefly concerning its *extent*.

I will first endeavor to establish the doctrine of providence; or to show that God exercises a superintendence and care over the works of his hands.

1. My first argument in proof of this doctrine is drawn from creation, and is briefly this: If God created all things, the same reason that induced him to create, must also induce him to preserve and govern them. It is not less a dictate of enlightened reason than scripture, that the ultimate end of the divine being in all his works, is the promotion of his own glory or the manifestation of his own perfections. Accordingly we find that the pious psalmist, in some of his devout meditations, acknowledges this truth in some of the finest language of poetry and eloquence: 'The heavens declare the glory of God, and the firmament sheweth forth his handy work. Day unto day uttereth speech, and night unto night sheweth forth knowledge.' But if it were the design of God in creation to present an illustrious exhibition of his perfections, must not the same end be answered in at least an equal degree, by preserving and directing the works of his hands. If it were for the glory of God that his intelligent creatures, on the morning of creation should look forth upon his works, and contemplate the all-creating energy which had been exerted with an admiring and grateful homage, can we suppose that his glory would not be equally promoted by the same spirit of devout admiration being kept *forever* active by his providential care and goodness? To suppose that God created all things, and then resigned his work to the caprice of accident, is to suppose that he abandoned the great end which creation was designed to accomplish: it is to impute to him the weakness of forming a purpose, and from some deficiency either of power or wisdom, of leaving it unaccomplished.

Suppose some ingenious artificer should construct a machine at great expense, which should discover the

most curious and exquisite workmanship, and should be fitted for purposes of great practical utility; and then should abandon it as unworthy of his regard: or suppose some one should build a most magnificent dwelling, and set it off with all the conveniences and decorations of a palace, and the moment it was finished should desert it and leave it to the occupancy of strangers, or let its lofty columns and splendid ornaments decay and moulder, and finally should suffer it to tumble into a mighty mass of ruins: in each of these cases does not the conduct appear worthy only of a maniac? Can you reconcile all this skill, and care, and expense, in constructing the instrument or building, with all this indifference and neglect after the work is actually accomplished, on any other ground than that the person concerned has become a victim to delirium? Let no one then, charge the same infatuated conduct upon the majesty of heaven. Let no one be so weak or so impious as to imagine that the Creator of all things has built the stupendous fabric of the universe, and fitted it up in all the grandeur and beauty which we behold, and filled it with animation and intelligence; and then committed it all to the protection and control of chance, and set down in indolent majesty to see the works of his hand made the sport of accident, and to witness a wild scene of misrule and desolation.

2. Another argument in favor of the doctrine of providence, and closely connected with the preceding, is drawn from the divine perfections.

I am aware that every argument and every conclusion from the perfections of the Deity ought to be conducted with the most reverent caution and the most profound humility. The premises on which we build our conclusions are in one sense entirely beyond our reach, that is, they involve a subject which however clear in some of its general bearings, has after all a depth which the highest finite intelligence can never fathom. Still there are some general conclusions which may be legitimately drawn from what we know of the character of God; and no one is more obvious than that which respects his providence. Though we cannot previously decide from our knowledge of his perfections, what will be the character of his dispensations in all cases, we may decide with unerring certainty that every thing is under his superintendence and control.

For let it be remembered that his infinite wisdom enables him to look intuitively through all his works, to discern all their various relations and tendencies, and with perfect ease to devise all the means which are necessary for sustaining and directing the empire of providence. His infinite power enables him to execute all his purposes without the possibility of defeat; his omnipotent arm can at the same instant, direct the concerns of heaven, earth and hell; diffusing light and glory in one world, and scattering terror and death in another. His infinite goodness forbids that he should not care for his creatures, and secures to them, unless it be forfeited by sin, the exertion of his wisdom and power in their favour. Surely then, it is no rash conclusion which we make from the perfections of God, when we say that he must necessarily exercise a providence; for his providence is only his character, if I may be allowed the expression, embodied in action. Were he to cease to govern the world, then he must cease to be what he is, and of course must cease to be God; for though he does not act from a blind or physical necessity, the perfection of his nature makes it absolutely certain that he will act agreeably to the eternal rule of righteousness; and this rule he must forever abandon, if he were to abandon the control of his own works.

3. The doctrine of providence may be proved from the actual state of things with which we are conversant. Whence all this order, and beauty, and majesty which we behold

in the material world? If there be no invisible, sustaining and directing hand, how is it that the planets continue to roll from year to year, and from age to age with the same magnificent harmony? How will you account for the regularity of the seasons, for the uniform changes of day and night, for the regular progress of vegetation, and for all the kind provision which is made for your sustenance and enjoyment? What is it that causes the beating pulse, that tempers the atmosphere to the preservation of life, that sends the vital fluid through the system, that keeps this 'harp of thousand strings' in tune so long? If it required almighty power and infinite wisdom to create these works, nothing short of the same power and wisdom must be necessary to sustain and direct them; and if we abandon the doctrine of providence, the very existence, much more the regularity of every thing around us, presents a phenomenon of which no rational solution can be given.

I know it has sometimes been said that the Creator after he had finished his works, communicated to them a certain impulse, or established certain laws, by which they were to regulate themselves, so that he might safely withdraw his superintendence. But if by the 'laws of nature' be meant any thing more than those rules which infinite wisdom has been pleased to prescribe to itself in the government of the world, who does not perceive that the language partakes either of fatalism or atheism? But in what light, let me ask, does this theory of divine providence, if it can be called such, place the character of God? Does it not exhibit him as an indolent spectator of his own work, and as manifesting a degree of indifference to the affairs of the universe, altogether irreconcilable with infinite perfection.

4. The doctrine of providence is equally clear from the preservation of the church. Every one who has any knowledge even of the great outlines of the history of the church, must know that its preservation is a standing miracle. Its march from the beginning has been through a wilderness; and not unfrequently through scenes of blood and desolation, which nothing but the miraculous interposition of heaven, could have enabled it to survive. Who does not remember the afflicted state of the children of Israel while they were in Egypt?—how they were rescued from the hand of their oppressors by a series of the most stupendous and appalling miracles, how they were left to wander in the wilderness, and were guided by a pillar of cloud and of fire, and how the waters retired to open a passage for them into the promised land? Who has not read how the hand of God was with them to enable them to put their enemies to flight, and how amidst all the variety of afflictions to which they were subject, the fire was never suffered to consume them, nor the floods to overflow them? When the gospel was introduced by the advent of the Saviour, there seemed to be a league formed between earth and hell to exterminate the church; and yet in spite of all their efforts, she rose and triumphed, and planted her banner even in the very heart of Satan's empire. And from that time to the present, who does not know that a large part of the history of the church has been written in tears and blood;—that the floods of persecution have rolled over her, and the flames of martydom have blazed around her, and a darkness that could be felt has settled upon her; and yet that she has gradually been extending herself from continent to continent, and gathering laurels even from the blood of her own martyrs. Is not this an argument in favour of our doctrine that is irresistible? If the doctrine of providence be not true, tell us why the church was not sacrificed to the fiendlike violence of Pharaoh, or why she was not destroyed by her innumerable enemies in Canaan, or why she has

never been a victim to any of the ten thousand plots that have been laid to crush her? If God does not exercise a providence, we challenge a solution of the fact that the church still exists, and is every day going forward in the march of her triumphs;—nay, that the religion of Jesus Christ existed for an hour after its author was laid in the tomb. Whether therefore, we consider the history of the church as a whole, or only fix upon particular dispensations, the evidence in favour of our doctrine cannot fail with every honest mind, to be conclusive.

5. The last argument which I shall adduce for the doctrine of providence, is drawn from the fulfilment of prophecy. That none can foretel future events but God only, or some one whom he has miraculously counselled, is a truth too obvious to demand proof. If then there be instances in which future events actually have been foretold, and that too in circumstances the most unexceptionable, we have complete evidence of the direct agency of God in the government of the world. Now you have only to open the bible and compare the predictions which you find in one part with the history which you find in another, or to compare the same predictions with the historical record of profane writers, or even with facts which have fallen under your own observation, to be completely satisfied that numerous and important events have fallen out exactly according to prophecies delivered long before their occurrence. It is hardly necessary to say that the prophecies respecting the character, life and death of our Saviour, the destruction of the Jewish polity, the dispersion and preservation of the Jews as a distinct people, and the reign of popery in the christian church, have had a literal and exact accomplishment. It will easily be perceived that every instance of the fulfilment of prophecy presents an argument in favor of the doctrine of providence, which no sophistry can evade; and indeed it appears to be the very highest kind of evidence of which the subject is susceptible.

I might protract this discussion by referring to several other sources of evidence, as well as enlarging upon those which I have already noticed. But it is not necessary; for the general view of the doctrine which has now been taken, must so readily commend itself to every unprejudiced mind, that the reason of my discussing it at all, has been rather to strengthen in my readers a conviction of its importance, than from any apprehension that it was necessary to convince gainsayers, at least among those into whose hands this article may be likely to fall.

I will now briefly inquire concerning the *extent* of that providence which God exercises over his creatures.

I remark in general that the providence of God is universal and particular. It extends to all beings that have existed, or ever will exist;—to all events that have occurred or ever will occur. Our Saviour teaches this doctrine most explicitly when he tells his disciples that the very hairs of their head are numbered, and that not a sparrow falls to the ground without their Father. If the providence of God extends to the numbering of hairs and the falling of sparrows, surely there is no object, no event so insignificant, as to escape his observation and direction.

It is obvious that all the arguments which have been adduced to prove that God exercises a providence at all, go equally to establish the truth that this providence is in the highest degree particular: for if it is consistent with the divine perfections that one event may take place without the direction or superintendence of God, it may, for aught that appears, be equally consistent that other events should happen in the same way; and so that the whole course of events should be left to the caprice of accident. Indeed the very fact that God exercises a *general*

superintendence over his works, implies that that superintendence is *particular*; because the great system of things over which in the former case, he is supposed to have a general control, is made up of a series of distinct and particular events to which nothing but a particular providence could apply.

But the illustration of this subject which is perhaps most satisfactory to the heart of the christian, may be gained by a reference to particular events, that occur in the life of almost every man. Who of us has not witnessed the defeat of some favorite plan which seemed likely to result greatly to our advantage, and yet has afterwards reaped from this disappointment an unexpected harvest of joy? Has not the poor and afflicted christian sometimes experienced interpositions almost as signal as if the clouds had rained down food, or the rock had sent forth water? And does not the man of the world and even the thoughtless sinner who casts off fear and restrains prayer, sometimes experience events so manifestly marked by the hand of God, as to extort even from *him* a momentary acknowledgment of a particular providence? I know that the impious scoffer will tell us that all this is the result of accident; and he will misname the signal interpositions of heaven by the epithets of 'good fortune' and 'good luck;' but the humble christian will discern in them all, the hand of a wise and holy God. To the devoted follower of Jesus, or to the man of only an ordinary degree of serious reflection, there is perhaps nothing which proves more satisfactorily a particular providence, than a recollection of the peculiar dealings of God towards himself; no other argument comes home like this to his own bosom: he feels that he is led by an invisible hand; and if that hand had not been extended for his protection and deliverance, that his feet would long ere this have stumbled upon the dark mountains of death.

Does any one ask whether the providence of God extends even to the moral actions of men;—whether it recognizes them in the high character of accountable beings? I answer, yes, undoubtedly: because in instances almost innumerable, events have been foretold which depended on a long train of moral actions. Moreover the conduct of men as moral agents is connected with the most important results: on a single moral action may be suspended the destiny of a state or an empire. Is it reasonable to suppose then, that God should have excluded from his providence, those actions which exert the greatest influence in his kingdom, and yet that he should be attentive to so minute a concern as the falling of a sparrow? If we deny that his providence extends in any manner to our moral conduct, we virtually deny the doctrine of providence altogether; for by far the greatest number of important events are, in this way, thrown at once upon the direction of chance.

Does any one press the inquiry in what precise manner the providence of God reaches our moral actions; or how a divine influence upon the human mind can be exerted in consistency with our moral nature? I answer, I cannot tell. But one thing is plain and deserves to be attentively noticed; and that is, that whatever may be the nature of the divine influence upon the mind, it is nothing but what is consistent with all the powers of moral agency. That we possess freedom of action is a truth which is taken for granted in all the invitations, and promises, and threatenings of religion; a truth, the very highest evidence of which we carry about with us in our own consciousness, and that God has some access to the human mind, and influences us not only as intellectual but moral beings, no one can legitimately deny, without finding himself amidst the chilling horrors of atheism. These two points of moral agency and divine influence being thus established by the highest

evidence of which the subject is susceptible, it becomes us to receive them without indulging our irreverent cavils concerning any apparent disagreement, which may arise from our ignorance. And if any one will still deny the reality of a divine influence because he does not know the manner in which it operates, I would say that he may with just as much consistency, deny the principle of gravitation in philosophy, only because he cannot explain the phenomena with which it is connected. When you will have thoroughly analyzed the principle by which the planets roll in their orbits, or by which a stone thrown into the air falls to the ground, I may safely promise to gratify the extent of your curiosity in respect to the manner in which the providence of God is concerned in the direcction of our moral conduct.

I am aware that an objection has sometimes been urged against the doctrine under consideration from the present sufferings of the righteous and the triumphs of the wicked: and at first view, it certainly does seem mysterious how it can consist with the moral character of God that virtue should be left to suffer and vice to triumph. But the whole difficulty vanishes at once when we recollect that both the subjects of virtue and of vice are immortal; and the providence of God is not confined with respect to either of them to the present life but extends to eternity. Now then, even if revelation had withheld her light from this subject, would it not be perfectly natural to conclude that in a future life all these apparent inequalities will be rectified by the measuring out of an exact retribution. May it not be perfectly consistent with justice that the wicked should exult for a while in their wickedness in order to prepare themselves for a more aggravated condemnation; and on the other hand that the good and virtuous should have a larger share of suffering allotted to them in the present life that by the profitable improvement of this discipline, they may be prepared for higher mansions in glory. If the doctrine of a future life, be once admitted, the unequal retributions of the present life would not be at all inconsistent with the general doctrine of providence, even if we were without revelation: but the Bible has revealed to us the whole secret, and assured us explicitly that what we know not now, we shall know hereafter.

The preceding train of reflection, shows us how very far removed is the scripture doctrine of providence from fatalism. The former, though it knows no such thing as chance or accident in the sense in which these words are frequently used, and though it recognizes either a direct or permissive divine agency in every human action and volition, yet it knows no influence which is inconsistent with the highest moral agency of man. It recognizes him as capable of doing good or evil, as possessing every faculty necessary to the highest moral freedom, and on this broad ground is built the doctrine of man's accountableness. The scheme of fatalism, on the other hand, excludes all moral agency, and supposes that every event that takes place is subject to an uncontrollable necessity. But if this is the height of absurdity, and if we are really free, as the scripture doctrine of providence supposes, let us remember that the power of moral action invests our condition with a high degree of solemnity. If you claim for yourself the freedom of a moral agent, then I would say, act in consistency with your own claims, and do not pervert that freedom to the purpose of destruction. You are indeed in the highest sense a moral agent; and the fact that you are so, leaves you without excuse for refusing the claims of religion a single hour. Not till you welcome the Saviour to your heart, and yield yourself to the precepts of the gospel, do you act worthy of the character of a moral and accountable being.

How interesting a view do these reflections present of the character of God. How sublime and yet how de-

lightful is the thought that it is the same Being who rolls the planets, and changes the seasons, and controls the destinies of empires, and who on the other hand, notices and directs even the falling of a sparrow. His eye is at all times, in all places: nothing can elude his observation; nothing can withstand his power. The greatest and the meanest of human concerns are alike under his control. Let us learn from this view of the divine character always to approach him with sentiments of reverence. Let us learn too in what consists the highest dignity of human nature. It is not in endeavouring to conceal our littleness by assuming the mock majesty of the world, but in imitating the diffusive benevolence of our heavenly Father, whose providential care extends to all his creatures. Let us learn too a lesson of humility; for if we have been constantly upheld and blessed by a kind and gracious providence, where has been our gratitude proportioned to the extent and variety of our mercies? Let us endeavor to retrieve our character by practising the humility, the benevolence, the gratitude, which become us as creatures of God.

Finally: the christian will anticipate me when I say that this doctrine is full of consolation to him. The best epitome of the doctrine of providence, as it respects the christian, is given by the apostle when he says that 'all things shall work together for good to them that love God:' and is there a promise, can there be a promise more rich and consolatory? In the deepest floods of adversity can you not be satisfied with the assurance that every successive chastisement is administered by a father's hand, and is designed to elevate you to a higher seat in glory? Are you poor, or sick, or afflicted? Have your friends deserted you in the day of trouble, and are you left to bear the whole burden of your sorrow without the kindly alleviation of human sympathy? Only bring home to your hearts, in the energy of practical application, the doctrine of providence, and the tears of sorrow will be changed into tears of gratitude. Trust in the Lord with all the heart, and though weeping may endure for a night, joy will come in the morning.

RELIGIOSUS.

For the Christian Spectator.

The fearful Exhibition on Mount Sinai corresponded with the Nature of the Law there delivered,—A SERMON from Heb. xii 21.

And so terrible was the sight, that Moses said, I exceedingly fear and quake.

THE object of the apostle in the verses with which these words are connected, is to show the superiority of the dispensation under the gospel, to that under the law. For this purpose, he draws a contrast between the terrors of Mount Sinai, and the winning aspect of Mount Sion. The latter is immaterial, spiritual, and clothed with none of the frightful appearances which awed the people at the foot of the former.

It is not wonderful that Moses was agitated, when called to ascend alone to the summit of Sinai, and there meet the eternal God; for since the world was made, there probably never was a scene more calculated both from its physical and its moral grandeur, to overwhelm a spectator with awe and terror. By the divine command, Moses set bounds all around the mount to keep the people from too near an approach, saying, 'Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the

people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.' What Moses spake at this time, is supposed to have been the language which the apostle ascribes to him in the text: 'I exceedingly fear and quake.' And amid all these awful sights and sounds, these lightnings and thunders, this fire and blackness, this darkness and tempest, the sound of the trumpet, and the voice of the Almighty,—who would not have been afraid? The darkness that enveloped the mount must have rendered the lightning more vivid, the thunder more shocking, the tempest more dreadful, and the whole scene more appalling, to Moses and the people.

Do you ask why the giving of the law was attended by an exhibition so inexpressibly solemn and terrifying? It was that the justice of God, his righteous demands, his hatred of sin, his authority, and his power to punish, might be clearly displayed; and thus the people be filled with solemnity, and awed into obedience. But there is another more general consideration which I wish to impress upon your minds at this time; viz. *The striking correspondence of that tremendous scene, with the nature of the law then delivered.*

1. It accorded with the *extent* of the divine requisitions. The Ten Commandments comprise, expressly or implicitly, all the duties which God exacts of 'every man according to his several ability.' They allow us to commit no sin, and demand uninterrupted obedience from the instant that we become moral agents, till the moment that closes our term of probation. The law lays the whole weight of its obligations on all our intellectual faculties, on all our moral energies, and on all our bodily powers. We have no capacity, natural or moral, bodily or mental, which it does not, directly or indirectly, lay under unceasing contribution to the service of God. It leaves us not a moment of time to be devoted to vain, selfish or sinful pursuits; and it permits us to think our own thoughts, speak our own words, and perform our own acts, no further than they proceed from a holy love to God and man. So extensive and strict is the divine law, that it requires us to think, feel, speak, act and live for God and his glory, without intermission till death. How strikingly accordant then, with the nature of this law, was the affecting scene that attended the promulgation of it on the mount! Every peal of thunder, and every blast of the trumpet, was but another demonstration to the senses of the Hebrews, that the claims of God upon them were coextensive with their utmost faculties of obedience; and that he not only had a right to all their services, but intended to maintain and enforce that right.

2. The exhibition on Sinai accorded with the *spirituality* of the law. Before the Lord descended upon the mount, the Israelites were required to spend two whole days in sanctifying themselves by an exact and cordial observance of certain rites which were prescribed for the occasion. Lest they should have been deficient in the service, Moses, after God had descended and when the mount was altogether on a smoke, was required to go down and command them again to 'sanctify themselves, lest the Lord break forth upon them.' They were then to receive the law, and enter into covenant with God. Of course, the sanctification enjoined, was something more than a washing of their clothes; something more than a solemn countenance and a reformed exterior. It was a holy temper—a regenerate heart. The awful scene was directly calculated to impress upon them the necessity of *internal* sanctification.

And what proud formalist is there in these times, who, waked at midnight by a terrible storm of thunder, does not feel that he infinitely needs something better than mere outward moralities, to fit him to appear before a God who has all the elements at his command. During a tornado, when forests are upturned, beasts running and roaring with dread, buildings demolished, and all nature seeming to give way amid the spreading desolation; how deeply do most persons not hardened in sin, feel that the law which they have broken requires inward purity, and that without a holy heart they are totally unfit to fall into the hands of Him who has waked the storm. When the sky is serene; when all things around are tranquil and import no danger, men may regard the law of God as a body of statutes which have relation only to external observances. But when, during the ravages of a tempest, or the convulsions of an earthquake, the Almighty sets the elements in commotion, and brings death near into view, people generally are filled with horror, and made to feel almost instinctively that the law is spiritual, that it relates primarily to the inmost soul, and that it must be death eternal to stand before God in judgment with unsanctified affections. You may judge then, how well the dreadful exhibition on Sinai was suited to inspire the trembling spectators with a sense of the spirituality of the law. But what the law then was, it is now; and to understand its true character, it behooves us often to contemplate a scene, which made even holy Moses 'exceedingly fear and quake.'

3. The fearful scene on the mount accorded with the *obscurity* of the law. The apostle speaks, in the context, of the 'blackness and darkness' that made so conspicuous a part of the appalling exhibition. This part of the appearance, bore a strong analogy to the ceremonial law, which imposed so great a diversity of outward observances. All these rites and ceremonies pointed, indeed, to something which was future; but to what precisely, the ritual did not state. They were but 'shadows of good things to come.' Now it belongs to the very nature of a shadow, to be less visible and distinct than the object which it represents; and of a type, to be less definite and intelligible than the object which it typifies. Hence the numerous rites of that dispensation, if not explained by something more explicit than the law itself, must have been very imperfectly understood during the long period of fifteen hundred years. It cannot be denied that the Hebrews were under a dark dispensation; for while, on one hand, the moral law gave them no information concerning the glories of the New-Testament economy, on the other, the knowledge which the ceremonial law afforded them relative to that future day, was imparted through the obscure medium of types and shadows. Surely, therefore, the 'blackness and darkness' which made such an important part of the tremendous spectacle on Sinai, was analogous to the obscurity of the law under which they were then placed. Dreadful was the darkness which brooded over the mount; and dreadful was the darksome situation of the Israelites under the law, in comparison with our situation under the luminous dispensation of the gospel, which has done away every legal shadow, by a clear exhibition of the substance.

4. The memorable scene on the mount corresponded with the *burdensomeness* of the law. We have only to peruse the complicated ritual, to perceive how difficult it must have been for the people, to find sufficient time for the performance of all the ceremonies which were commanded. It is wonderful how any one of them could pass through a single day without contracting, I do not say intentionally, but inadvertantly, some ceremonial uncleanness. There was a distinction between clean and unclean beasts, birds, fishes and oth-

er articles of food; and with all their care, how could they but defile themselves at times by mistaking the unclean for the clean? There were many things which they could not even *touch*, without polluting themselves in the eye of the law. Some of these they must have touched unconsciously; and others almost necessarily; for instance, the dead bodies which they wrapped in the habiliments of death, and committed to the grave. Under certain circumstances often difficult to be ascertained, ceremonial defilement attached to their vessels of wood, their earthen vessels, their ovens, their raiment, and the water of their fountains. Indeed, the ritual contemplates cases in which persons would contract pollution unawares; and yet regards them as none the less unclean on that account. 'If a soul touch any unclean thing'—and things of this kind were almost innumerable—'and if it be *hidden from him*, he also shall be unclean and guilty.' If we look at the laborious formalities involved in a trial for the leprosy, or incontinence; at the number of feasts, and their minute observances peculiar to each; at the great diversity of offerings, in connection with the exactness of times, and the long detail of ceremonies, that belonged to each of those offerings; at the numerous rules by which the priests were to regulate their dress, slay the victims, sprinkle the blood, and dispose of the various parts of those victims; and at all the other portions of the complicated system of rites, with which no priest, probably, since the days of Aaron, was so familiar as to commit no practical mistake,—we cannot resist the belief that the dispensation under the Sinai covenant was indescribably burdensome. This appears, however, not only from an examination of the law, but also from many declarations of the New Testament. In the days of the apostles, the Pharisees thought 'it was needful to circumcise the Gentile converts, 'and to command them to keep the law of Moses.' But Peter said, 'Now therefore why tempt ye God to put a *yoke* upon the neck of the disciples which neither our fathers nor we were *able to bear?*' But the yoke of circumcision, however insupportable, was far less burdensome than the yoke imposed by the Levitical law. Paul illustrates the subject by an allusion to the case of children who are 'under tutors and governors until the time appointed of the father;' in other words, till they are of age and free. 'Even so we, when we were children,'—that is, when we were under the discipline of the ceremonial law, 'were in *bondage.*' And when some in his day seemed to cast off their christian profession, and to be verging back towards their former ritual performances for justification, he expostulated with them in this forcible manner: 'How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in *bondage?* Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.'

Considering therefore, the numberless and toilsome exactnesses which were required of the Israelites, under the Sinai dispensation, how strikingly did the scene that transpired on the mount, harmonize with the nature of the law of 'meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation,' in the days of the Messiah's reign. What could have so perfectly accorded with the character of that rigorously formal institute, which it is said in the context, 'they could not endure' as the 'blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words,' which were seen and heard on that alarming occasion?

5. The terrors of that day corresponded with the *silence* of the law respecting the possibility and the real ground of pardon. If we examine the ritual code, we shall find that it contains no declaration which disclo-

sed the way whereby divine justice was satisfied, and remission obtained. If a man so much as tasted of an animal that was denominated unclean, or touched a corpse, or either killed a victim or offered it in sacrifice, in a manner which varied in the least from the prescription of the positive institute, he was a transgressor; and guilty as he was, the letter of the law did not teach him to found all his hope of pardon on the merits of the great antetypical Sacrifice. It is true, the ritual law had a spiritual import, and pointed to Christ as the only efficient sacrifice for sin; but its reference to the real atonement was not declared. The rights were enjoined, but no key of explanation was given. Its language defined the observances which it required, but not the typical meaning of those observances. In the case of ceremonial uncleanness, the people were referred to certain rites of purification. But the law informed them neither that this uncleanness was symbolical of moral pollution, nor that this purification was an emblem, and only an emblem, of that inward cleansing which could be effected by nothing short of the blood of Christ, and which they needed as much after the ritual solemnity, as before. What though they had annually a day of atonement, on which they were to 'afflict their souls, and offer an offering made by fire unto the Lord;' the law did not state the allusive design of the anniversary, nor interpret the spiritual import of the fiery offering. It used no language which plainly informed them that any of the rites which it enjoined, prefigured the Messiah, and the forgiveness of sin through his blood. The great mass of the Jews believed, contrary to the decision of the apostle, that it *was* 'possible for the blood of bulls and goats to take away sin;' and erroneous as their belief was, there was no expression in their law that contradicted it. And if any of them knew the typical meaning of their rites, and understood the real ground of pardon, as numbers of them unquestionably did, they must have learned these things, not from the letter of their ritual, but from other portions of their sacred writings, or from their inspired prophets. What though, therefore, the ceremonial code did implicitly refer, throughout, to a dispensation of grace; it did not announce such a reference. What though it alluded to the only real mode of forgiveness; it neither explained nor asserted the allusion.

If we examine the moral branch of the law, it will appear that whatever it requires or forbids, is demanded or prohibited in the most absolute terms, without indicating so much as the *possibility* of mercy, in case of any future act of disobedience. The second commandment does indeed close with these words, 'shewing mercy unto thousands of them that love me, and keep my commandments.' But if either the love or the obedience were interrupted, no encouragement could be derived from this language. 'Thou shalt,' and 'thou shalt not,' is the peremptory style of the Almighty Lawgiver; and on the subject of forgiveness after transgression, the Ten Commandments are profoundly silent. Not a breath of mercy is wafted from the decalogue to the ear of him who violates any one of its imperative enactments. God stands before us pointing at the whole moral code, and says, 'This do, and live;' but utters not a word to encourage hope, if so much as a fractional part of what is commanded, be left unperformed. Nay, so far is the moral law from giving the violator of it any hint of forgiveness, that we are given to understand that the transgression of any precept which it embodies, is virtually a transgression of the total mass of its precepts. 'Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.' Law, whether divine or human, is, in strictness of speech, but a declaration of the demands of justice. But

as justice requires, not the forgiveness, but the punishment of the offender, it is plainly inconsistent that a law designed to establish and enforce the claims of justice, should contradict itself by any intimations of pardon; and there are no such intimations in the moral law. The condition is, 'This do and live;' and the doing is to extend to every precept.' Whoever fails in any point of obedience, forfeits the life of his body and of his soul to inexorable justice. There the law, as such, leaves him, without affording him a gleam of hope in the mercy of an offended God.

Surely then, the thunder and lightnings, fire and smoke, darkness and tempest, which covered and rocked the mount, accorded with the nature of both the ceremonial and moral law, which God on that tremendous occasion delivered to Moses. How could Sinai but be in a flame, when such a law was proclaimed from its summit?

6. That awful scene harmonized with the *penalty* of the law. It denounced wrath against all who should in any instance transgress. Hence Moses said to the people, 'If thou wilt not hearken unto the voice of the Lord thy God, to do *all* his commandments and statutes which I command thee this day, all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.' But to supercede the necessity of further quotation from the 28th of Deuteronomy, I need only observe, that fifty-four verses of that chapter are employed in denouncing the most dreadful curses of the Lord, against every soul of man who should violate any of the divine precepts. The moral law had not then, and it has not now, any thing to say to mankind milder than this, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' It said then, and it says now, 'The soul that sinneth, it shall die.' This is law; law in its justice, in its purity, in its glory. This is *the* law, which, in all its strictness and severity, the apostle pronounces to be 'holy, and just, and good.' And so far is it from revealing either the mode or the possibility of forgiveness, that in the case of any kind or degree of disobedience, it holds out to view nothing but wrath to the uttermost.

No wonder Paul denominates the law thus armed with penalties, 'the ministration of condemnation,' and 'the ministration of death.' No wonder he assures us that its 'letter killeth.' No wonder that all are now under its condemning sentence, till they escape the curses by faith in the Lord Jesus Christ; for who has not transgressed both its letter and its spirit? And it is no wonder that at the giving of such a law, all Sinai should have been covered with darkness and tempest, and convulsed to its base with thunder, the sound of a trumpet, and the voice of God.

The subject suggests the following reflections:—

1. The keen distress of sinners under conviction, is neither needless, nor without cause. It may be scoffed at and despised by the thoughtless and the hardened. But the moral law with all its precepts and curses, is still in force; and no man who has been arraigned before mount Sinai, and made effectually to hear the thunders of this law, can make light of the agonies of a convicted soul. Let but 'the commandment come' home to your conscience by the power of the Holy Ghost, and not one of those who are now at ease in Zion, could enjoy another moment's rest, till either his heart was broken in penitence, or again hardened in sin. "By the law is the knowledge of sin." But the law never effectually reveals our

guilt to us, except when its extent, spirituality and penalty, are placed before us in an attitude that corresponds with the terrors of the mount. Repentance without a sense of guilt is impossible. But a sense of guilt,—of such amazing guilt as is disclosed to the anxious sinner by the instrumentality of the law, cannot exist without proportional anguish of mind. To prove that this anguish is needless, it must be proved that sin is no evil, and the curse of the law no cause of alarm; and to do this, it must be proved that the bible is not the word of the Eternal Lawgiver. He never forgives a sinner without the pains of compunction. And however you may regard those pains in persons under the discipline of that law which is "our schoolmaster to bring us unto Christ," *you* would not pardon even one of your equals, that had committed an atrocious crime against you, unless you saw him mourning over the injury, and feeling that you might justly follow him with a prosecution to the extremity of the civil law. And how is it possible for a long practised rebel against the infinite God to entertain, without great anguish of mind, a realizing sense of his guilt, and of the justice, goodness, and holiness of the law which sentences him to eternal punishment? No sinner sees the law in its true light, unless his view of it makes him "exceedingly fear and quake." For, as a divine of the last century observes, "How terrible is the voice of the law as delivered at mount Sinai, and as roaring in the consciences of awakened sinners! It spreads blackness and darkness through their souls, burns like a tormenting fire within them, overwhelms them like an horrible tempest, summons them as with the sound of a trumpet to appear at God's awful bar for judgment, and makes them dread," as did the trembling Hebrews, "to hear any thing more of its rigorous terrors. Yea, the holiest men, like Moses himself, must tremble when they think of God's infinite purity, and unyielding justice, as considered only according to the tremendous revelation of them in his righteous law."

2. It behooves all who belong to the New Testament church, to estimate the greatness of their privileges, and to live accordingly. It is scarcely possible for us, who have been favored with the almost superabundant light and blessings of the christian dispensation, to form an adequate conception of what our comparatively deplorable situation would have been, had we belonged to the Hebrew church, and stood trembling at the foot of Sinai, where all in the law was precept and penalty, and all in the visible scene was thunder, darkness, and tempest;—or what our situation would have been, had we lived in any period of the subsequent fifteen hundred years, and seen nothing of Christ except through the obscure medium of unexplained types and shadows. Dark and painful, and mostly unproductive of piety, was that long and desolate period. But

> The Jewish wintry state is gone,
> The mists are fled, the spring comes on,
> The sacred turtle dove we hear,
> Proclaims the new, the joyful year.

It is the year of lasting Jubilee to the church of God in this world; and it is our happy lot to enjoy the light, the knowledge, and all the privileges which it brings. How ought we, therefore, to live? Every one of us thus favored, ought to do more for Christ and his cause than was done by any saint under the law; for our enviable circumstances impose certain duties on us, which did not devolve on either Moses, David, or Isaiah. And how do we live? What are we doing to promote the kingdom of heaven within us, and around us? Enjoying as we do, nearly all the light that God ever intended to shed down from heaven upon the hill of Sion, can it be that we are drowsy and cold in his service? Having "come unto mount Sion, and unto the city of the living God," can it be that we are worldly and inactive?—that we neither feel the spirit, nor

profit by the advantages, of a dispensation that has distinguished us above him who penned the Psalms, and above all the ancient descendants of Abraham?

3. All to whom the gospel is known, are under infinite obligations to embrace the Saviour immediately and enter the church under this, her last and brightest dispensation. No Israelite could be saved without repentance and faith. How much less, then, can you, to whom the nature and necessity of these holy exercises are clearly made known, and "before whose eyes Jesus Christ," the great antetype, "hath been evidently set forth, crucified among you?" It is not the voice of a trumpet that you hear, waxing louder and louder, and announcing the obligations of a burdensome ritual; but the voice of "the Mediator of a better covenant," who points first to Calvary, saying "Look unto me and be ye saved," and then to the sacrament of the Supper, saying, "Do this in remembrance of me." But alas! numbers of you refuse. You stand aloof both from Him and his table, as if the New Testament church had no more charms for you, than the church in the dark days of the Mosaic economy. O how different your feelings on this subject, from those of the enraptured apostle, who, in descanting in the context, on the privileges and glory of the Christian dispensation, proceeds in a strain of eloquence which has no parallel in any book but the bible.

Again; We are reminded of the aggravated guilt of impenitence under the gospel. There never was a dispensation which shed so much light upon our world. The darkness, severity and terror of the ritual economy, are fled away. You have no ignorance for God to wink at. The long typified Messiah has come. You understand his character, and the benevolent object for which he came. His blood—the *real* blood of sprinkling, has been shed; and you see him, the God-man, standing plainly before you, without the intervention of a single type or shadow to obscure your view of him. But the greater your spiritual advantages, the greater is your guilt, if you neglect or misimprove them. So that if you perish, it will be under the double weight of a violated law and an abused gospel.

Finally: We are led to reflect on a scene that will be infinitely more dreadful than that at Sinai.

'Twas the same herald, and the trump the same
Which shall be blown by high command,
Shall bid the wheels of nature stand,
And heav'n's eternal will proclaim,
That 'Time shall be no more.'

The darkness and convulsion will not be confined to a single mountain, nor agitate the souls of only one trembling nation. The whole earth will tremble and reel. Every island, sea and mountain, shall flee away, and there shall be "found no place for them." All nations shall stand before the Son of man, and shall then understand what *law* is. Oh, if amid all the peculiar light and means, motives and blessings of such a dispensation as the one which you enjoy, any of you persist in rejecting the Lord that bought you, and in trampling on his blood,—it will be more tolerable for Tyre and Sidon, and even for Jerusalem, than for you, when He who visited Sinai with tempest, shall set the whole earth in a blaze, and recompence fury to his adversaries. Flee, therefore, all of you who are without God and without hope in the world. Flee from the wrath to come. Flee from mount Sinai unto mount Sion, or the law which was given under circumstances so appalling, will be executed upon you in a more direful tempest, and neither Moses nor Jesus shall officiate as your Mediator.

For the Christian Spectator.

Reasons of the Christian's attachment to the Sanctuary.

"It is a grand point," says the eloquent Saurin "to be acquainted with the arguments which forcibly attach us to religion." "One thing," says

David, the inspired King of Israel, "have I desired of the Lord, that I will seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." An occasional visit it seems would not have satisfied *him;* he sought a permanent residence. As this is the language of one ardently attached to the place of divine worship, of one distinguished for piety, and designated by the highest appellation of dignity and honor, 'a man after God's own heart,'—every christian will feel not a little interest in ascertaining the considerations which gave the house of God so much value in his estimation. I shall in this essay dwell upon two only which swayed the mind of the Psalmist, viz. *the discovery of the divine excellency and glory obtained in the sanctuary: and the opportunity afforded there of gaining religious instruction.*

The Psalmist delighted to contemplate the divine character, wherever its glories were manifested. Sometimes we find him amid the stillness and grandeur of midnight, surveying the heavens, watching the stars and admiring the power and goodness that created them. Then we see him pondering upon the mysteries of providence, till lost and bewildered, he enters the sanctuary for additional light upon the ways of the Almighty, for a further explanation of the principles of his government. In the tabernacle, and afterwards in the temple, God more fully revealed himself: there he removed some of the clouds that are around about him, dissipated much of that darkness which enclose his throne, and made a clearer exhibition of his glory. It is in the house of worship that the christian 'beholds the beauty of the Lord.'

Would Jehovah have given such particular directions in the building of the temple, to every line its measure, to every pillar its dimensions, and to every pin its place, if he had not designed it as his own peculiar habitation? 'He seemed to withdraw from the surrounding world all the rays of light and glory, to collect them into the Schekinah.' The sanctuary of the gospel, though not illumined with the splendors of a visible emblem, though not the depository of the ark, with its gold and its cherubims, 'the holy of holies' with its furniture and its mysteries, is still the place of deeper interest and more devout wonder, irradiated with clearer light, and sanctified by a diviner presence. These exhibitions of divine glory render the house of God, particularly desirable to every christian, because he loves the character of God.

There is a charm in moral excellence, a beauty in moral virtue, which calls forth his strongest affections. He who at first commanded light to shine out of darkness, has shone into his mind to give him the light of his own glory in the face of Jesus Christ, and by faith has given him the highest moral esteem for that glory, so that every new discovery fills him with warmer love and purer joy. It is natural to delight in a nature like our own, and to desire more intimate acquaintance with a character that commands our confidence and veneration. Christians are partakers of the divine nature, God is reconciled to them through Christ, not imputing unto them their sins; his character is not lighted up to their eye by the fire of his own indignation, but is shone upon and rendered glorious through the spirit, by the rays of the Sun of righteousness: they regard him as a Father assured that he acknowledges them as children; they trust in him as a Guardian, while they are constantly experiencing the shelter of his providence and the tenderness of his care; they rejoice in him as their Saviour, while he bestows upon them the benefits of redemption and makes them partakers of the inheritance of his saints. It was a principle of supreme love to God that caused David to utter that sublime ejaculation, 'whom have I in heaven but thee, and there is none on earth I desire beside thee.'

Christians, like David, desire to behold the beauty of the Lord, *from the effect which this discovery produces upon their hopes and graces and life.*

Whatever is evangelical in the experience, elevated in the character and holy in the life of the believer, is of heavenly origin; and can be invigorated and beautified only by an heavenly influence. The cares, pursuits, and trials of this life, operate like thick mists to obscure the prospects, or heavy dews to load the wings of faith. A constant succession of temporal business, the continual agitation of mind occasioned by loss and gain, induce a worldliness which, strengthened by natural propensity, rendered lawful by public opinion, and necessary by numerous wants, is very unfavourable to holy enjoyment and spiritual growth.—But the Sabbath is like a summer day, and the manifestation of the divine glory, like the sun and showers to the plants of grace. Were it not for the return of a day of sacred rest, and for the privilege of visiting the house of prayer, to behold the beauty of the Lord, hope would soon lose sight of its object, and the glories of the kingdom of God, being invisible to the "infirm eye of flesh," would cease to awaken the desires, and engage the attention. A refreshing visitation of the light of the divine countenance, strengthens the hopes of the believer, and enables him to hold in steadier prospect the things which are above 'where Christ sitteth on the right hand of the Father.'

The graces of the Spirit are revived by a manifestation of the divine glory. Love the divinest offspring of heaven, breathes a holier ardour, and receives a wider expansion in this sunlight of the soul. The friendship of this world is enmity with God, and consequently with every thing that partakes of his nature. Divine love that is shed abroad in the heart by the holy spirit, finds nothing here to inspire its exercises, and quicken its desires; the atmosphere of the world quenches the flame and chills its warmth. But 'the beauty of the Lord' shining upon his people gives purity to their feelings, vigor to their affections, and lustre to their virtues. Faith, which lives upon the word of God, is strengthened by every new discovery of the light of the knowledge of his glory shining in the face of Jesus Christ. The more excellency we perceive in the character of the Supreme Being, the firmer will be our reliance upon his promises; the clearer the manifestation, the higher will be the exercise of faith which is 'the substance of things hoped for, and the evidence of things not seen.' As faith looks not to those things which are temporal, but to those which are eternal, the views obtained in the sanctuary where the veil of the third heaven is partially withdrawn, and the mysteries of the New Covenant Ark are disclosed, conduce greatly to enlarge its vision and to invigorate its actings. The manner in which such a discovery produces deeper repentance, more unfeigned humility, is beautifully described by the patriarch Job, in his own personal experience, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes.'

The benign and heavenly influence which such a shining of the divine beauty upon the soul, exerts upon every christian grace and virtue, is sufficiently proved from the fact, that all those eminent saints who reached the highest spiritual stature, and who possessed most of the spirit of religion, devoted much of their time to sacred worship, and were privileged with nearer approaches to the perfection of holiness. Abraham who attained unto the honor of being styled 'the father of the faithful,' was also called "the friend of God," and enjoyed all the intimacy of unreserved intercourse. Enoch who was favored with an exemption from a conflict with death, 'walked with God.' Moses who was selected as the deliverer and lawgiver of Israel, was permitted to converse with God

as one converseth with his friend, and was blessed with some signal views of the divine glory. David whose memorial is eminently in heaven, passed many of his nights as well as his days with God. Isaiah, the evangelical prophet 'of seraphic fire,' 'saw the Lord sitting upon his throne and his train filled the temple.' Daniel, a man greatly beloved and as greatly distinguished, like Uriel, dwelt in the sun. Paul the great apostle of the Gentiles, whose life is a history of the church, had such a discovery of the resident excellence of Jehovah as is displayed in the third heaven, and as is neither lawful nor possible for man to describe. That much of the holiness which is the health and beauty of the soul, the ornament and glory of the christian character, is to be attributed to those manifestations of the glory of God with which these men were in their devotions favored, must be evident to any who will read their lives and trace the steps of their spiritual growth.

The effect of this discovery which is obtained in the sanctuary, upon the 'life of godliness' is direct and immediate. There is a principle of imitation planted deep in our nature, and perhaps in the nature of all moral beings, which insensibly and gradually produces a transformation into the likeness of those with whom our acquaintance is intimate and in whom our affections centre. There is an atmosphere around a great man, which, inhaled by those who admire greatness, will impart elevation to character,—an influence around a good man, which, felt by those who are charmed with moral excellence, will communicate purity to the heart, and rectitude to the life. To this principle is to be referred in no small degree the formation of social and national character; to this no doubt, the Apostle referred in his well known, but much neglected caution to christians, 'Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove' that is, discern and approve (which will naturally affect the life,) 'what is that good and acceptable and perfect will of God.'

We can easily perceive then, how a much greater effect is produced upon our whole moral character and christian deportment by a clear and repeated discovery of uncreated excellence. Where the heart is right and a counteracting influence is removed, the transformation must be evident and rapid. This is beautifully expressed by an Apostle, and most satisfactorily confirms our remark:—'But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord.'

The second consideration which gave so much interest and value, in the estimation of the Psalmist, to the house of the Lord, was *the opportunity afforded of obtaining religious instruction.*

Knowledge is the aliment of the soul; divine knowledge is the food of angels, the hidden manna of the kingdom. Its importance to the life and growth of religion is evident from the value which good men in every age have placed upon it and the eagerness with which it has been sought by them, as well as from the circumstance, that the bible which is our standard and rule, our light and guide, is full of the deep things of God. The king of Israel had constantly upon his lips this prayer; "Lord teach me thy statutes, and make me to understand thy testimonies: Open thou mine eyes, that I may behold wondrous things out of thy law." The *means* by which this knowledge is communicated are the word and spirit of God. The *place* where David expected to receive this instruction was the temple: *there* was the Schechinàh resting over the mercy seat: *there* Jehovah had recorded his name and deposited his law; it was the oracle of God. Nor should the christian under the

gospel be less anxious to visit the sanctuary; it is the temple of divine wisdom, the gate of heaven, the place appointed for the dissemination of truth. As far as the instructions delivered there are illuminated by the heavenly ray, they are the truths of God, and ought to be received as such.

By 'enquiring in his temple,' by attending the public institutions of Christ's house, his people obtain a further knowledge of his character; for every doctrine exhibited, every truth unfolded, every precept enforced, derives its excellence and receives its value from him. They obtain a more intimate acquaintance with themselves, for the word which is preached is "quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner" and *revealer* "of the thoughts and intents of the heart:" They obtain a more enlarged view of the mysteries of redemption; for Jesus Christ and him crucified, the wisdom of God and the power of God, the summary of the grand scheme of salvation, the substance of the mystery of godliness, God manifest in the flesh, the centre of light and radiance of divine truth, is the great subject of gospel preaching.

This important knowledge of the various parts of the system of inspired truth, which the christian desires to cultivate and improve by appearing in the courts of the Lord's house, is essential to growth in grace. That an individual can advance in the divine life while neglecting the means of its nourishment, or increase in conformity to God while ignorant of his character is a manifest absurdity. Truth is the instrument of holiness; "Sanctify them through thy truth, thy word is truth." The Savior's prayer respects the influence of truth, only when believed; of knowledge, only when acquired. At the commencement of the same prayer he says, "And this is eternal life," in its inceptive stages as well as in its consummation, "that they might *know* thee, the only true God and Jesus Christ whom thou hast sent." "Seeing," says an apostle, "ye have purified your souls in obeying the truth through the spirit." Now the truth must be known, before it can be obeyed.

This knowledge of God and divine things is essential also to spiritual comfort. Purity of conscience, and peace in believing, constitute no inconsiderable part of christian consolation. These imply an acquaintance with the method in which the benefits of Christ's death are applied, for 'the blood of sprinkling' alone speaketh peace to the soul. The joy that arises from the exercise of animal feeling, or from mistaken assurances of personal safety, though satisfactory to those who know no other, is far from that holy and rational delight in God which every enlightened christian feels. 'In the multitude of my thoughts within me,' says the Psalmist of Israel, 'thy comforts delight my soul.' If a correct knowledge of the great truths of God is essential to any degree of true scriptural comfort, which differs on the one hand from stupid indifference, and animal feeling on the other, much more is it essential to any large measure of it. Nothing can be more erroneous, or contrary to the genius of the gospel, than the idea that all who are happy, are equally so. "A peasant and philosopher may be equally *satisfied*, but not equally *happy*. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not capacity for having equal happiness with a philosopher." Enlargement of mind and extent of knowledge enter into our ideas of elevated and celestial felicity. There is refinement in religion as well as in manners. Rational divine joy differs as much from gross and ignorant satisfaction though arising from religious feeling, as gold in the mint from gold in the mine.

This acquaintance with religious truth is equally requisite to *the assurance of hope*. 'But sanctify the Lord God in your hearts,' says St. Peter, 'and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear;' that hope that arrives to assurance must be founded in evidence and endued with knowledge. Religion is supported by reason. The enlightened and established christian *knows* in whom he has believed. There is much confidence expressed of present enjoyment and future happiness, which, it is to be feared, arises from ignorance, and must end in disappointment. The apostle Paul, in his usually nervous and sensible language, adopted a manner of expression in reference to his personal interest in Christ which deserves the attention of all professed christians: 'I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing.' He speaks nothing of his former revelations, nothing of his remarkable conversion; nothing of his unparalleled success in preaching the gospel; but rests entirely upon the righteousness and mercy of God, to acquire and disseminate a knowledge of whose character and government constituted the business and happiness of his life.

I have illustrated the reasons which induce the christian to prize his religious privileges. I have said nothing of the divine command which is the ground of obligation to moral duty. I have only endeavored to trace the causes of attachment to the house of God, as they arise in the sanctified heart, that every believer might have a test of his piety, and that the charge of weakness and enthusiasm might be exposed and refuted. If any should account the solemnities of the sanctuary magnificent trifling, I would refer them to the sentiments of one at least of equal taste, and certainly not of inferior intellect, who sought his highest consolation in God, and esteemed a visit to his house 'privileged beyond the common walk of virtuous life, quite in the verge of heaven.' See the 84th Psalm, which for every thing that can delight and improve, exceeds the whole compass of uninspired writing.

'The beauty of the Lord' should excite as ardent an attachment in the bosom of every worshipper as in the mind of the 'man after God's own heart;' the knowledge of divine things ought to be as eagerly sought and as highly valued. For one who professes to worship David's God, and to believe the truths which filled his soul with light and his life with holiness, to undervalue or abandon the privileges of Christ s house, is to present a me ancholy contrast to his devotion and piety.

I can never believe that man loves God, who does not love his house, nor consider him as an heir of grace, who prefers the dissipation and noise of the 'tents of wickedness,' to the solemnity and amiableness of the 'tabernacles of the Lord of Hosts.' Habitually to neglect or carelessly to attend the preaching of the gospel, evinces a stupidity of feeling and an alienation of affection too nearly allied to an entire corruption of the heart. M. M.

For the Christian Spectator.

Remarks on Griesbach's Text of the New Testament.

That the celebrated Griesbach has rendered considerable service to one department of Biblical Literature, no well-informed person thinks of questioning. The very excessive praises however, which are sometimes bestowed upon him, do little toward illustrating the real value of his la-

bors, or permanently securing the degree of reputation to which he is fairly entitled. His *one hundred thousand* various readings, in hands well skilled in the displays of learning, can easily be so set off as to astonish a certain class of readers, and to gratify another. It is not a very difficult matter to impose upon persons who are not accustomed to go to original sources of knowledge, nor to please those who have no particular objections to see the truth undermined. It is quite possible to pursuade either of these classes that, before the days of Griesbach, the faith of the church must have rested upon a very imperfect gospel, and almost that the salvation of the world depends upon the labors of that critic. It must therefore be with no little surprise that they open their eyes when they learn that the frightful *one hundred thousand* various readings, which they have seen so conspicuously associated with the name of Griesbach, are for the most part exceedingly minute and unimportant. This is nevertheless a fact, which, however warily overlooked sometimes, may defy contradiction from any quarter. Any person familiar with the Received Text, taking up Griesbach's, will find it very much the same Testament that he has always been accustomed to read. And upon the most careful inspection afterwards, he will find no reason for any very material change in his first impression. Thus much is very certain, that there is not one single important doctrine taught by the Received Text, which is not taught with equal clearness and force by the other. Griesbach has given us no other gospel than the one which we have always had. If he had never lived, we should still have had the same evangelical truths which we now have: we should still have had a New Testament without any material defect or error. In relation to the doctrine of the Trinity, I. John, v. 7. is the only verse which he has expunged, and an exceedingly small number besides at all amended—none of them essential to the support of that doctrine. Exaggerations are apt to have a reaction. Let us therefore not labor to extol Griesbach's name too highly. No man ever maintained that transcribers and editors were inspired; or that they were never liable to misplace a word, or change a vowel, or omit a particle. Yet such are for the most part the kind of mistakes which are sometimes cried up to such a prodigious amount. If this fact was always distinctly stated, when the praises of Griesbach are the theme, the importance of his services to the cause of substantial truth, would not be so often raised to a dangerous elevation. We admire the critic for his learning, and no less for his extraordinary patience in attending for years together to very minute things. We thank him too for the new and interesting light which he has thrown upon several passages by his emendations. But most of all are we indebted to him for the new demonstration which he has indirectly and unconsciously afforded that the great doctrines of the gospel cannot by any means be shaken.

If Griesbach, and his predecessors in the same course of study, Mill and Wetstein, have applied such prodigious talents and learning, with such diligence, for so long a time, and with such superior advantages as to manuscripts, &c., and yet have left the New Testament substantially as they found it, notwithstanding Griesbach's manifest prejudice against the Received Text; and if moreover the Received Text was prepared by Erasmus, as well as he *could* prepare it, when under every disadvantage:—the whole proves at least that a very remarkable providence must have guided the hands which have transmitted the gospel down to the age in which we live. Our confidence in the genuineness of the New Testament is often strengthened by the very statements which seem designed to impair it.

But admitting that the Amended Text has its value, and that profi-

ciency in criticism is always a desirable and often a highly useful attainment,—yet it must not be forgotten that there are other qualifications which are indispensable to a correct and successful investigation of divine truth. There are treasures in the scriptures which no mere learned research, or critical skill, can find. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it." And it is a consoling thought that with the endowment which 'guides into all truth,' the plainest christian becomes 'wise unto salvation,' with an imperfect version of an imperfect text. With this qualification mere 'babes' know more of the bible than all the 'wise and prudent' of this world. "Alas!" (was the affecting lamentation of the learned Grotius, on his death bed) "alas! I have wasted my life in laboriously doing nothing!" And he would gladly have changed places with John Urick, an obscure neighbor, who was at the same time breathing out his soul in the triumphs of faith. The kingdom of heaven is compared to 'a treasure hid in a field.' There have been many learned men, who, instead of searching for the treasure, have wasted their days in repairing every little breach in the fence around it, and searching for every minute piece of the ancient materials. They have the rewards of fame for having been patient, laborious, and learned; but, alas! not a few of them, there is reason to fear, have died without the 'treasure.' Who does not pity them? Poor Urick cared nothing about the fence, but made sure of the treasure. And when we are told that the man, who findeth the treasure, *hideth it;* we cannot but be reminded of the precautions which are necessary to guard against the various arts of those who would steal away all that is precious in the gospel.

Though Griesbach has made some valuable emendations, yet they are far from being all such. In a number of instances he has introduced his alterations where the Received Text was unquestionably right; and thus marred the beauty and consistency of the sacred writings. This is not to be wondered at when we consider the very unfair use which he has made of the Received Text, his unwarrantable classification of many of the manuscripts, and especially the absurdity of some of his rules for selecting the right reading. Two of these rules are the following:—"A reading calculated more than others to *nourish piety* (especially monastic) is suspected." "Amongst various reading that which beyond the rest manifestly favors the *orthodox* is deservedly suspected." Vol. I. p. 13. Cambridge Edition. 1809.

As however the American public may shortly expect more and better light on the whole of this subject than they have hitherto been favored with, I shall here close my remarks, having already pursued them further than I intended. V.

Miscellaneous.

On Party Spirit as connected with Religion.

The evils of *Party Spirit* have been often delineated in stronger colors than I can pretend to use. It destroys mutual confidence, and brings in its place, jealousies, distrusts, plots and counterplots; it banishes candor, and introduces perversion and misrepresentation; it violates the ties of blood and affection, and separates 'very friends;' it makes enemies of those who would otherwise 'mingle like kindred drops,' and unite, heart and hand, in promoting the public weal; it tramples upon

every moral obligation, and makes the pernicious maxim, that 'all is fair in politics' a rule of action in *public* life, to men, whose *private* walk is most pure and upright. A single division of this kind, marred all the delights of society in our land, for more than twenty years. Its downfall was hailed with joy by every good man.

There have, indeed, always been divisions among us. The *ins* and the *outs* are, very naturally, opposed to each other. But, in very few instances, have these parties owed their existence to a difference of principle. Neither have they been as virulent in their character, as they formerly were. A desire to caution my fellow-citizens against forming such divisions on a *religious* account, has occasioned the present remarks.

I think it is no uncommon thing, in many parts of our country, in the strife for office which the present times have produced, for the friends of one candidate or the other, when reason and argument have failed to stimulate a partisan or win over an opponent, to appeal to *religious* prejudices of some sort, and thus endeavor to blind the eyes and warp the judgment, instead of resting their cause on the actual fitness or unfitness of the candidates for the office in question. I know that 'when the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.' No doubt it would be happy for a nation, on *many* accounts, if all its rulers practically 'feared God, and wrought righteousness.' *Other things being equal*, the preference is greatly to be given, in the choice of public officers, to men of decided piety. Nay, even a speculative belief in christianity is far better than open infidelity. The influence of public men upon the character of community is so great as to render it a 'consummation devoutly to be wished,' that our rulers should be Joshuas and Alfreds, and our Judges, Daniels and Hales. But I very much misunderstand the meaning of the inspired writings, if the wise man intended to set forth *piety* as the *only* qualification for public office.

In a free, elective government like our own, it is, unquestionably, both a privilege and a duty of the christian, as of others, to exercise the right of suffrage; and he ought to do this, like every other action, conscientiously 'to the glory of God.' No selfish passion should pervert his judgment; no show of talents should dazzle his eyes. But, in simplicity and sincerity, he should support those men whose promotion will best subserve the public good. In case *none* of the prominent candidates are pious, I do not perceive that he ought to throw away his vote, by giving it to a man who stands no chance of being elected. Under such circumstances, it would seem to be the dictate of common sense, not contradicted by religion, to vote for the candidate who is *best qualified* for the post. And even if *one* of the candidates is pious and the other not, it by no means follows, that the former is, of course, the most suitable person to be elected to office. 'The *poor* man, by his *wisdom*, saved the city.' The *pious* man, by his prayers, by his good example, by his influence in his own *private circle*, may do much to save the nation. But he may not have the requisite talents for business, or such firmness and independence or vigor and energy of character, or skill in discerning the hidden purposes of men, or such rule over his own spirit, as are necessary in one who occupies a public station. Nay, though his piety may be unquestionable, as far as human eyes can see, yet ambition may be his weak point, the love of popularity, or the *auri sacra fames* his besetting master sin, which will lead him, insensibly, away from the path of integrity. On the other hand, we see men, who neither appear nor profess to be real christians, who yet, by their capacity, wisdom and integrity, deserve and obtain the confidence of their fellow-citizens. By the admission of all, excepting avowed *athe-*

ists, to the solemnities of an oath, we practically say that the generality of men may be safely supposed to act under a sense of moral accountability and to be restrained by considerations of an hereafter. Consequently, it may be expected, that they will conduct themselves according to their capacities, with an ordinary degree of fidelity, if promoted to office. Alas! in this sinful state, with how little success can we look for more, from men professedly pious. The rule seems to be that, among men whose talents qualify them for a particular office, the christian should give his suffrages for the *best* man who can be voted for, *with a reasonable prospect of success.*

If I mistake not, there is a kind of party feeling in some of the States, of an evil character, which has yet escaped the notice of many good men. Within these ten years, it has so fallen out, in the providence of God, that an unusual proportion of public men, have witnessed a good profession of sound piety and scriptural faith. It is not only natural, but laudable, that men of talents, influence, and habits of business, who have always been accustomed to take a part in public affairs, should still feel a deep interest in them, and wish to share in their management. Every man wishes to enjoy his portion of public respect. Particularly do those who have been used to enjoy the confidence of their rulers and fellow-citizens, acutely feel the loss of that confidence. Men who are in the habit of depending upon the emoluments of office for support, and who have withdrawn themselves from other pursuits for the public service, will not be expected entirely to suppress the sense of indignation at finding themselves left out of employment, for no fault but their activity in supporting the honor of their Savior and the truths of the gospel, and in advancing the kingdom of righteousness upon earth.

Further, there has prevailed in the community a deeper sense of the value of personal religion, as a security for the faithful performance of our social duties. They who have learned in the school of Christ the natural pride and selfishness of the heart, best know how much all and particularly public men, need divine grace, to preserve their integrity, and overcome their temptations. It is not strange that those who love christians and value piety in public men, both for example's sake and as additional security against improper conduct, should grieve to find public honors and the power of the States, engrossed by men of an opposite character. If pious people find, or think they find cases like those here specified, multiplying, and apparently reduced to a system by those who are at the head of affairs, there is great *danger* that they will form themselves into a *party*, for the purpose of giving a share in the government to men in whom they place more confidence.

Let them beware of such a course. When once such a party is formed, it becomes liable to that peculiar rancor which has always distinguished *religious* quarrels. It exasperates the feelings of their opponents, and hardens them more and more against the reception of the truth. It is likewise attended with all the usual evils of party spirit. Its leaders (for every party will have its leaders,) in order to effect their object, must associate themselves with men of influence, whether pious or not. They must consider all, as of their party, who are willing to pronounce the *shibboleth* of orthodoxy, no matter what may be their private character. If successful, they must feel themselves indebted for their success to the active support of such men; and must reward their faithful services with a liberal share of public honors. This violates directly the first principle of their party creed, 'to place the power and influence of public stations wholly on the side of vital piety.' They lay a bait before the ambitious and aspiring, to make them zealous in behalf of the true faith, *for the sake of rising in their political career*, without

being careful to possess inward religion. They mislead the young and unwary, sanction self-righteousness, and suffer the idea to prevail that merely belonging to an orthodox party confers a sufficient title to the christian character. They are, themselves, tempted to employ against their opponents the usual engines of party warfare, misrepresentation, intrigue and corruption. In the bustle of political strife, they lose all spirituality, tenderness of conscience, love for souls and zeal in the cause of their Redeemer; and, for all this, they find themselves perpetually unsuccessful. The reason is obvious. They are not thorough-going politicians. They cannot rid themselves of the restrainsts of conscience, so as to employ the complex machinery of politics with effect.

But there is a still stronger reason why *christians*, combining themselves in a *party* for such purposes, must fail of success. *They are acting out of the sphere of duty, and consequently* WITHOUT THE DIVINE BLESSING. 'Christ's kingdom is not of this world.' It is neither to be extended nor upheld by the civil power. Its weapons of warfare are, 'not carnal, but spiritual.' Its prosperity is best promoted by prayer, by holy living, by a spiritual conversation. The seasons when it has been most patronized by earthly rulers for political purposes, have been the darkest periods in the history of the church. Neither force, nor intrigue, nor flattery, nor corruption, are proper instruments to be used in advancing the cause of religion. 'He that is greatest among you, let him be the least' cuts up ambition by the roots.

Let the friends of Zion labor in their respective spheres, to convert sinners. Let them cause 'their light so to shine before men, that others, seeing their good works, may glorify our Father which is in Heaven.' Let them show the nature of their religion by a conscientious discharge of every political and social duty. In this way, they can truly promote that 'righteousness which exalteth a nation,' far more effectually than by political manœuvres and party zeal. In such a course they may ask, and confidently hope to obtain, the blessing of God. If called by Providence to a public station, let them use the power and influence of their station for the glory of the Redeemer. If they cannot *fairly* obtain a share in the management of public affairs, without resorting to intrigue or party spirit,—though the true church may be oppressed, and, to human view, the republic may seem hastening to its ruin; let them trust their own interests, the public welfare, and the safety of the church, to *His* care who has said, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'

LEGULEIUS.

To the Editor of the Christian Spectator.

MR. EDITOR,

Although I am one of those who do not approve of the practice of finding fault on every occasion, yet I believe there are times when remonstrance, or even complaint, is a duty. But in order that you may more fully understand what I have to say, I must give you a very brief account of myself; and in doing this I shall mention a few traits only in my character which relate immediately to the subject of which I am to speak. You must know then, that I am a plain man, who live in one of our largest villages; and though I say it myself, I am esteemed not the least wealthy man in the place. I profess to be a sober, moral man, who pay every man his due, live peaceably and honestly with all my neighbors, and have the respect of a large circle of acquaintances. I have always been particular in paying my debts and taxes, and have used my influence on the side of peace and good order. If Mr. Editor, you have ever attended meeting in our village, (I mean on

the Sabbath, for I never have time to attend on week days,) you have probably noticed me as I led my large family up the middle aisle, and placed them in one of the most costly pews in the house. For five and twenty years, Mr. Editor, I have scarcely ever missed being at my post on the Sabbath: so that I am sure to be one of the very first to notice every stranger, or fashion, or new dress that makes its appearance. As I think it becomes a man in my situation to make a respectable appearance, I have taken care to have my family dress and appear well, and in this respect am generally gratified.

I mention these things only to shew you, Mr. Editor, what kind of a personage I am, in order that I may better state to you my grievances, and ask you to take up your pen, and endeavour to give me redress. I hate long prefaces, and so I come at once to the point. It is simply this: Our minister and myself have lately fallen out; or rather, I have fallen out with him, for he seems to be such a stubborn sort of a man, that he wont quarrel with me. And what is still worse, he is such a kind of intriguing, artful man, that he has almost the whole parish on his side; so that with all the strength I can muster, I see no prospect of redress. The point of our difference is this: I, being a man of considerable business, and withal, according to the good scripture maxim, "*diligent* in business," am apt to sleep during meeting time. Now, although it would seem as if this was a very trifling affair, on which to found a quarrel, yet if you knew the whole circumstances, you could not find it in your heart to blame me.

Under our good old parson, Mr. Aimwell, (blessings on his memory!) the state of things was far different. In *his* day, we used to hear his text, and then, if occasion required, lay down our heads and take a nap. To be sure, we did not go to meeting on purpose to sleep, but when once there, and we felt drowsy, it was considered more genteel to hold down the head, and sleep soundly, than to sit upright and nod. Our pastor used to say that it was more respectable to keep awake, through the whole service; but he was of an easy, plastic make, and never offended any by the severity of his reproofs. Besides, the good man would in a manner excuse us, for he would often tell us from the Bible, that "the spirit was willing, though the flesh was weak." Ah! these were days of peace, when we sat, "every man under his own vine and fig-tree, having none to molest or make him afraid."

You know, Mr. Editor, that great rivers rise from small sources. It is thus that my dislike to our present minister has increased by degrees; for I am so great a lover of peace, and so small was my animosity at first, that I can hardly tell how my antipathy towards him commenced. But I believe the occasion was this; on a warm sabbath in June, after being tired by a hard week's work, myself, and a number of others, happened to fall asleep during meeting time. When the sermon was about two thirds through, our preacher stopped suddenly, and stood keenly eyeing his audience. We all suddenly started up, and were wondering what could be the matter, when he cooly observed, that he "presumed by the appearance, the audience was displeased with his sermon; but," continued he, as he deliberately put his hand into his pocket, and drew out a new sermon—"I have another!" With that, he began and compelled us to sit and hear the whole of it. I was not a little mortified at this, especially as I presumed he would not have done it, had he not observed me among the sleepers. This reproof, I considered far too heavy for so trifling a fault. But this was not all. A little after this, he even had the boldness to preach directly against the sin of sleeping in meeting time; and he has such a

grave disagreeable solemnity in his voice and manner, that it makes one feel very badly. I supposed too, very naturally, that this discourse was levelled directly against myself. From this time I began to feel very sore towards our minister, for no one likes to have his little faults told before every body. I now concluded, much against my practice and conscience, that I would stay at home, and not attend meeting. But I soon became sick of this plan; for I had been absent only two sabbaths, when he called on me; he said he had observed me to be absent from meeting, and he came to see me, presuming I was sick. Not knowing exactly how to get along smoothly, I replied that I was quite unwell. Upon this, in his apparently friendly, and solemn manner, he gave me a most tremendous lecture on the duty of being prepared for death, and of my peculiar need of preparation. He did this so artfully, yet with such apparent plainness and sincerity, that I could not for my life be openly offended with him: but I have taken good care not to be absent from meeting since; for I would rather hear twenty sermons from the pulpit, than another like that, and I am sure they would not make me feel half as bad. But as I before observed, I am such a quiet, peaceable man, that I hate even now to break out into an open quarrel.

It generally happens that when a man has a wound on a very exposed part of his body, it is very apt to get injured or irritated. So it has been with me: for although my minister has not seen fit to attack me directly since, yet other circumstances have occurred to increase my aversion towards him. Of these you shall hear and judge. On one warm sabbath afternoon, when I was unusually dull, and when I was fast asleep, I received what I call a great insult, beside being frightened. When the service was almost half through, a young man, one of my neighbours, who for some time had been deranged, came into the house. He enters very softly, walks through the aisle, and ascends the pulpit steps till he reaches the broad stair, when he turns round and views the audience. Seeing me with my head down and asleep, the rogue puts his hand into his pocket, and draws out a large apple, and with all his strength throws it at my head. Though it did not actually hit me, yet it gave me a prodigious fright. The minister stopped and turned round towards the fellow; "O," says he with an arch look, "you keep preaching——I'll keep him awake!!" You can easily imagine Mr. Editor, that I felt rather uncomfortable, as I roused up, quaking with fear, and saw the whole congregation staring at me, while many looked as if they would have sneered, had it not been on the sabbath. Although I never absolutely heard that my minister said much about this circumstance, yet I cannot but believe he was secretly rejoiced at my disgrace, and when alone, laughed at my cost. I must confess, I supposed he would have made a handle of this affair, and made me the jest of the whole parish. But he is so artful and cunning, that I never know where to find him, and when I expect to see him in a passion with me, he is as calm as a clock.

I might go on, Mr. Editor, to tell you a long list of grievances, for I find it does one good to have some one he can complain to; but I trust I have already said enough to show you how much my feelings have been injured. I have been trying of late to convince our parish, that the "influence of our minister is at an end;" and consequently, that he ought to be dismissed; but I am grieved to find, that by some means or other, of which I am totally ignorant, he has so infatuated his people, that scarcely one will think as I do on this subject. I can only add, that I think ministers have no right to take notice of such private affairs as sleeping in churches; and if they do so, they are uncivil and ungenerous. As no man ought to be

called to account for the manner in which he spends his time in meeting, unless he disturbs people by his noise, it follows, that ministers who thus call their hearers to account, *are to blame*, and ought to be dismissed. I am not able to say all I feel on this subject and occasion; but I do hope, Mr. Editor, that you will take your quill and teach ministers their duty in this respect.

O. E*****.

To the Editor of the Christian Spectator.

A part of the following poem was formerly inserted in a newspaper. Some friends, in whose judgment the author feels himself bound to acquiesce, have expressed a desire to see it published entire, and in a more permanent form. It is therefore at your disposal.

yours, L. L.

> And the waters murmuring,
> With such concert as they keep,
> Entice the dewey feathered Sleep;
> And let some strange mysterious dream
> Wave at his wing, in aery stream
> Of lively portraiture display'd.
> *Milton's Il. Penseroso.*

Yes, there are dreams,—such dreams are not of earth,—
Dreams when the cares and tumults of this world
Are all forgot, as if they ne'er had been.—
When anxious fears and sad remembrances
A moment sleep; while blithe and gladsome Hope
And bright-faced Memory awake by turns
Their soothing melodies; and crown'd with flowers
Imagination strikes her golden harp
To join with them in concert,—then the soul
Lull'd by their music into soft repose
Enjoys a rapture which is not of earth.
'Twas in the shelter of a bowery wood,
Along whose topmost boughs the summer gale
Moved lightly with a gentle murmuring,
As if the spirit of the wind did love
To dwell upon a scene so fair as this;—
Beneath the shadow of a spreading oak
Whose roots were watered by a lovelier stream
Than poet ever knew, I laid me down,—
Fatigued with wandering,—on the grassy turf.
There as I lay outstretched beneath the shade,
I gazed upon the tranquil firmament,
Boundless, and changeless, like eternity—
Unchanged—it is the same clear glorious heaven
On which I gazed in earlier infancy;—
Unchanged—it is the same blue firmament,
Beneath whose arch the habitants of earth
Have lived and perished, since their common sire
First saw its glory and adored its maker.
Thus as I lay, methought our days on earth
Pass even like "a story" or "a song,"
We hear it,—it is gone:—the heavens and earth
Remain the same, but fleeting man must change,—
And change,—and die. My days of infancy
Were they not days of thoughtlessness and joy?
But childhood passes "like the early dew."
Was it a dream? I saw the forest dark
Where I was wont to roam in early days,
And e'en in childhood dream of poesy.
Was it a dream? I heard the babbling brook,
And gazed delighted on the clear bright wave
Where I was wont to lave my infant limbs.
I saw the sun go down, the western sky
Kindling and reddening with the glorious hues
Where childish fancy loved in sport to trace
A thousand shapes and strange resemblances;—
And while I gazed I heard the whip-poor-will
Awake her melancholy evening song.
Was it a dream? I climb'd my father's knee,
I heard the mellow accents of his tongue
Sound like the music of departed years.
I hung in rapture on his lips, and heard
The woes and dangers of his former days,
The wonders he had seen, the fears and hopes,
And anxious warnings of paternal care,
While "from his watch-tower" in the woods the owl
With solemn music filled up every pause;—
And when the distant wolf howl'd fearfully.
Startling the cradled infant in its sleep
I press'd his bosom with a closer grasp.
Oh! it was not a dream; for on my cheek
Glowed the warm kisses of maternal love,
And softly whispering, through my ravish'd ears
Thrill'd the sweet numbers of my sister's voice
Tuning with cherub notes her evening song
Of simple praise, and simple melody.
Alas! that from such dreams of fancied joy,
We must awake to sad reality.
So the poor sailor, toss'd upon the wave,
Dreams of his distant home, but wakes and hears
The roaring of the ocean.

Then again
I slumbered, for I seem'd to pass away
Calmly and gently, like the placid spirit
Of an infant dying in its mothers arms:—
Methought I left behind me all these clogs
And this vile burthen of mortality
And rising on a seraph's pinions, soar'd
Through the pure fields of ether, till afar
I saw the battlements of heaven, and heard
The loud sweet music of the holy quires
Answering each other in their songs of joy.
Still I passed onward,—and the angel bands
Anon came flying by me as they went
With eager haste on messages of love.
The rushing of their wings was like the flow
Of gentle waters mingling with the sound
Of some soft melody by moonlight;—now
Their forms came by me like the rapid streams
Of glory flashing o'er the northern sky;
Then would they glide in solemn majesty,
And I beheld their forms of light, and knew
That they were spirits of departed men.
Some I beheld whose countenances seem'd
Familiar, like a long forgotten tale;
Methought I once had seen them on the earth
Moving around me in the ranks of life,
Then vanishing, while e'en their memory
Died in oblivion, and their nameless graves
Were trampled on by strangers; they did smile
Upon me in their flight, as if to hail
My coming to their bowers.—
But who are these?—
Yes, I do know you, ye bright angel forms,
Beautiful spirits! ye who often loved
To visit me, to hover o'er my couch
And hold communion with me in the hour
Of midnight meditation.—Thou art he—
How well the crown of life becomes thy brow;—
Now we do meet to part no more;—and thou
Bright cherub with the wreath of amaranth;
We part no more.——
O, when shall I awake
And find that life with all its joys and griefs,
Its light and shade, its tumult, and its wo,
Is but a dream?

Review of New Publications.

Views of Calvinism, by Professor Norton. *From the Christian Disciple*, pp. 40, 8vo. 1822.

With the history of this pamphlet, our readers are already acquainted. Occasioned, as it was, by some animadversions of our own on a former tract of Professor Norton, and abounding, as it does, in personal reproaches, it may be supposed that we recur to it with some measure of that feeling which petulance and invective are so apt to awaken. Whatever may be the tendencies of our common nature in this respect, we have been satisfied since the publication of the "Views of Calvinism," with a dispassionate vindication of ourselves from some personal charges of the author, and with entire quietness of spirit, have consulted our own leisure and convenience in preparing a further notice of his production. The principal reason which induces us to notice it at all, is that it brings into discussion a subject which we regard as lying at the foundation of the controversy between Unitarians and the Orthodox. "What is Calvinism," especially on the article of human depravity, is the enquiry to which we are led by the pamphlet before us. To this enquiry, we attach a high importance, not only because in our opinion, the belief or rejection of this doctrine involves the belief or rejection of the whole Gospel, but also on account of the *form* in which the subject is presented. No religious controversy, we believe, can be long protracted, except as a conflict of the passions, when the doctrines in question are reduced to a statement in which the parties agree, and which both understand alike. And no controversy can ever have an end, until this point is attained, for the object of attack and defence is not the same. The question then "what is Calvinism on the article of human depravity," must be settled, before the pres-

ent discussion can be brought to a successful issue. The strength of orthodoxy lies in that accuracy of statement, which shall expose by its own perspicuity and precision, the misrepresentations and evasions of its doctrines; and we have no apprehensions for its complete triumph, when its friends by keeping their opponents to the point, shall bring them into direct conflict.

Professor Norton's "Views of Calvinism" on the doctrine of depravity, in which he agrees substantially with all Unitarian writers, are summed up by himself, in a single proposition. "I now affirm it to be a doctrine of Calvinism," says he, "that *God creates men with a sinful nature.*" We need not say, that more is here ascribed to Calvinists, than is contained in the two independent positions, that God is the creator of men, and that men have in fact a sinful nature, from some other source than creation. The whole weight of Professor Norton's statement is, that Calvinists charge the sinful nature of men upon God as its *author* at the formation of their being. By the term "nature" as used by Professor N. is meant, not a state of voluntary moral action, but the original *structure and constitution* of our being; for it is a *created nature* of which he speaks, an effect of God's agency alone, and of course a nature prior to and independent of human action. Depravity in such a nature, must therefore be a PHYSICAL PROPERTY* of which God is the *efficient cause.*

We have but one remark to add in settling the question at issue. The position that "God creates men with a sinful nature," is not stated by Professor N. as an INFERENCE, which *he* makes, or which ought to be made from the system of Calvinists; but as an avowed part of that system--a principle of belief—a "DOCTRINE" of Calvinism. He has therefore narrowed the question to a single point. The consistency of Calvinism with itself or with the great principles of natural and revealed religion, is not the subject in debate. The unavoidable inferences from this system are not the subject in debate. The sole question is what is the "doctrine,"—the *faith* of Calvinists respecting human depravity; and what are the inferences which *they* have made, or admitted, for such only can be a part of their system of belief. Were any authority necessary for thus limiting the question, it is furnished by Professor N. himself. Speaking of the doctrine that "God is morally accountable for the sins of men," he says; "it may be an unavoidable inference from his (Calvin's) system, but it is not one to be found in any Calvinistic authority, and I have not, therefore affirmed it to be a part of the Calvinistic creed." On his own principle then (the obvious dictate of integrity and honour) Professor N. is bound to exclude from the present discussion, likewise, every inference however "unavoidable" he may regard it, which is "not to be found in any Calvinistic authority."

With these views respecting the state of the controversy we remark;

1. That the passages quoted by Professor N. from Calvin, from the Westminster divines, and from Edwards, furnish no warrant for ascribing to these authors, the doctrine specified. We shall first examine such passages from Calvin as we suppose will be a fair specimen of the whole.

I confess that in original sin are comprehended blindness of mind, and perversity of heart; so that we are entirely despoiled and destitute of every thing connected with eternal life; so that even our very natural faculties are all depraved and contaminated. Whence is it that we are moved from within by no thought to do well. Wherefore I detest those who ascribe to us any freedom of will, by which we may prepare ourselves to receive the grace of God; or by which we may of ourselves co-operate with the Holy Spirit, which may be given us.—p. 10.

We are every one of us born infected with original sin, and from our mother's womb are under the curse of God, and a

* By a physical property we do not mean any thing material, but a property in the structure of the soul, in its formation by God.

sentence of damnation—*ab ipso matris utero a Deo maledicti ac damnati*—and this not on account of another's sin only, but on account of the wickedness, which is within us even when it does not show itself.—p. 10.

Calvin defines original sin to be "the hereditary depravity and corruption of our nature, extending to every part of the mind, which, in the first place, makes us justly liable to the wrath of God; (quæ primum facit reos iræ Dei;) and next produces those works in us, which the Scripture calls the works of the flesh."—p. 12.

"And so even infants bring their damnation with them from their mothers' womb; for although they have not yet produced the fruits of their iniquity, they have the seed of it inclosed within them. Nay, their whole nature is, as it were, a seed of sin; so that it cannot be otherwise than odious and abominable to God."--p.17.

"Paul bears testimony that WE ARE BORN WITH SIN, as serpents bring their poison with them from the womb." "Where there is *condemnation*, there must of necessity be sin, because God is angry not with innocent men, but with sin." Upon this, he says, a question may arise; "how seeing that God is the author of nature, he can be without blame, if we are ruined by nature" "I answer" he says, "that there are two kinds of nature, the first was originally made by God, the second is the corruption of the former. The *condemnation*, therefore, of which Paul speaks, by no means flows from God; but from a depraved nature, because we are not now born as Adam was created in the beginning; but are an adulterate seed from a degenerate and corrupt man."—p. 34.

Not one of these passages, our readers instantly perceive, supports in direct terms the statement of Professor Norton. The depravity of man they assert in the strongest language, that he is sinful even from the womb, but they do not charge this depravity on God, or give the most distant intimation that He "*creates* men with a sinful nature." Not a single passage does Professor N. claim to have found (and not one we are confident can he find in this or in any writer) which contains *in totidem verbis*, the doctrine ascribed to Calvinists. It is wholly a matter of *inference* from what Calvin has said, to what he *must* have believed. But is it not most extraordinary that a doctrine of this kind, if really maintained, should never in a single instance, have been stated in direct terms by Calvin or any one of his followers? no, not even as an inference which might be justly derived from their system? Is not silence, under these circumstances, almost a demonstrative proof that whatever they ought to have done in Professor Norton's opinion, as sound reasoners, they never did in fact make this inference, or believe in the doctrine imputed to them?

Will Professor N. say that in the nature of things, no man can believe what Calvin has said, without involving the belief of the inference imputed? This is not true. Many divines have believed the one, and rejected the other.* Will he say that no man can do it *consistently*? But Calvin's consistency is not in question. We are not sitting in judgment on his abilities as a reasoner but enquiring concerning his faith as a divine. It is no new thing for a man to be inconsistent, and indeed according to Professor Norton's representations, Calvin was rather remarkable for this very failing. Since then Calvin has not in a single instance stated as a doctrine or an inference of his system, "that God creates men with a sinful nature," Professor N. cannot impute to him this inference as a part of his belief, without violating that obvious principle of justice stated by himself, to which we have already alluded.

We might leave the subject here;

* "When God forms the souls of infants" says Dr. Emmons, "he forms them with moral powers and makes them men in miniature. It is just as easy therefore to account for moral depravity in infancy, as at any other period of life."——Nor in respect to principle, does Dr. Ware differ materially from Dr. E——. Thus he expressly affirms, that, "a child——*is* capable of moral qualities;" and also ascribes moral qualities, to those of whom he says, "these appear to have been *infants*, or at least *very small* children, for he took them in his arms &c." Lett. p. 30. Ans. p. 14.——We shall shew in a subsequent part of the discussion, that some of the most distinguished followers of Calvin, have adopted his language as quoted by Professor N. and explicitly disclaimed the inference.

but a single word, will explain the source of Professor Norton's error. He assumes it as an undeniable principle, that whatever we are by birth, we are such by creation. Thus he says "if it can be proved to be a doctrine of Calvinism, that we the descendants of Adam are not born as God has formed us, or in other words that men are not *now* created by God, I will readily admit that it is not a doctrine of Calvinism, that "men are created by God with sinful natures." Now it *is* possible for Calvinists to maintain that although God creates men, they are moral agents from their birth, and can therefore be from their birth, what God has not created them, sinners by their own act. Such is the opinion of Dr. Emmons, and substantially of Dr. Ware, and others. It is likewise possible to believe that God creates men with their natural faculties merely, and leaves them destitute of his grace and of original righteousness; and to consider this state of privation or desertion as sinful from the womb, as constituting a depraved nature, which God has nevertheless not created, since it is wholly negative and not capable of creation. Such we shall see hereafter was the opinion of Turretin and others.

To this opinion Calvin gives his entire assent, declaring that to define original sin as a want of original righteousness includes "all that actually exists in it." He only adds as a caution that this idea of defect does not fully express its *energy* and *force;* that we are not to consider a nature thus destitute of righteousness as inactive or idle, but as fruitful in all kinds of evil, from its very *want* of goodness. We give the passage at length. "Wherefore those who define original sin as a want of original righteousness which ought to be in us, although they include the whole of that which is in the thing (quanquam id totum complectuntur quod in re est) do not express sufficiently its *energy* and *force*. For our nature is not only weak and empty, but likewise so fertile and productive of all evil, that it cannot be idle."* Calvin therefore with these views might believe that we have that from our birth which God has not created—a negative state, flowing out however into positive transgression.

Calvin seems likewise to have had an idea that while the soul is created by God in its substance and essential attributes, its depravity is propagated by generation from parent to child. He therefore distinguishes between the soul as created by God, and as defiled with hereditary depravity. He of course believed that in respect to moral character, the descendants of Adam are not born as God has formed them, i. e. that they are by birth, what they are not by creation, to wit, sinful. "There is nothing therefore absurd" he says, "if in consequence of his (Adam's) being spoiled of his dignities, that nature be destitute and poor; if in consequence of his being polluted with sin, the whole nature be infected with the contagion. From a putrified root therefore have sprung putrid branches, which have transmitted their putrescence to remoter ramifications. For the children were so vitiated in their parent, that they became contagious to their descendants. There was in Adam such a spring of corruption that it is *transfused from parents to children in a perpetual stream.*" This principle he goes on to apply in the very next sentence, to the subject in debate. "But the cause of the contagion is not in THE SUBSTANCE OF THE BODY OR THE SOUL;" in other words it is not in that which God has created,—not a physical property formed by God in the constitution of the body or the mind. Whence then does it arise? From natural generation in Calvin's view as before stated; and he then proceeds to vindicate this constitution; "because" he adds, "it was ordained by God that the gifts which he conferred on the first man, should by him be preserved or lost both for himself and all his posterity."† Professor N. may say that

* Inst. Lib. II. C. I. §. 8. † Lib. II. C. 1. §. 7.

this distinction is very absurd and unphilosophical. Nevertheless it was believed in by Calvin, and therefore in his view saved him from the inference imputed by Professor Norton. As Calvin then did on two distinct grounds, believe that in respect to moral character, "we the descendants of Adam are not born as God has formed us," i. e. that we have from our birth that which is not created in us by God, Professor N. is bound to admit according to his promise, "that it is not a doctrine of Calvinism, that men are created by God with sinful natures."

Again, the language of Calvin will not bear the meaning given it by Professor Norton. For Calvin explicitly affirms that original sin comprises "*perversity of heart*," and also personal "wickedness," terms which were never used by any writer to denote any thing but voluntary states of mind, and which according to every just principle of interpretration as necessarily suppose *the moral agency* of the subject, as they do his existence. To say then that by original sin, which according to Calvin consists in that which can be predicated only of moral agents, and is itself an act of such agents, Calvin meant a created attribute or physical property, is a perversion of his language which nothing can justify. Such language was never used by any writer of common sense, with such a meaning.

Calvin says that original sin is the hereditary depravity and corruption of our nature, and Prof. N. would have it believed, that to use the word nature in such a connexion to denote any thing which is not from God, is "atheistical."—But the nature itself may be from God, and the corruption of this nature may be from ourselves. We have good authority for this. "As Unitarians believe" says Dr. Ware, "this corrupt nature is not what they received from God but what they have made for themselves." Lett. p. 36. Calvin then might have been as philosophical in his opinions as Unitarians are, and yet have believed, that men make "their whole nature" corrupt, and that this thus becomes "a seed of sin" even in infancy. We shall see hereafter that Calvin did in fact believe that the corruption of man s nature was the corruption of God's work by man, and not itself the work of God.

The clause that "we are born with sin, as serpents bring their poison with them from the womb," is one on which Prof. N. places his chief reliance. This figurative mode of illustration has been not unfrequently adopted by Calvinistic writers, to denote merely that in the nature of man, there is *that* which is the occasion of the certain commencement of sin, in his first moral exercise. Prof. N. obviously supposes Calvin to assert that sin itself pertains to the nature of man in precisely the same sense in which poison pertains to the nature of a serpent; that as poison is a physical property of one, so sin is a physical property of the other. Such a meaning of the passage, (and if such be not its meaning, it is not to the purpose for which it is quoted) is authorized by no just principle of interpretation. In determining the true import of such language we are not to suppose an exact resemblance between the objects of the comparison; but are bound to look carefully at the design of the speaker or writer, and to restrict the resemblance by the acknowledged properties of the things compared. For example, who would infer from the comparisons, which occur in the sacred volume, of the wicked to serpents, that the design is to represent wickedness in men to be a physical property? So in the present case, *sin* is a predicate, the idea of which as a *moral* property is so unavoidable, that no language which can possibly admit the exclusion of the idea of a physical property, *can* be supposed to include it. This is an universal principle of interpretation in cases like the present, as the example just given decisively shews. To suppose therefore that

Calvin, when comparing *in some respects*, an acknowledged *moral* property in man, with a *physical* property of a serpent, intended to convey the idea that the former is itself a physical property is another palpable perversion of his language.

Besides, does not Calvin in the same passage and as a reply to Professor Norton's very charge, say "that there are two kinds of nature—the first was originally made by God, the second is the corruption of the former;" and does not this distinction clearly imply that the second, or the corruption of nature is *not* made by God?

Where then is the assertion in this passage or in any of the passages cited by Professor N. from Calvin, that God creates men with a sinful nature? There is none. Professor N. has specified none. To support his position with any degree of plausibility, he is obliged to resort to assumption and inference. Thus, as we have seen, he says "if it can be proved to be a doctrine of Calvinism," &c. And if Professor N. will argue and infer, why does *he* not *prove* what is necessary to support his inference; why does he not prove (as his assumed position, to give it any shew of argument, should have been stated,) that Calvin believed that whatever we are at our birth, we are by creation? Thus the amount of proof adduced by Professor N. in support of his charge against Calvin is this; from Calvin's assertion that "we are born with sin," and from Professor Norton's assumption that whatever we are at our birth we are by creation, he INFERS, that it is Calvin's *doctrine*, that *God creates men with a sinful nature.* This Professor N. has done, while he has also acknowledged the injustice of imputing to any man, the unavowed, though legitimate consequences of his opinions.* Nor is this all. The inference, the belief of which is ascribed to Calvin, is founded on the assumption of an axiom, which (whether right or wrong,) Calvin totally disclaimed. It is therefore an inference which Calvin could not have made nor have believed, according to his own avowed principles. On what authority then, is Professor Norton's *inference* to be acknowledged as a part of Calvin's creed?

We next consider the passages cited by Mr. Norton from the Westminster Catechism and Confession:—

"The Fall brought mankind into an estate of sin and misery" *****. "The sinfulness of that estate whereinto men fell, consists in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Original Sin, and from which do proceed all actual transgressions.—pp. 9, 10.

We again ask for the declaration that *God creates men with a sinful nature.* It is not in the phrase that "the fall brought mankind into an estate of sin and misery." The fall was not a creative act of God. Not in the phrase "the sinfulness of that estate whereinto man fell;" to fall into a state of sin is not to be created

*From the doctrine of limited atonement, it would be confidently pronounced by many, to be a legitimate inference, that God is not sincere in his invitations of mercy to a part of mankind. But who would be so disingenuous as to charge those who believe the doctrine with believing the inference? Professor N. after citing Eph. ii. 3. "we were by nature children of wrath even as others," says in a note, "the proper meaning of these words I conceive to be this: WE were by nature as much exposed to punishment as the rest of men; that is, WE Jewish christians," &c. Now it seems to be a legitimate inference from this exposition, that both Jews and Gentiles are all BY NATURE exposed to punishment, and that all are BY NATURE sinful. Shall we then pronounce Professor N. a Calvinist, according to his own account of Calvinism? We should rather suppose that this, to use his own language, "is an honest blunder without doubt, though a very gross one."

with a sinful nature. To be guilty of Adam's sin is not to be created with a sinful nature; to want that righteousness in which Adam was created is not to be created with a sinful nature; and to say that man is the subject of the corruption of his nature is not saying that God created that corruption of nature: and to say that by this corruption ("whereby") he is utterly indisposed, disabled and made opposite to all good, &c. is not saying that this indisposition, disability and opposition are a created nature, or that they are not the result of man's free choice.

Mr. N. quotes a passage from the Westminster Confession :—

> "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto."—p. 10.

Let this passage be examined. 'Man by his fall into a state of sin.' Is this equivalent to a sinful nature created by God? "Hath wholly lost all ability of will to any spiritual good." What is it to lose ability of will but to become voluntarily opposed to spiritual good with fixed aversion? So the next clause explains it, "being altogether averse to that good." But is voluntary fixed aversion of mind to spiritual good, *a sinful nature created by God?* Can such aversion be any thing but man's own act in distinction from a physical attribute? It is remarkable that in these passages quoted by Mr. N. there is not the semblance of ascribing the sin of man to a creative act of God, but a distinct recognition of it, as being the act of man as a moral agent.

Mr. Norton has quoted several passages from President Edwards' work on original sin. It will be sufficient to examine one of these, quoted in his original letter to the Editor of the Christian Spectator, as the others convey the same general truth, with great similarity of expression.

> I now proceed to say,
> That mankind are all naturally in such a state, as is attended, without fail, with this consequence or issue; that they universally run themselves into that which is, in effect, their own utter, eternal perdition, as being finally accursed of God, and the subjects of his remediless wrath through sin.—Vol. VI. p. 137.

We might leave this passage with simply asking the question, may not men be brought into being in such a state that *they will run themselves into sin* (and what more has Edwards asserted,) without being created with a sinful nature?

But what probably will surprise the reader still more is the fact, that on the same page from which Professor Norton has cited the above proposition of Edwards, is to be found the following clear explanation of his meaning in that proposition:—

> In order to demonstrate what is asserted in the proposition laid down, there is need only that these two things should be made manifest: *One* is this fact, that all mankind come into the world in such a state, as without fail comes to this issue, namely, the universal commission of sin; or that every one who comes to act in the world *as a moral agent*, is, in a greater or less degree, guilty of sin. The *other* is, &c.

It ought here to be remarked that on this page, President Edwards is formally stating and explaining the grand positions which he proposes to establish in the following treatise; and what is the point in respect to the present subject of enquiry? Is it that God creates men with a sinful nature? So far from it, that in his own explanatory and decisive terms, it is this, that "every one who comes *to act* in the world AS A MORAL AGENT, is in a greater or less degree, guilty of sin." Why did Professor Norton refuse to cite this passage?

We cannot pass this part of the subject without turning the reader's attention to the precise and careful

manner in which President Edwards, in the four first sections of this work, has by statements, definitions and explanations, guarded against the identical charge of Professor Norton. Thus if he speaks of *that* in man, which is the ground or reason of his sinning, he calls it a state in which man comes into the world, leaving the specific nature of that state undecided; or if he calls it a propensity, tendency, proneness, liability, &c. he is careful to limit the import of the language to the single idea of sequence; i. e. tendency, in his use of the term, is something followed by sin. Whether this tendency, disposition, proneness, &c. be a voluntary or involuntary state of mind, whether the subject be accountable for it or not, he does not decide. The simple fact, that there is that which, as the *occasion*, will be followed by the commission of sin by every human being, when he comes to act as a moral agent, is what this author attempts to prove in his second section.

If President Edwards pronounces this an *evil*, *depraved* and pernicious propensity, he is careful to tell us in what sense it is evil, viz. as "it *tends* to that MORAL EVIL *by which* the subject becomes odious in the sight of God, and liable as *such* to be condemned, &c." Thus he does not assert that this propensity is in itself sinful and deserving of punishment; but simply that it *tends* to or is followed by those moral acts, by which the subject becomes ill-deserving.* Speaking of this *tendency*, viewed without the interposition of divine grace, he proceeds to shew, that its existence is evinced by the fact, that men do sin as soon as they are capable of sinning, and that they sin continually and progressively. The views then of the depravity of man, as explained by this distinguished advocate of the doctrine, may be comprised in this general proposition:—

That mankind come into being in such a state that, without the interposition of divine grace, all, when they become moral agents, sin in every voluntary and accountable action.—We ask the reader to judge; is this the doctrine that *God creates men with a sinful nature?*

We say then, that the passages quoted by Professor N. from Calvin, from the Westminster divines and from Edwards, furnish not even the shadow of a warrant for ascribing to Calvinists the doctrine, that *God creates men with a sinful nature.* There is not such an assertion; Professor Norton has specified no such assertion, in either of the quotations which he has made. By confident asseveration, he leads the reader to expect that he can point out the doctrine which he imputes to Calvinists in the words of Calvinistic authors. He then cites passages which may mislead the prejudiced and unwary, and relies on them to draw the inference so unconsciously to themselves, that they shall believe that Calvinists have asserted what an unauthorised inference only contains. Or if this will not answer his purpose, as in some cases it will not, he boldly adds what is necessary to the premises or omits an essential explanation of terms, and draws the inference himself. Such are Professor Norton's expedients to fasten upon Calvinists the odium of holding a doctrine, which in its connexions he pronounces "blasphemy."

We now proceed to shew

2. That the authors referred to explicitly *deny* the doctrine ascribed to them by Professor Norton. On this point we cited several passages from Calvin in our Number for August last. To these passages Pro-

* Dr. Ware asserts the same thing concerning the import of the term *propensity*. "In the sense in which I understand the word, the essence of sin does not consist in propensity, inclination or disposition to sin, but in yielding to that propensity, &c." Ans. p. 82, on p. 84, he speaks of propensity as implying "no guilt," until indulged unlawfully.

fessor N. replies, that "the whole amount of them is, that God is not to be charged with the sins of men as morally accountable for them;" and thus he would have it understood, that while Calvin exonerated God from blame, he still maintained that God creates men with a sinful nature. We *deny* that such is the amount of these passages. We before remarked that the *design* of Calvin was to oppose those who dare to charge God with their corruptions. But how does Calvin accomplish this design? By admitting the fact alleged; that God is, by a creative act, the author of man's corruption? So far from it that he says, "they *falsely* seek for the WORK *of God* in their *own* pollution." Can language be more explicit? Could Calvin believe that God created this pollution,—that it was the *work of God?* "Wherefore," he says, "let us remember that our fall must be imputed to a corruption of nature, that we may not bring an accusation against God the author of nature." Is not here a distinct recognition of the principle, that an accusation would lie against God the author of nature on the supposition that he *creates* a sinful nature? How then could he believe this fact, and yet exonerate God? Again he says, "it arises not from creation, but from the corruption of nature, that man being enslaved by sin can will nothing but what is evil." And again, "I ask what can be pleaded, seeing he cannot impute the hardness of his heart to any one but himself?" The fallacy then of Professor Norton's reply is apparent. The *design* of Calvin is to oppose those who dare to charge God with their own corruptions. The *amount* of what he says is that the charge is *false*, because their pollution is not the work of God, but their own pollution; because their corruption is not to be charged to *the author of nature;* because the hardness of man's heart can be imputed to *none* but himself; because men's being enslaved to sin is *not by creation.* Calvin then did not believe, but did expressly deny that God creates men with a sinful nature.

Professor N. makes another reply to our construction of one of the above passages, viz. "that it is not the creation of men individually, which is here spoken of by Calvin, but the creation of Adam in a pure and holy state, from which he fell." After stating the opinion of Calvin, that Adam was the representative of his posterity, Professor N. says, "this is the despicable subterfuge which is resorted to by Calvin and his followers, to vindicate the ways of God and to prove, not that God does not now create men with a sinful nature, but that it is just in him to do so, and that he is not accountable for their sins." p. 33. Now we affirm that Calvin recurs to our representation in Adam for the very purpose of proving that God does *not* now create men with a sinful nature. After speaking of all the descendants of Adam as infected with the corruption into which he had fallen, and referring to the assertion of Paul that "all are by nature children of wrath," Calvin says "It is easily inferred that OUR nature is there characterized, not as it was created by God, but as it was vitiated in Adam, because it would be unreasonable to make God the author of death.*"

In this passage Calvin declares that OUR nature is characterised by the apostle, not as *it* was created by God, but as it was vitiated in Adam, for the very purpose of shewing that God is not the *author* of this corruption. Calvin considered Adam as the representative of his descendants in such a sense, that the holy nature in which he was created was the created moral nature of man; and that in consequence of the corruption of that nature by Adam, we are the subjects of the *same* corruption. Hence he constantly affirms that "OUR nature is not as *it* was created by God;" that our corruption arises *not*

*Inst. Lib. II. C. I. §. 6.

from creation. Professor N. may ask, how can this be a just view of the subject; are not men as really created by God now, as Adam was, and if they come into the world with a corrupt nature, is not God the author of that corrupt nature? We answer, not of necessity; it may be, and Calvin, to say the least, might believe that men now are the voluntary authors of their own corruption, as Adam was of his own corruption. Be this as it may, Calvin did believe, that OUR *nature is not as it was created by God;* but as it was vitiated in Adam. He did believe that such was our connexion with Adam that *our* created moral nature was the created moral nature of Adam in a holy state, and that our corruption of nature, consequent on Adam's sin, is our *own* corruption, and *not the work of God.* But is there any truth or justice in such an hypothesis? Perhaps there is not. Nevertheless so Calvin believed. Is it not a mere evasion, "a despicable subterfuge?" Perhaps it is. Nevertheless so Calvin believed, and so DENIED that *God creates men with a sinful nature.*

In accordance with these views Calvin says that "the cause of the contagion as it is propagated through successive generations, is not in the substance of the body or the soul;* and that not any thing in the universe is evil in its nature, since neither the depravity and wickedness of men and devils, nor the sins which proceed from that source, are from mere nature, but from the corruption of nature."† We ask the reader's particular attention to the following passage: "We say therefore, that man is corrupted by a natural depravity, but which did not originate from nature. We deny that it proceeded from nature, to signify that it is rather an adventitious quality or accident, than a substantial property originally innate. Yet we call it natural, that no one may suppose it to be contracted by every individual from corrupt habit, whereas it prevails over all by hereditary right. Nor is this representation of ours without authority. For the same reason the apostle says, that we are all by nature the children of wrath. How could God, who is pleased with all his meanest works, be angry with the noblest of all his creatures? But he is angry rather with the corruption of his work, than with his work itself. Therefore, if on account of the corruption of human nature man may be justly said to be naturally abominable to God, he may also be truly said to be naturally depraved and corrupt; as Augustine, in consequence of the corruption of nature, hesitates not to call those sins natural which necessarily predominate in our flesh, where they are not prevented by the grace of God. Thus vanishes the foolish and nugatory system of the Manicheans, who, having imagined in man a substantial wickedness, presumed to invent for him a new creator, that they might not appear to assign the cause and origin of evil to a righteous God."* We ask how can that be a sinful nature created by God, in the view of Calvin, which according to his statement, is rather an adventitious quality or accident, than a substantial property originally innate—which is not from nature, which proceeded not from nature, which is *called* natural only in opposition to the effects of corrupt habit—which is distinguished from the work of God, as being the corruption of his work by man himself—and which stamps folly and vanity on that scheme which ascribes *substantial* wickedness to man, and undertakes to account for it by an hypothesis so totally needless as the one referred to. Calvin then fully and explicitly denies the doctrine charged upon him by Professor Norton; and by what principles of liberality or fair dealing, is Calvin to be denied the benefit of his unqualified disavowal of this doctrine?

*Inst. Lib. II. 6. I. §. 7. †Lib. I. 6. 14. §. 3.

*Inst. Lib. II. Ch. I. §. 11.

The Westminster divines have denied the same thing with equal explicitness. We have already quoted the passage which is as follows.

"God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to do good or evil."

On our citation of this passage, Mr. N. remarks:—

> If it had been their object to show what the Westminster Divines really believed respecting the nature of man, it would have been a little more to the purpose, to have quoted the next proposition but one to that given by them.
>
> "Man by his fall into a state of sin hath *wholly lost all ability of will to any spiritual good accompanying salvation;* so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereto."
>
> It must be an affair, I think, of some deliberation and difficulty for them to reconcile the meaning which they wish their readers to receive from the first proposition, with what is so broadly and explicitly stated in the last.—p. 39.

That Professor Norton thinks it to be an affair of difficulty to reconcile these passages, we do not deny. His insinuation however, that these passages are irreconcileable, is a virtual admission that one denies what the other affirms. That the Westminster divines then, deny that God creates men with a sinful nature, (whether consistently or inconsistently is immaterial,) is virtually conceded by Professor N. Nor do *we* discover any difficulty in reconciling these passages. There is no inconsistency in affirming that the will of man is endued with natural liberty, so that it is neither forced nor by any absolute necessity of nature determined to good or evil, and yet that he has fallen into sin, and that by a fixed aversion of will to any thing good, it has become impossible that he should convert himself. It is simply saying that man will not do what, as a moral agent, he is qualified to do. This being the obvious and undeniable import of the passages, we see no difficulty in reconciling the meaning of the one with that of the other. The Westminster divines then, with perfect consistency, DENY that God creates men with a sinful nature.

The same denial is also explicitly made by President Edwards. We cite the following passages from his Discourse on Original Sin, in the sixth volume of his works :—

> One argument against men's being supposed to be born with sinful depravity, which Dr. Taylor greatly insists upon, is, That this does in effect charge Him, who, is *the author of our nature, who formed us in the womb*, with being the *author of a sinful corruption of nature;* and that it is *highly injurious* to the God of our nature, *whose hands have formed and fashioned us*, to believe *our nature* to be *originally corrupted*, and *that in the* worst *sense of corruption*.
>
> With respect to this, I would observe in the first place, that this writer, in his handling this grand objection, supposes something to *belong* to the doctrine objected against, as maintained by the divines whom he is opposing, which does *not* belong to it, nor does follow from it: As particularly, he supposes the doctrine of Original Sin to imply, that nature must be corrupted by some *positive influence;* "something by some means or other, *infused* into the human nature; some *quality* or other, not from the *choice* of our minds, but like a *taint, tincture* or *infection*, altering the natural constitution, faculties and dispositions of our souls. That sin and evil dispositions are *implanted* in the fœtus in the womb.' Whereas truly our doctrine neither implies nor infers any such thing. In order to account for a sinful corruption of nature, yea, a total native depravity of the heart of man, there is not the least need of supposing any evil quality, *infused*, *implanted* or *wrought* into the nature of man, by any *positive* cause or influence whatsoever, either from God or the creature; or of supposing, that man is conceived and born with a *fountain of evil* in his heart, such as is any thing *positive*. I think a little attention to the nature of things will be sufficient to satisfy any impartial, considerate inquirer, that the absence of positive good principles, and so the withholding of a special divine influence to impart and maintain those good principles, leaving the common natural principles of self-love, natural appetite, &c. (which were in man in innocence,) leaving these, I say, to themselves, without the government of superior divine principles, will certainly be followed with the corruption, yea, the total corruption of the heart, with-

out occasion for any positive influence at all.—pp. 427, 428.

The inferior principles of self-love and natural appetite, which were given only to serve, being alone, and left to themselves, *of course*, became reigning principles; having no superior principles to regulate or control them, they became absolute masters of the heart. The immediate consequence of which was a *fatal catastrophe*, a turning of all things upside down, and the succession of a state of the most odious and dreadful confusion. Man did immediately set up *himself*, and the objects of his private affections and appetites, as supreme; and so they took the place of *God*. These inferior principles are like *fire* in an house; which, we say, is a good servant, but a bad master; very useful while kept in its place, but if left to take possession of the whole house, soon brings all to destruction. Man's love to his own honor, separate interest and private pleasure, which before was wholly subordinate unto love to God, and regard to his authority and glory, now disposes and impels him to pursue those objects, without regard to God's honor or law; because there is no true regard to these divine things left in him. In consequence of which, he seeks those objects as much when against God's honor and law, as when agreeable to them. And God, still continuing strictly to require supreme regard to himself, and forbidding all gratifications of these inferior passions, but only in perfect subordination to the ends, and agreeableness to the rules and limits, which his holiness, honor and law prescribe, hence immediately arises *enmity* in the heart, now wholly under the power of self-love; and nothing but *war* ensues, in a constant course, against God. As, when a subject has once renounced his lawful sovereign, and set up a pretender in his stead, a state of enmity and war against his rightful king necessarily ensues. It were easy to shew, how every lust and depraved disposition of man's heart would naturally arise from this *privative* original, if here were room for it.—p. 430.

In the above quotation, President Edwards has stated from Dr. Taylor, almost *verbatim et literatim*, the very charge against Calvinism alleged by Professor Norton; and has most unequivocally declared, that the thing alleged does NOT BELONG to the doctrine objected against, nor does FOLLOW from it; and that to suppose our doctrine to imply that nature must be corrupted by some *positive influence*, something *infused* into the human nature, some quality or other not from the *choice* of our minds, &c. &c. is entirely groundless. "WHEREAS TRULY OUR DOCTRINE NEITHER IMPLIES NOR INFERS ANY SUCH THING." Can the denial of Professor Norton's charge be more unequivocal?

And yet Professor Norton says, "the doctrine of Edwards is that men, as created by God, have natures so corrupt, that it is not necessary for him to exert any positive influence to make them sinners, or to infuse into their natures any new principle of evil." Does not Edwards assert, that the common natural principles of self-love, natural appetite &c. *which were in men in innocence*, left to themselves, without the government of superior divine principles, will certainly be *followed with* the entire corruption of the heart, without any positive influence from God at all? Does he not speak of these natural principles as in themselves sinless, yea, as useful when kept in their proper place; and does he not represent all the sin of man, every lust and depraved disposition of his heart, as resulting from man's setting up *himself*, in the character of a free and voluntary agent, and the objects of his private affections and appetites as supreme, and thus giving them the place due to God? And yet with these declarations pointed out to him, and actually under his eye, Mr. N. would attempt to make his readers believe that Edwards represents God as creating a sinful nature in man and punishing them eternally for this nature. We ask the reader's opinion, not concerning this representation of Mr. Norton, but concerning the real doctrine of Edwards, as taught in the above extract.

To these denials of the doctrine that "God creates men with a sinful nature" we added, in our Number for August last, the testimony of Dr. Ridgeley, as a representative of "later Calvinists;" and selected his work particularly, because it has been lately republished in this country, and enjoys a high reputation among the most rigid Calvinists in

the Presbyterian church. "To suppose," says he, "that it (the soul,) is created by God impure or with an inclination or propensity to sin, cannot well be reconciled with the holiness of God."* Language so explicit was beyond the reach of distortion or evasive inference. Under these trying circumstances, Professor Norton's skill in conducting the retreat is an edifying example to all future polemics. He commences with the *petitio principii*, and pronounces rather magisterially, that the passage "certainly appears to be *Anti-Calvinistic*." To cover a position thus boldly occupied, a volley of hard words naturally succeeds. 'I have not taken the trouble to examine its connexion and ascertain whether this arise from "*ignorance of the proper use of language*, or some other cause." Next follows the *argumentum ab ignorantia*, (for even Prof. N. can be ignorant on occasion,) "I do not even know whether Ridgeley himself did or did not pretend to be a Calvinist." Here the Professor is suddenly overtaken with a distressing pressure for time; "and though the question might be easily settled, *it is not worth the labor of half an hour*, that might be required to settle it." He therefore at once demolishes Ridgeley and ourselves at a single blow: "He might, for any thing I know, have been as ignorant on the subject as the conductors of the Christian Spectator are, or appear to be." Such generalship certainly deserves an ovation if not a triumph.

It is fortunate, considering the splendid exhibition of polemical talent which would otherwise have been lost, that Professor N. was so entirely unacquainted with the early habits and course of study at his own college; and that he had never heard of Ridgeley's Body of Divinity being once esteemed so highly at Cambridge, that duplicate copies were thought necessary in the library of that Institution, for the use of theological students. The very copy indeed, from which we made our quotation, belonged not many years since to the Library of Harvard College, and was sold at public auction in Boston, being found a useless incumbrance, we presume, in these later days of "consummate theologians." Considering all circumstances too, it is happy that Professor N. did not venture to open a work of so unpromising an aspect. Had he done so, it might have startled him to find that Ridgeley was a Calvinist of "the straitest sect"—a believer in the doctrine of limited atonement, imputation of sin and righteousness, and the kindred tenets. He would have found too, as the authority for that very statement, which he pronounces "anti-calvinistic," a reference to names at which it would not have been quite so easy to flout—TURRETIN and PICTET. "Absit ut animam creari impuram dicamus, cum nihil impurum e Dei manibus prodire possit." "Far be it from us to maintain that the mind is *created impure*, since nothing impure can proceed from the hands of God." (Pictet Theol. Chr. Lib. v. cap. 2.) "Licet anima sine ulla labe creetur a Deo, non creatur tamen cum justitia orginali," &c. "Though the soul is *created* by God without any *blemish*, it is not created with original righteousness." (Turretin, Inst. Theol. Elenct. Tom. I. Loc. 9.) Turretin then proceeds to state that "we must distinguish between the mind as pure, impure, and *not* pure." By the *pure*, is meant, he says, a holy state of mind; by the *impure*, a sinful state; and by the *not* pure, a mind which is "neither holy nor sinful, but created simply with its rational faculties, as it is supposed to be created by God since the fall," (quæ licet nullum habeat habitum bonum, nullum tamen habet malum, sed creatur simpliciter cum facultatibus naturalibus, qualis supponitur creari a Deo post lapsum, &c.) To this authority Ridgeley adds a passage from Du Moulin. "We are not, he says, to think that God put original sin into men's souls, for how should he pu-

*Body of Divinity, Vol. I. q. 26.

ish those souls which he had himself corrupted? It is great wickedness to believe that God put into the soul an inclination to sin." In order to convince Professor N. that these statements are not peculiar to the authors cited by Ridgley, we had made an extensive collection of passages equally decisive, from writers of the Geneva school which accidentally came first to hand, *viz.* Peter Martyr, Zanchius, David Pareus, together with Dr. Twiss, Prolocutor of the assembly of divines at Westminster, Perkins, John Howe, Bernardhin De Moor, &c. But we omit them, both because the question has been confined to the opinion of Calvin, the Westminster Divines, and President Edwards; and because there would be no end of such quotations, since hundreds of similar passages might be selected from others. Indeed from the time of Calvin to the present hour, what writer on this subject can be found, who has not explicitly denied the doctrine that "God creates men with a sinful nature?" This is the very point to which their opponents have, from the first, been laboring to drive the defenders of Calvinism—a doctrine, which the whole world knows, a large majority of Calvinists at least, have utterly rejected, as forming no part of their system or its consequences. Are these disavowals to be unregarded, and their authors branded with insincerity and falsehood? If not, the question of their *faith*—their "*doctrine*" on this subject is settled. Their consistency may be arraigned; "unavoidable inferences" may be urged; but these inferences they do not perceive to be unavoidable, and have not therefore admitted them into their system. Every sentiment then, of integrity and honor, requires Professor N. to adhere to his own principle, and impute to Calvinists no doctrines or inferences which are thus rejected. Yet in the face of this rejection by the great body of Calvinists for more than two hundred and fifty years, does Professor N. coolly assure us that it is "a doctrine of Calvinism that God creates men with a sinful nature," and adds respecting Ridgley who denied it on the weightiest authority, "He might for any thing I know, have been as ignorant on the subject as the conductors of the Christian Spectator are, or appear to be!"

3. Mr. Norton's own concessions shew, that neither Calvin, nor Calvinistic writers are fairly charged with believing that *God creates men with a sinful nature.* Thus he says,

> But the conductors of the Spectator produce passages from Calvin, and the Westminster Confession, and Edwards, which they would have it believed are inconsistent with this doctrine. Without any examination of these passages, I might say that perhaps they are so. It is not my business to reconcile the contradictions, or explain the absurdities of Calvinistic writers. I have never had any doubt, that such contradictions and absurdities might be found in abundance in their works. It is not my business to show, what I believe to be altogether false, that their system is consistent either with itself, or with those first principles of reason and religon, which they are sometimes compelled to recognize.—p. 31.

Professor N. then has "never had any doubt," that Calvinistic writers abundantly contradict the doctrine, that *God creates men with a sinful nature.* And why are not these instances of denial, which are so abundant, good evidence that Calvinists do not believe this doctrine?

But says Mr. N. "it is not by bringing passages, which may appear to be irreconcilable with the doctrines, I have stated, that these doctrines can be proved, not to be a part of the system." But if Calvinists as Mr. N. concedes, have abundantly denied the doctrines charged upon them, then *we* say, it is not by bringing passages apparently irreconcilable with such *denials* that the doctrines denied, are to be proved to be a part of their system. But says Mr. N. that these doctrines are not a part of the system can "be proved only by shewing what it is impossible for them to shew, that the authorities I have quoted, do not

fully and clearly establish my positions." We reply that Professor N. can prove these doctrines *to be* a part of the Calvinistic system, only by shewing contrary to his own concessions, that these doctrines are not abundantly denied by the same authorities. We need not repeat that Mr. N's *inferences* however "unavoidable" can have no place here. No statements or inferences can (on his own principles,) be received, except those which are admitted by Calvinists, and therefore, none certainly which are positively denied. We call on him then to retract his charge of abundant contradiction, or to admit that beyond a doubt, it is not a doctrine of Calvinism that *God creates men with a sinful nature.*

We are perfectly aware that many passages can be adduced, which, at the first view, may appear inconsistent with the denials in question. Nay we are not disposed to deny that if the principles of philosophizing adopted at the *present* day be applied to these passages, there may, in some instances, be a real inconsistency. But can any thing be more unjust than to suppose the men of the *sixteenth* century to have reasoned in every respect on the principles of the *nineteenth*, and to charge them with inconsistencies which according to *their* views of philosophy had no existence? Besides, so ambiguous is language, and so liable are men engaged in controversy to misunderstand their opponents, that the *denial* by a writer of any given meaning charged upon him, is justly considered by all reasonable men, as satisfactory evidence that such was not his real meaning. Especially is this just, when the language used does not necessarily require the meaning charged, but admits of a sense consistent with his sentiments as elsewhere stated. More especially is this demanded by candor and integrity, when the meaning charged is made out by mere *inference*—an inference rejected in form by the writer himself as no part of his belief.

Again, why from this abundance of contradictory statements in Calvinistic writers, did not Professor Norton present some instances to his readers that they might have the whole evidence of the case fairly before them? What should we think of an interpreter of Paul's Epistle to the Romans, who to prove the antinomianism of the Apostle, should quote the 28th verse of the 3d chap. and say nothing of the 31st, or who should say what implied that the latter was an unintentional contradiction of the former? And what "Views of Calvinism" are those which are made up of passages detached from the context, and placed before the reader in entire disjunction from those accompanying explanations, and statements, and refutations, and denials, which are designed to exhibit the real belief of Calvinists. Nothing is easier than to affix a false meaning to a passage when thus detached from its proper connexion. We have already seen how essentially different is the import which Professor N. would give to a passage from President Edwards, from its real import when seen in its true connexion and viewed according to the general tenor of the treatise. And what evidence has the reader that there are not in the abundant contradictions, as Professor N. is pleased to term them, many similar explanatory passages? True, if the alleged contradictions can be shewn to be merely accidental, and unintentional, the result of inadvertence, they are not entitled to notice in this argument. But if, as we have seen, they are formal, express, intended denials of the very doctrine charged, then they can be evaded only by accusing the great body of Calvinistic writers with deliberate falsehood.

But we have not done with Prof. N's. concessions. The doctrine "that God is morally accountable for the sins of men," though he thinks it may be an unavoidable inference from

the Calvinistic system, Prof. N. concedes, is "not to be found in any Calvinistic authority;" that "it is not one which Calvin admitted," that "it is the very inference against which he is contending." Why then has Prof. N. affirmed it to be a part of the Calvinistic creed? We are aware, that he says he has not. But what is the matter of fact? Prof. N. speaks of the Calvinistic system of doctrines, as "a system of blasphemy"—as "a belief," "brutalizing the whole character of him by whom it is held,"—as "DOCTRINES OF DEVILS"—and after quoting passages from Calvinistic writers he says, "But I forbear. In quoting BLASPHEMY like this, I can hardly avoid feeling, as if I shared in the guilt of uttering it." Calvinism then is *blasphemy;* it is "a belief," which *brutalizes* the whole character, it is the *doctrines of devils;* it involves *the guilt* of blasphemy; for Mr. N. is afraid of being a partaker in that guilt. But if Calvinists do not admit, that 'God is morally accountable for the sins of men,' if 'no such doctrine is to be found in any Calvinistic authority,' if 'Calvinistic writers contend against every such imputation on the character of God,' if they themselves as we have seen, revolt from making it, and 'inveigh against those who dare to bring this charge,' facts conceded by Professor Norton, where is the blasphemy of their creed, where is the brutalizing tendency of their belief; where is the doctrine of devils, and especially where is the *guilt* of blasphemy? Does Prof. N. say that it is *by inference* that they are to be thus charged with blasphemy; he violates his own principle of fair dealing. No. If they are justly charged with blasphemy, they have made some blasphemous declaration, and if they have not declared that God is morally accountable for the sins of men, what blasphemous declaration have they made? None. And as Mr. N. admits that they have not done this—and also concedes the injustice of such an imputation by inference, in making the charge of blasphemy, he is condemned out of his own mouth.

4. Professor Norton misinterprets the language of Calvinistic writers. We allude to the phrases, "by nature sinners,"—"depraved by nature"—"naturally depraved," &c. as used by Calvinistic authors, in reference to the moral character of man. This language is ever represented by the opposers of Calvinism, as denoting a created sinful nature, which is as truly a physical property of man, as are any of his physical appetites and propensities. In this representation it is constantly assumed, that a sinful nature is ascribed to man by Calvinists, which is exclusively the effect of God's creative act, so that in the production of it, man can have no knowledge or concurrence. On the justness of this interpretation of Calvinistic phraseology, wholly turns the present question between Unitarians and Calvinists. If these phrases correctly interpreted, do not denote that sin in man is a physical attribute, if they *admit* and especially if they *require* a meaning consistent with complete free agency in man, then Unitarians misinterpret the language of Calvinists, and ascribe to them a doctrine which they do not teach. Precisely on this ground, Professor Norton has placed the present question.

> "Thus it is," he says, "that God regards all his human creatures, in their natural state, that is, as created by him; unless indeed you choose the gross inconsistency and absurdity of putting an atheistical sense upon the words *nature* and *natural*, and supposing that may be by nature, and may be natural, which is not from God."—p. 16.

Here then we are fairly at issue with the author of "the Views of Calvinism," for we do affirm that, *that may be said to be by nature, and to be natural, which is not from God, or which is not created by G*

In the first place we appeal to the analogy of language, in support of this position. Nothing is more common in writing and speaking, than that use of terms, in which one thing

is said to be *by* another, when the former is simply *occasioned* by the latter. It is needless to give examples of a mode of speech which so often occurs. That man may thus become a sinner, *by nature*, we have Dr. Ware's direct assertion. Speaking of that degree of wickedness which the Orthodox ascribe to men he says:—

> All these representations may be true, and no more than a just account of what actually takes place, and yet the whole be fairly accounted for, without any original and natural bias to sin. All may be but the effect of neglect to restrain appetites, in themselves useful and good, to control and give a proper direction to passions designed to be useful and capable of the very best effects, and in general a failure to exercise properly, in temptations and trials, the powers of direction and resistance, which were in themselves sufficient. —pp. 23, 24.

Now on this supposition, that man, without any created *sinful* bias in his nature, (for this is what Dr. Ware means by original and natural bias to sin,) and with powers of direction and resistance sufficient to regulate his natural appetites and passions, does invariably and yet voluntarily give to *these* entire dominion over his conduct, and that the moral character of the whole race is actually thus formed, on this supposition we say, to speak of man as *a sinner by nature*, as *depraved by nature*, is language of the most obvious propriety. Such is, substantially the very explanation, as we have seen, given by President Edwards of the universal prevalence of sin in men.

Secondly, that the language in question *may have* another meaning, than that which Professor N. gives it, is inferred from the acknowlged ambiguity of language. So multiform and various are our different shades of thought, that a language which should have a distinct term for every such variation, if it could be formed, could never be learned. The only remedy for this unavoidable imperfection of human language is, to use the same words in different senses, and to rely on the nature of the subject and other circumstances, to determine their precise import, in each particular case. There is perhaps no word in our language of such frequent use as the words *nature* and *natural*, which has not a diversity of meaning in different connexions. The presumption is, that the same thing is true respecting these terms.

Thirdly, we argue the same thing from common usage. Thus we speak of God "as holy by nature;" of "the holy nature of God;" of angels as "holy by nature;" and of "the holy nature of angels." We speak of pride, or vanity, or selfishness, or avarice, as *natural* to some men, and of these and other traits of character as natural to some families or even to some nations, without a suspicion, that we shall be thought to mean *a created nature*. No one supposes, that we intend by speaking of such peculiarity as *natural*, to preclude the idea of perfect freedom of choice in its subject, or to assert that it is from God by the physical operation of a physical cause, or by a creative act. We are understood to speak of such a trait of character as resulting from *that* in the constitution and circumstances of the individual, which is, not the physical cause, but merely the occasion of "the abstract certainty" of it; "which," as Dr. Ware says, "would neither affect his freedom nor accountability."—Ans. p. 93.

We admit that the words *nature* and *natural* are often applied to effects, in order to denote their certainty and uniformity as resulting from the operation of causes, to which pertains no physical power of producing other or different effects. Thus if we say that gunpowder in contact with fire, *naturally* or *by nature*, explodes; or a stone unsupported in the air, *naturally* or *by nature*, falls toward the earth; we are understood to speak of the certainty and uniformity of these phenomena as resulting from causes to which pertains no physical power in the same circumstances, of producing any other effects. But it is undeniable that certainty and uniformity pertain to other events, which take place, when in

the cause or agent, there is adequate power to opposite events. Thus we say "angels are by nature holy," without denying as in the case of the unsupported stone, adequate physical power to an opposite result. In each case, the language denotes the certainty and uniformity of the events spoken of, the idea of physical power to a different result being included in the one case, and omitted in the other. Nor does this variation in the meaning of the same terms occasion the least danger of misapprehension to a candid mind; the acknowledged properties of the subjects, determining with entire precision, the real meaning of the speaker. For example, should it be said that "serpents are by nature malignant," we should understand the language to describe either a physical property of the animal or that which results from a physical property having the influence of a physical cause, and of course as excluding moral agency. But should it be said that "devils are by nature malignant," the acknowledged moral and accountable character of the subjects, would lead us so to restrict the import of the declaration, as altogether to preclude the idea of a physical or created property.

The terms under consideration then, are capable at least of *two* meanings. They are sometimes used to denote certainty and uniformity which result from the operation of physical causes and which are inconsistent with moral agency; sometimes to denote certainty and uniformity which are *occasioned* by moral causes, and which are perfectly consistent with moral agency. But if this be so, then Prof. N. by giving another meaning than that which the words will bear, to Calvinistic phraseology, and resting his proof on this as its only possible meaning, has simply begged the question by an unauthorized interpretation of terms.

We shall now attempt to show that this language of Calvinists WILL NOT ADMIT of the meaning which Prof. N. gives it, but DEMANDS the other meaning of which we have shown it to be capable.

First from the manner in which they have explained this language. Thus as we have seen Calvin has explicitly stated, that by "natural depravity," he means that "which did not originate from nature;" he also denies "that it proceeded from nature, to *signify* that it is rather an adventitious quality or accident, than a *substantial property originally innate.*" Now any one can see from this passage that Calvin, was fully aware that his language might be perverted exactly in the manner in which Prof. N. has perverted it, and that his object was to prevent such perversion.

Pres. Edwards is equally explicit. Thus in the passage already cited, he speaks of the inferior principles implanted in man, as the principles of *mere human nature*, as principles which were *in man in innocence*, and it is of these he says, they *will be followed* with the corruption of the heart. Now is not here an obvious distinction between the *created* nature of man and the corruption which *follows* it; between *mere human nature* innocent in itself, and the sin of which it is the occasion.—But this is not all. Speaking of the tendency of the sensitive appetites and animal passions, which Dr. Turnbull and Dr. Taylor, suppose to account for the general wickedness of mankind, he says, "This tendency which is supposed, is altogether equivalent to a *natural* propensity. And again, in replying to the evasion that there is a tendency in the state of things from without to the event of sin, from the constitution and frame of the world, he says, "it alters not the case, as to this question;" and proceeds to shew that the *nature* of any being is to be judged of in reference to its proper condition. So that to speak of man as being "depraved by nature &c." does not according to Edwards, imply that *mere human nature*, i. e. the nature of man as man, his *created* nature, is sinful—a statement exactly accordant, as we have already seen, with the views of

Turritin, who says that the soul as "created simply with its natural faculties" is neither sinful nor holy. Now are not the terms of every author to be understood according to his own explanation of those terms? Have we not seen that Calvin and Edwards attach a very different import to the terms in question from that which Prof. Norton gives them? Have we not seen from Edwards' own explanation that he ascribes no sin to man except in the character of a moral agent, in the very statement of his doctrine; and that he denies all efficiency from God in the production of sin? His words then in all equity require a very different meaning from that which Prof. N. has given them.

Secondly, the nature of the case is still more decisive. The moral agency of man is recognized as a fundamental truth by all writers on morals and religion. It is one of those truths, which is evinced by every man's consciousness, and which no man can strictly disbelieve; it is a truth which the Bible every where assumes as one which it is wholly unnecessary formally to declare. It is therefore a truth to be assumed in all our explanations of terms to the utmost limits of possibility, and in reference to which all language which can bear the restriction, is to be restricted in its import so as not to deny it even by implication. In such a case, a proposition which predicates moral character of any being, as necessarily implies his moral agency, as it does his existence. Nor is it a truth less universally received that to suppose moral character to consist in a physical attribute, or in a created sinful nature, is a self-contradiction and absurdity. Why for example does the honest interpreter restrict the proposition, that "angels are holy by nature," so as to recognize their moral agency and exclude the idea of moral character as a physical attribute? The answer is because the very predicate in the proposition implies that they are moral agents; and because it would involve the most palpable absurdity to suppose that moral character is a physical attribute of any being; an absurdity to be ascribed to no one of ordinary intelligence, so long as his language can bear another meaning. But if the subject require such restriction in one case, it does in another. If to represent the phrase *by nature*, when applied to angels as denying their moral agency, and ascribing to them moral character as a physical attribute would be a gross perversion of language, then to represent it as having this meaning when applied to man, is a perversion equally gross. Each proposition is used by those who are known to believe in the moral agency of the subject. Each proposition predicates moral character and therefore implies moral agency, to the exclusion of moral character as a physical attribute. And if a holy moral character may be predicated in this language of a confessed moral agent, so also may be a sinful moral character.

Finally, our present position is supported by principles of interpretation which have the sanction of Unitarian authority. They are thus stated by the Reviewer* of Stuart's Letters in the Christian Disciple for 1819.

> The art of interpretation derives its origin from the *intrinsic ambiguity of language*. What we mean to express by this term, is the fact, that a very large proportion of sentences, *considered in themselves, merely in respect to the words of which they are composed*, are capable of expressing not one meaning only, but two or more different meanings.—p. 405.

> It first teaches us to perceive the different meanings which any sentence may be used to express, as the different words of which it is composed are taken respectively in one sense or another; as it is understood literally, or figuratively; strictly and to the letter, or popularly and in a modified sense; as the language of emotion, or as a calm and unimpassioned expression of thoughts and sentiment; and it then teaches us, which is its ultimate purpose, to distinguish among *possible* meanings, the *actual* meaning of the sentence or that meaning which, in the particular case we

* Supposed to be Prof. Norton.

are considering, was intended by the author. And in what manner does it enable us to do this? Here again a full and particular answer to this question is not to be comprised in the compass of a few pages. The general answer is, that it enables us to do this *by directing our attention to all those considerations which may render it probable, that one meaning was intended by the writer rather than another.*

Some of these considerations are, the character of the writer, his habits of thinking and feeling, his common style of expression, his settled opinions and belief, the extent of his knowledge, the general state of things in which he lived, the particular local and temporary circumstances present to his mind while writing, the character and condition of those for whom he wrote, the opinions of others to which he had reference, the connexion of the sentence, or the train of thought by which it is preceded and followed, and, finally, the manner in which he was understood by those for whom he wrote, a consideration, the importance of which varies with circumstances.—pp. 408, 409.

Let us direct our attention to some of "these considerations," as they apply to the interpretation of the language of Pres. Edwards.

The first consideration is "*the character of the writer.*" We know not what may be Prof. N.'s opinion of the character of President Edwards; but we are confident that every one who has any competent knowledge of the subject will justify the assertion, that the character of this eminent servant of God furnishes the most decisive proof that the charge against him, made by Professor Norton, of teaching "a system of blasphemy," and "doctrines of devils," is false.

"His habits of thinking and feeling." Few men have entertained more enlarged views of the evil of sin, or exhibited more profound contrition for their own sins, or more powerfully portrayed the justice of God in the damnation of sinners, than President Edwards. His habits of thought and feeling then, instead of rendering it probable that he believed doctrines which imply exemption from guilt in men, or injustice in God in their condemnation, furnish evidence to support only the contrary conclusion. What is there to be compared with this evidence in the present case, furnished by any Unitarian author?

"His common style of expression." We have shewn, that the language of Edwards, is in exact accordance with common usage; that from all analogous cases, the meaning given by Professor Norton in the present case, is always excluded, by just interpretation; and that the very statements of Edwards are guarded abundantly, by explanations and definitions, and even by explicit denials, designed to exclude the very meaning which Professor N. has given to his language.

"His settled opinions and belief." How could President Edwards furnish evidence of his belief that men sin as moral agents, if not by stating his belief on the subject to be "that every one who comes to act in the world AS A MORAL AGENT, is in a greater or less degree, guilty of sin?" How could he evince his disbelief, that *God creates men with a sinful nature*, if not by the unqualified declarations that "our doctrine neither implies nor infers any such thing;" that such a charge supposes "something to belong to the doctrine objected against, which does *not* belong to it, nor does *follow* from it?" If such declarations, made in such circumstances are not evidence of a man's settled opinions and belief, we could wish Professor N. to say what is.

"The extent of his knowledge."—It will not be pretended that the identical charge brought by Professor N. against Calvinism, was not made by Dr. Taylor and others; that it was not formally stated and answered by Edwards, nor of course that he was *ignorant* of the doctrine charged upon him by his opponents. It will not be said that this author did not so understand the arts of controversy and the use of language, as to enable him to exempt his statements from all just liability to the doctrine charged by his opponents. Nor will it be asserted after the evidence already

adduced on the point, that Edwards was ignorant of the absurdity of supposing moral character to be a physical attribute, or that moral character can be separated from moral agency. Such intellectual weakness will not be ascribed to this writer. He could not then have believed or taught the doctrine ascribed to him, by Mr. Norton, through the limited extent of his knowledge.

"The particular local and temporary circumstances, present to his mind while writing." We have seen that some such circumstances were actually present to the mind of Edwards when writing his treatise on Original Sin. That he was fully apprised that the Calvinistic doctrine had been misrepresented by its opposers, in the very manner in which Professor N. misrepresents it, and that he was convinced of the necessity of guarding his language against such perversion, and that he designed to guard it against such perversion, is fully evinced, by an unambiguous statement of his doctrine, by subsequent explanations, and by contradictions of the meaning charged, in terms as unequivocal as language can furnish.

"The connexion of the sentence, or the train of thought by which it is preceded and followed." We have already shewn, that 'the sentence' on which Professor N. chiefly rests his charge against President Edwards, *in its connexion*, unequivocally denies the charge alleged by Professor Norton.—The train of thought also by which the sentence is followed, is exhibited with the same designed caution in statement, for the obvious purpose of preventing the misrepresentation which the writer anticipated. These facts we think have appeared too plainly to be denied.

"Finally, the manner in which he was understood by those for whom he wrote." That any who can claim the character of skilful and impartial interpreters have understood President Edwards to teach, that *God creates men with a sinful nature*, cannot be proved. 'That the great body of common Christians, who bear the name of Calvinists in New England, have not understood that to be Calvinism which Mr. N. says is the Calvinism of Edwards, we understand Mr. N. fully to assert. p. 23. But if that part of the community have not such views of Calvinism, it is reasonable to suppose that ministers have not; and if those who have the highest respect for the writings of Edwards, who are best acquainted with them, and who are therefore the most competent judges of their import, do not understand this author to teach the doctrines ascribed to him by Professor N., the probability is that he has not taught these doctrines.

Thus every consideration, specified by Professor N. which may render it probable that one meaning was intended by a writer rather than another, so far as it has any bearing on the present case, decisively proves that the language of Edwards, has not the meaning which Professor N. gives it, but *requires* a very different meaning.

5. The doctrine ascribed to Calvinists by Professor N. is not maintained by Calvinists *as a class*, and therefore is not properly *Calvinism*. Regarding it as a point of high importance to settle the question, "what is Calvinism," we of course attach equal importance to the mode by which the specific articles of this system are to be designated. Terms, selected for the purpose of describing the almost ever varying creeds of human formation, become peculiarly vague and indeterminate. Even the term *Christianity* if its precise import were to be settled by the adopted faith of its professed disciples, would be far from conveying definite conceptions of one complete and harmonious system of belief. It can be told what it is, only by saying what it is not, in opposition to infidel and heretical opinions; and by stating some of its more prominent and general doctrines, in which its disagreeing disciples would agree. The same remarks apply to all the subor-

dinate divisions of Christians, as they are classed according to their diversity of faith. Thus, Arminianism, Unitarianism, Calvinism, &c. are terms adopted to designate sytems of faith differing from one another in some prominent and general doctrines; while the individuals embracing each system differ so widely among themselves, that they cannot be classed together on the ground of an *exact* and *minute* accordance in matters of faith, but solely on the ground of their agreement in those general doctrines, which distinguished one class from another.

Every one acquainted with the history of religious opinions, knows that almost every general doctrine considered as the peculiarity of a sect, is capable of a diversity of statement, concerning which there would be an almost equal diversity of opinion, even among those who should agree in the general doctrine itself. For example, were the grand peculiarity of Unitarianism to be stated by a simple humanitarian, in a manner that should fully express his own belief concerning the character of Christ, it would differ materially from a similar statement from a high Arian; and yet to the general doctrine, that Christ is not God, each would fully subscribe. It is unnecessary to say how unjust it would be to represent every Unitarian as being a mere humanitarian.—So among Calvinists, there are minute differences of opinion. They entertain, for example, different views of the *mode* of the Holy Spirit's operation on the heart in regeneration, and yet entirely agree in the general fact of his agency, in producing this moral transformation. A similar remark applies to the different and more specific statements of the doctrine of human depravity, by different individuals of the Calvinistic denomination. It needs no concealment, that some diversity of opinion has prevailed among this class of Christians respecting the mode of accounting for the general fact, maintained in the doctrine of human depravity. Amid this diversity of opinion, there is however a substantial and an obvious agreement in the general doctrine itself, as we have already stated this doctrine. All who take the denomination of Calvinists, will agree that,

Mankind come into the world in such a state, that without the interposition of divine grace, all as soon as they become moral agents, sin in every accountable act.

No one who should admit this statement, would be rejected from the Calvinistic community by his brethren on the ground of heterodoxy on this point; and every one who should admit it, would be ranked in this community by Unitarians, as differing too much from them to be admitted into their fraternity. At the same time were this proposition to include any thing more specific respecting the origin of sin than it does, many among Calvinists would not subscribe to it; and the same would be true, were less comprised in the proposition. The general truth thus stated, is regarded by the whole class as an essential truth of christianity; any thing beyond it, as a point of speculative philosophy, which may be believed or disbelieved, without affecting the real doctrine of Calvinism. It is on this ground that Calvinists consent to be classed together as a sect, believing in the doctrine of human depravity. This is the doctrine and and the *only* doctrine, which they *as a class* maintain on this subject, and is therefore the doctrine and the only doctrine, which on this subject is to be called Calvinism. On the subordinate points, which respect the *mode* of accounting for the general fact, that men will sin, there is as real a diversity of opinion among the Orthodox themselves, as between them and Unitarians, respecting the fact itself. The truth is, that any one of the theories concerning the *origin* of human depravity now alluded to, may be correct or erroneous, and yet the general doctrine in which

Calvinists *as a class* agree, may be true and capable of complete vindication.

The propriety of these remarks, and the utter failure of Unitarians to meet the true doctrine of Calvinists as a class, will be seen if we consider some of the different opinions of the latter, and the course of controversy adopted by the former.

First; Some Calvinists have supposed, that the doctrine of human depravity, includes the imputation of Adam's sin to his posterity. But it is well known, or if not, Unitarian writers have no apology for not knowing, that most Calvinistic divines, not to say all in New-England, have long since, rejected this tenet. To represent it then as a part of Calvinism, and to expose its absurdity, is doing nothing toward disproving any real doctrine of Calvinism.

Secondly; others of the Calvinistic school *may have* maintained, that the depravity of man originally consists in some physical attribute, some *taste* or *bias* or *propensity* or disposition to sin, which is not from the choice of the mind nor an act of choice, but which as a physical property, has the influence of a physical cause, and yet possesses a moral quality and justly exposes to punishment.—We mention this hypothesis as one which *may have* been adopted by some Calvinistic writers of eminence, not because we suppose this to be the fact, but because it is constantly ascribed to Calvinists by Unitarians.

Thirdly; others conceiving that insuperable philosophical, and scriptural objections lie against the above hypothesis, still maintain the general doctrine of depravity, but ascribe to the depravity of man a very different nature, and account for its existence in a very different manner. They suppose the depravity itself to consist in a voluntary exercise of mind, that men become moral and accountable agents at the commencement of their being, and that the ground of the certainty that all will sin, is the efficiency of God, exerted in a way consistent with man's free agency and according to a constitution appointed by infinite wisdom.

Fourthly; another class of Calvinists, who have maintained the general doctrine of depravity, have supposed it to describe that state or constitution of man, which is the *ground*, or *occasion* of voluntary sinful exercises, and have accounted for the certainty and universality of sin in man, just as Dr. Ware accounts for *any* act of sin, viz: through the influence of the natural appetites, and passions of men, and the circumstances in which they are placed; ascribing to man perfect free agency, and to his natural appetites and passions, no moral quality in themselves, or as they exist previous to voluntary exercise.

Nearly allied to this, is another hypothesis, viz: that such are the natural appetites and passions of man, and such his circumstances, that before the period of moral and accountable agency, these occasion a commanding purpose of self-gratification, in the mind; so that when God and duty are made known, man refuses, and will certainly refuse, in the exercise of perfect free-agency, to subject the gratification of his appetites to the will of God, and is ready to oppose God, in his rightful demands as his enemy.—According to the two last theories, the depravity of man is considered rather as a state than a character, and as a depraved state since it implies, the certain destitution of that moral character which pertained to man in primitive rectitude; and becomes the occasion of the certain commission of sin, whenever man's accountable character commences. Thus man is spoken of as a sinner, before accountable action, not in the same sense but in an analogous sense to that in which we speak of men as moral beings before moral action, or as rational or social beings before rational or social exercises or acts; viz: as a being of such a constitution, and

placed in such circumstances that, as a complete moral agent, he will certainly be a sinner.

Other *modes* of accounting for the depravity of man, and of explaining its specific nature may have been adopted by others among Calvinists, or these may have been adopted under some different modifications. But whether any one of these theories be true or false is wholly immaterial in respect to the real question in debate between Calvinists and Unitarians. These are points which if discussed at all are to be discussed by Calvinists themselves; and respecting which they may all be wrong and yet be Calvinists. It belongs to them therefore, to settle the question without Unitarian interference. Any attack on this ground whether successful or unsuccessful leaves Calvinism precisely where it finds it; as really not Unitarianism, as really opposed to it, and differing from it *e toto cœlo*, as were nothing done. Thus it may be true, that Adam's sin is not imputed to his posterity, and it may also be true as Calvinists maintain, that man comes into being in such a state, that he will sin and only sin in every moral act, as soon as he is capable of sinning. It may be true that the ground, or reason of this fact, is not any physical bias or propensity to sin, having the nature and influence of a physical cause; or that it is not the direct efficiency of God, or that it is not the natural appetites, &c., which Dr. Ware supposes to be the occasion of sin whenever it exists; or that is not that purpose of self-gratification which exists previous to accountable agency; we say it may be, that neither of these is the true reason of the fact, that all will sin as soon as they are able to sin, and yet such may be THE FACT itself. That the tide ebbs and flows is a *fact*, whether the theory of Newton or of St. Pierre be true, or whether both theories and twenty others be false. Now not the *mode* of accounting for the fact, or for the certainty of the fact, but *the fact* itself is the doctrine of Calvinism. But such is not the doctrine which Unitarians ascribe to the Orthodox and against which they direct their arguments and objections. The doctrine which they oppose as the doctrine of Calvinism is at most a particular *theory*, adopted by some Calvinists, to account for the great doctrine of Calvinism, *that all will sin;* a *theory* which ascribes to man a *moral depravity, of the nature of a physical attribute, and having the influence of a physical cause.* Between this theory, and the fact for which it is designed to account, there is the same obvious distinction which there is between the theory of tides and the phenomenon itself; and it is no more true that all who believe in the fact in the former case, believe in the particular theory adopted for its explanation, than it is that all who believe in the ebbing and flowing of the tide believe this phenomenon to be owing to the currents and whirlpools of the ocean. And what should we think of the philosopher who should soberly set himself to prove, that the waters of the sea never rise and fall, because the fact is not satisfactorily accounted for, by this theory of currents and whirlpools?

Calvinism then, on the article of human depravity is not, of course, to be identified with every thing believed and taught by Calvin, or by any Calvinistic author. The reason is obvious and substantial; neither Calvin, nor any Calvinistic author is implicitly followed on this article of faith, by all who are denominated Calvinists. This, the opposers of Calvinism, will not venture to deny. What Calvinism is, then, is to be determined, not by those minute points of explanation and hypothesis, which are subjects of difference among Calvinists themselves, but by those general doctrines, in which as a class they agree. If, for example Calvinists as a class reject, or if a considerable portion of them reject any of the opinions of Calvin, then their Calvinism and the Calvinism of Calvin are unlike. And there is neither

equity nor truth, in charging them, through the mere plausibility of a name, with opinions which they reject.

We are aware that this acknowledged diversity of opinion may furnish an occasion for the reproachful insinuations of Unitarians, that there is no way except that which we now censure, of determining what Calvinism is. Without saying with what an ill grace such insinuations are made by those whose creed is so subject to change, that in some of its most distinguished abettors it ultimately becomes the belief of nothing we reply, by asking how shall we determine what Unitarianism is?—Shall we take the opinion of the Saviour's character, maintained by Arius, or Socinus, or Priestley, or Channing, as the true criterion? Would Mr. N. be satisfied to be pronounced a Unitarian as identified in opinion with either? or would Dr. Channing be satisfied to have his Unitarianism judged of by that of Mr. Belsham, or of Mr. Norton? The answer would be, let Unitarianism be judged of, by those points of faith in which Unitarians agree; and since in respect to the distinguishing feature of Unitarianism they agree in nothing, but in the opinion that Jehovah is one God, to the exclusion of the Divinity of the Son and the Spirit, let this be the test of Unitarianism. So if Calvin, and the Westminster divines, and Edwards, and Hopkins, and Smalley, and Dwight, and Emmons, differ in the minute explanations of the doctrine of depravity, still they agree in the general doctrine itself,—that all men though complete moral agents do, unless divine grace intervene, commit sin in their first and in every subsequent moral act. Let *this* then be their Calvinism on this point; and thus the pretended difficulty vanishes.

What Calvin believed and taught, and what any modern Calvinistic authors have taught, are questions of no real importance in the present discussion, any farther than their opinions are proved to be prevalent, in our own times and in our own country. If therefore the Professor of Sacred Literature in Cambridge University thinks it an object worthy of his zeal and labour, to collect and expose the opinions of other centuries, or even the individual opinions of some in our own age, let him have the candour frankly to acquaint the public with his design. But such is not his object. It is the Calvinism of this age, and of this country against which his attack is directed; and the mode adopted is to represent *that* to be the Calvinism of this age and of this country which is *not*. Calvinism as used by Professor N. is a term understood, and which he intends should be understood, to denote a system of religious faith, which extensively prevails in this country. And then to decide what this system of faith is, we are directed to the opinions of Calvin, of the Westminster divines, and of Edwards. True it is, if we were directed to the general tenour of their doctrines as evidence in point, we should not object. Nor indeed do we object to this appeal to these authorities on the present question, with our interpretation of their language. But we say that to appeal to these authorities with that interpretation of their language which Professor N. gives it, even allowing that interpretation to be correct, as deciding the nature of Calvinism, is to make a false exhibition of the subject. In whatever veneration these authors may be held by Calvinists in this country, whatever may be the accordance between the general tenour of their faith, and that of modern Calvinists, Professor N. has produced no evidence, he can produce none, that the Calvinism, which *he* ascribes to these authors, is the Calvinism of this country. There is not only no evidence of this fact, but decisive evidence to the contrary. On the one hand, there is no such subscription to their articles of faith by Calvinistic ministers or churches, no such use of their works

in our schools of divinity, no such recognition of their authority in matters of faith, in any form, as even to imply the accordance in belief which Professor Norton assumes. There has on the contrary been the utmost freedom of religious discussion and great diversity of opinion respecting the point under consideration, among Calvinists themselves; the theory charged upon them by Professor Norton, has been denied by them from the pulpit, and from the press again and again, and especially by controversial writers when called to contest the point, from the time of Edwards to the present; and in the recent controversy, the complaint has been almost universal, we believe, among Calvinists, that their creed has been assailed only by misrepresentation. What then if some Calvinistic writers of distinction, (we are now arguing only on supposition) have believed and taught that "God creates men with a sinful nature," where is the proof that this is an article of Calvinism in the true import of the term? Especially, where is the proof, that this, is an article of faith adopted by any living Calvinist in New-England? The creed of dead men, we leave Unitarians to adjust and controvert as they please.

We think we shall not be understood by these remarks, to intimate a belief that Calvinism has undergone any *substantial* change on the article of human depravity since the days of Calvin. All that we now assert is that, on the supposition that Mr. Norton and other Unitarian writers, rightly interpret the language of former Calvinists, on the present subject, then there is a departure from their faith in the present prevailing opinion respecting the *origin* of human depravity. The hypothesis which accounts for the universal depravity of men, by ascribing to man *a sinful nature created by God*, is extensively if not universally rejected by Calvinists of this age and country. Whether the modes of explaining the fact of universal depravity now prevalent be just or unjust, is wholly immaterial; that mode which Calvinists extensively reject is not Calvinism; and Mr. N. in representing it to be Calvinism, in the sense in which he uses the word, is fairly convicted of misrepresentation.

That Calvinists should have changed their views in the particular now supposed (the reader will remember that the present argument is hypothetical) would be in no respect dishonorable. It is not dishonorable in any man, or in any set of men to change their opinions for the better. Nor is the supposed change such in its nature, or degree, as to require those who are called Calvinists at the present time, to disclaim the appellation. It is only a change, if there be one, which respects the philosophical mode of accounting for the great fact, which the Calvinistic doctrine asserts. The doctrine itself, the true doctrine which is a peculiarity of Calvinism, remains the same. It is to be expected as the mode of controverting this doctrine varies, that the mode of defending it should vary; and when objections to it arise in a new form, or are made in the old form through misapprehension or perversion of language, it is to be expected that such changes should be made in the statements of the doctrine, as shall tend to exempt them from misapprehension, and exhibit the real doctrine in its true character. Insinuations of change then as implying fluctuation of religious opinions, in respect to the substantial doctrine of Calvinism, are groundless.

Nor can we conceive that Unitarians if they honestly believe that the Calvinism of other centuries was what they affirm, should have any reasonable, nor but one unreasonasonable objection to admit, that the Calvinism of this age is in one respect greatly improved. At any rate if it be a fact, that Calvinists of this age and of this country as a class

do not believe that God "creates men with a sinful nature," it ought to be formally recognized instead of being denied by Unitarians in their representations of Calvinism. And as to the fact that Unitarians by such an admission, would be obliged to contend with dead men, or to relinquish all the substantial arguments by which they would overturn the prevailing system of Calvinism, and at least to direct their assault against it, in its true and invulnerable attitude, this would be a very unreasonable pretext for resorting to misrepresentation. They may indeed prefer to keep in their hands, the weapons of attack thus furnished, they may choose to identify prevailing Calvinism with what as they pretend, was the Calvinism of other days; or with the opinions of some individual Calvinists of the present day; they may thus dupe themselves and a credulous portion of the community into the belief that such skirmishing is a decisive conflict with the real enemy, and that victory on this ground involves the surrender of the very citadel of Calvinism. But we protest against such a mode of religious warfare. It rests on the groundless assumption, that the Calvinism which they oppose, (if it ever existed,) is the Calvinism of the present age and of this country. We then call on Unitarians to shew that they justly represent Calvinism on the present article, as believed by Calvinists considered as a class; or to admit that their controversy is with the Calvinism of a former age, or at most with some few individuals of the present, while with prevailing Calvinism they have no controversy. Until they do one or the other, they are chargeable with palpable misrepresentation, and have no claim to any other reply till they can come to the contest with more candour or more information.

We have now finished what we proposed on one of the principal topics of the Unitarian controversy. It was our design to have examined another subject of similar importance, the doctrine of moral necessity, in its connexion with moral agency. If however, on the present question, we have shewn that the opposers of Calvinism are in error, we have also effectually refuted their objections to the doctrine of depravity derived from moral necessity. For if it be a doctrine of Calvinism that men sin as moral agents, it is *not* a doctrine of Calvinism that men are subject to a necessity which destroys moral agency.

We shall now make a few remarks on the manner in which Professor N. treats the subject of the future eternal punishment of the wicked, and those who have taught this doctrine. Thus he says,

> With regard to the punishment to which men are "justly liable" by nature, the imagination of Edwards, though by no means a very active faculty of his mind, absolutely revels and *runs riot* in its description.—p. 18.

After citing a passage from Edwards, the truth of which seems to us fully sustained by its scriptural allusions, Professor N. says,

> The horror of this passage is in some degree aggravated, when viewed in connexion with the doctrine of the damnation of infants, and when it is recollected, that this is the description of the future state of many of those little 'vipers.'—p. 19.

Speaking of the Fifteen Sermons of Edwards he says,

> The volume is darkened and discolored with the flames and smoke of Hell, represented as curling round far the greater part of the human race.—p. 20.

And again,

> It may seem, as if nothing could be added to aggravate the horror and disgust which such a doctrine is adapted to produce. But it is not so. There is something, I think, more inexpressibly loathesome, in the following passage from Edwards, than in any thing I have yet quoted.—p. 20.

To the passages in which Professor N. speaks of "the effect of Ed-

ward's belief in brutalizing his whole character,"—his doctrines as "DOCTRINE OF DEVILS," taught under the insulted name of christianity; and to his charge of "BLASPHEMY" and of the *guilt of blasphemy*, upon Calvinists, we have already called our readers' attention.

Whatever violations of taste may mark the language and imagery of Edwards and of others on the subject of future punishment, this is not the ground of Professor Norton's complaint. No one can read the above cited passages, without perceiving that it is the doctrine itself of the future punishment of the wicked, which calls forth from the writer this strain of sarcasm and obloquy. Were Professor N. a believer in this doctrine, and had his object been simply to expose the false taste of the writers of a former age, he would very naturally have expressed the regret, which refined sensibility feels, when truth so awful is rendered still more revolting to the human mind, by the mode of exhibition. Piety itself may lament every deficiency of taste or of chastened expression, which tends to counteract the practical power of truth so solemn and so momentous. But the sarcasms and sneers, the imputations of *horror* and *loathsomeness* and blasphemy and "doctrines of devils" are not the dictate of mere wounded sentimentalism. In regard to the subject which prompts them, they are clear indications of unbelief, if not of settled hostility. If Professor N. believes that Edwards 'was a blasphemer of his God,' and that those who adopt the same general system of faith are partakers in the same guilt, let him adduce the proof of the fact, but why should he indulge indignant emotion, where pity and supplication are required. If he does not believe the doctrine of future eternal punishment, let him deny it, and support his denial by grave argumentation; but apart all levity and sarcasm on a theme so awful. We have known those who could treat the preacher of the divine threatenings in a similar manner, and multiply all the epithets of "horror" and "disgust" and "blasphemy," which abound in Professor Norton's vocabulary. Let the wrath of God against sin be denounced in the very words of God, let *the fire that shall never be quenched*, and *the lake that burneth with fire and brimstone* be spoken of, and there are those who can quote this language, as characteristic of the preacher who utters it. We would hope that Professor N. is at a great remove from such men in the feelings of his heart; but let him not complain, if we express the conviction that the style in which he treats the subject of eternal punishment, tends to countenance men of this character in that hardihood of impiety which, when God denounces their damnation, throws back his words with contempt, into the very face of God.

It is with deep and melancholy regret, that we see the Professor of Sacred Literature in one of our most distinguished institutions, present himself to the public in such an attitude. There may be those who will censure us for even adverting to the fact, whose censure we should deprecate. Nor can we, convinced as we are that this doctrine is a part of that Gospel which is the power of God to salvation, relinquish it to become a theme for irreverent levity and severe reproach, as men "in whose mouth there are no reproofs." What principles of courtesy or of liberality can require us silently to acquiesce, in the stedfast hostility which thus assails the name and the memory of some of the most illustrious servants of God? What susceptibilities have their revilers of which we should be so tender, that we must yield what we regard as the cause of truth, and the reputation of its ablest defenders, to the aspersions of their enemies, without apprising the community of their mode of attack? What vindication can be offered, of that art of controversy which not only denounces opinions with the most reproachful severity, but also

converts those opinions into the most flagrant moral delinquency, in him who held them, without a pretence that his character was stained by crime or immorality?

It is, we believe, especially in those who maintain the innocence of error, enmity to some important articles of God's holy truth, that pronounces Edwards a 'blasphemer,' & his doctrines "doctrines of devils;" and we have no mask of charity to draw over it. The charity of the Son of God would not cover it; and while, as imitators of him, we would remember in our intercessions those who cherish it, we would remind them that the unrepented guilt of blackening a character of such acknowledged worth with epithets from the pit beneath, in some retributive crisis of time or eternity, may meet its reward.

There may be a standard of religious faith, which shall serve to keep Professor N. in countenance, and which may even secure applause to the boldness that stigmatizes the faith of our fathers. But the day we think is far distant when the great portion of the religious community will tolerate even with indifference, the imputations of Mr. N. on the prevailing system of religious belief in this country. Edwards, the man whose writings more than those of any other individual, have contributed to sustain the principles on which has rested the religion of New England for the last sixty years, whose labours during his life were eminently distinguished by attending power from on high, and by fruits corresponding most exactly with those which marked the labours of Apostles, whose religious opinions have been believed and taught by his successors to the present hour, with similar testimonies of the divine approbation, supporting the faith, animating the hopes, and purifying the hearts of multitudes living and dying; this man may be given up to the contempt of the descendants of those who held him in the highest veneration; he may be traduced as a deluded fanatic whose whole character was brutalized by his opinions, and denounced as a blasphemer and a teacher of infernal dogmas; and the man who does this, may hold the chair of Sacred Literature in Harvard University; but how must he be regarded by the glorified spirit of the object of his abuse; and by those kindred spirits, who with their benefactions endowed that seat of learning, and in their prayers devoted it to the propagation of that system of faith which is thus derided and abhorred!

To conclude, we have attempted to present our readers with a plain article on a subject which lies at the foundation of the discussion between Unitarians and Calvinists. 'In this restless and fiery region of controversy,' we have aimed to maintain a spirit of kindness, and to mingle with it that faithful and sincere love to the truth which the cause demands. We shall be satisfied if we contribute to correct those misrepresentations, which we regard as the occasion of protracted contest between the parties, by shewing what Calvinism is, on the article of human depravity. From Professor Norton we expect to hear again; we hope he will appear before the public with a milder spirit. We can indeed bear the reproach of that intellectual and moral degradation, which he may think proper to award us, but it is not honourable to himself, to indulge the feelings of personal altercation. We persuade ourselves that we have none of them. We have hopes, doubtless in common with himself, extending to a future, happier state of being. Let us not then descend to breathe the sultry atmosphere, and to cherish the earth-born feelings of angry controversy; but while we contend earnestly for the truth, let us do it with that spirit of love, which shall prepare us for that brighter world of our hopes,

> Where error has no place;
> That creeping pestilence is driven away.
> The breath of heaven has chased it. In the heart,
> No passion touches a discordant string,
> But all is harmony and love.

Literary and Philosophical Intelligence.

Glow worms.—From some experiments of Mr. Macaire on glow worms, the following were the results. Solar light seems to have a constant influence on these insects. Some of them were put into boxes from which the light was excluded; and when the boxes were opened in the evening, they rarely gave any light. But the same worms in the same boxes, with glass tops and placed in the sunshine, shone brilliantly in the ensuing evening. Warmth caused them to become luminous, when thrown into water at 122 deg. they died instantly; but the light continued brilliant. At 30 deg. higher, the light was extinguished, and could not be restored. Cold destroys their luminousness. The luminous matter is a yellowish-white organized substance, chiefly albumen, on the last three rings. This substance becomes opaque by drying, and then ceases to shine. Preserved in water it shines with a yellowish-green light for two or three hours. Heat and galvanism reproduce the light as long as the substance is not opaque. It shines more in oxygen, than other gasses. All substances capable of coagulating albumen, destroy its phosphorescence. The light does not appear except in gasses containing oxygen. The galvanic pile excites it—common electricity does not.

Chemical.—A mode of rendering wood, linen &c. incombustible, has been discovered by Mr. B. Cook of Birmingham. It is effected by immersing the substances in a solution of pure vegetable alkali.

The workmen of a cotton manufactory near Dieppe, were affected with nausea, vertigo, and convulsions, and some even imagined that they saw spectres flying at them and seizing them by the throat. A thousand superstitious ceremonies were performed without effect to release them from the *spell.* It was at length discovered to be caused by the gasseous oxide of carbon, generated by the decomposition of oil, placed on a cast-iron stove. On account of the rarity of the air, the workmen in the upper part of the building were most affected.

A gentleman of Greensburg, (Pa.) has been boring for salt water, for more than five years, on Bush Creek, about four miles from the village. On the 17th day of January while at work, his auger suddenly sunk several inches, and the water rushed up with great force and noise. It was accompanied with a large quantity of inflammable air, supposed to be hydrogen gas. A cabin had been erected over the well for protection against the weather, in which was a small fire. The gas as it rose took fire, instantly enveloped the building in flames, and burned three men severely before they could escape. The gas continued to burn on the surface of the water with a bright and lambent flame, until the 21st, when it was extinguished by placing boards over the well covered with earth. The perforation was made to the depth of four hundred and eighty five, or ninety feet, and it is believed that a fine vein of salt water, has at length been found.

Curiosity.—There was lately placed in a Museum at Baltimore, a part of the stump of a Cypress, whose circumference was 38 feet. This, with many others, was exposed to view by the washings of the Rappahannock, at the depth of 48 feet below the surface of the earth.

The Missouri is no longer considered as a tributary stream, but is itself a mighty and principal river. It pours into the common channel four times as much water as the Mississippi, and is twice as long. The whole length of this river, from its sources among the Rocky Mountains to its outlet in the Gulf of Mexico, is between 4,000, and 5,000 miles. There is no river in the world which equals this in extent, unless perhaps it be the Niger.

In November last, a stone was found in Pompey, N. Y. having an inscription with the date 1520—6th of Leo X—the figure of a tree and serpent climbing it, and some other characters. This date is one year previous to the settlement of Quebec, a century before the Pilgrims arrived at Plymouth,

and but twenty eight years after the discovery of the Continent by Columbus.

Geography of Plants.—The subject of the original localities of plants, and the regions to which they have been transported, is one of the most precious documents, for tracing the descent, affinity and emigration of ancient nations. Among many of these nations, writing of any kind was wholly unknown. Yet many of the nutritious vegetables, grain, roots, &c. have undergone migration with the human tribes. Of many we know the native soil, and the period of their removal to others. On any extension of facts of this kind, M. de Humboldt has founded the most ingenious, historical conclusions.

The annual produce of grain, throughout Great Britain, is estimated at 400,000,000 of bushels.

A machine has been invented, in which the moving power is hydrogen gas. It depends on the general principle, that a mixture of two parts, of hydrogen with five parts of atmospheric air, on being exploded, will expand to three times its former bulk, and then instantly collapse to one sixth of the original volume.

The sect of Shakers originated in Lancashire, Eng. in 1747 from an expiring remnant of Quakers. Among those who appear to have been most conspicuous in building up this sect, was one Anne Lee, whom they called "the mother," but who called herself "the word." Attended by a number of her adherents, in 1774 she embarked for this country. After laboring two years in N. York and its vicinity for a sustenance, they were joined by the remainder of their sect who came over with their effects, and passing up the Hudson, they all settled in the vale of Watervleit, "eight measured miles" N. west of the centre of Albany. From that place there have been repeated emigrations; and the number of Shaker villages is now at least fourteen. Each village contains from two to six hundred persons, and their whole pop. is about 6000. Their property is estimated at $800,000.

A whaling expedition is now fitting out at Cincinnati, Ohio.

Transylvania University in Kentucky, has 15 Instructors, 44 Law Students, 170 Medical Students, 121 Undergraduates, 51 in preparatory studies. Total of students 386. These students are from sixteen different states. The spot on which this University stands was a complete wilderness half a century since.

The number of Light Houses in the United States is 85; which annually consume about 33,969 gallons of oil.

Sir *John Sinclair* has lately published a very accurate statistical view of Scotland. The following are some of the most important results:—

Extent.—The main land, including the adjacent islands, contains 30,238 square miles.

Climate.—On the east coast, 135 days of rain or snow and 230 fair. On the west coast, 205 of rain or snow, and 160 fair.

Mountains.—The highest is Bennevis, 4,370 feet. Highest inhabited place Lead-hills, 1,564 feet.

Lakes.—Largest is Loch Lomond, 45 miles square.

Rivers.—The Tay is the largest.

Cultivation.—Acres fully or partially cultivated, 5,043,450. Uncultivated, including woods, &c. 13,900,550. Total, 18,944,000.

Produce of land, (of which £11,143,175 is the produce of live-stock,)	£23,261,155	s 10	d 0
Do. of Minerals,	1,597,653	6	8
Do. of Fisheries,	1,300,000	0	0
Total,	£26,158,808	16	8

Do. of Manufactories, £14,189,486.

Commerce.—Ships 2,708; tonnage 231,273; seamen 16,300.

Paupers.—Number of parochial poor 36,000.

Population.—1,804,824, or about 60 persons to a square mile.

Revenue.—Net revenue £4,204,097.

Religion.—Synods 16; Presbyteries 78; parishes 893; established clergy 938. Members of the established church 1,407,524; others of Presbyterian principles 256,000; Baptists, &c. 50,000; Methodists 9,000; Church of England 4,000; Quakers 300.

Edinburgh University.—The matriculation list of this Seminary contains 1973 students.

The expenses of the Pension List in this country, for the four last years, amount to $6,219,114 67.

List of New Publications.

RELIGIOUS.

Selections from the Diary and writings of Mrs. Almira Torrey, wife of Rev. Joseph Torrey, who died at Hanson, Feb. 14, 1822. To which is added, A Sermon, delivered at her funeral, by Rev. J. Butler.

A Defence of Christianity, or Infidelity disarmed. Addressed, particularly to the society of deists in Pittsburgh, Penn. and generally to sceptics of every character.—By a Layman.—Pittsburgh, pp. 55.

Report of the Board of Trustees of the Society for the Support of the Gospel among the Poor in the City of New-York, for the years 1820 and 1821. New-York.—D. Fanshaw, 1822.

The Sixth Annual Report of the American Society for Colonizing the Free People of Colour of the United States. With an appendix. Washington City.—Davis and Force. March, 1823. pp. 72, 8vo.

Remarks on the Miraculous Character of our Lord. By a Berean Layman.

The New Testament, with References and a Key Sheet of questions, historical, doctrinal, and practical; designed to facilitate the acquisition of Scriptural knowledge, in Bible Classes, Sunday Schools, common Schools, and private families. By Hervey Wilbur, A. M.

A Postscript to the second series of Letters addressed to Trinitarians and Calvinists, in reply to the remarks of Dr. Woods on those Letters. By Henry Ware, D.D. Cambridge.—Hilliard and Metcalf, 1823. pp. 48. 8vo.

An Account of the Revival of Religion in Boston in the years 1740, 1, 2 and 3, together with some account of the Rev. George Whitfield—By Thomas Prince, one of the then Pastors of the Old South Church.

Sermons on various subjects, practical and doctrinal, by Samuel Worcester, D. D. late senior pastor of the Tabernacle Church, Salem, Ms. H. Whipple, Salem. 1823. $2,25.

MISCELLANEOUS.

Accounts of Shipwrecks, and other Disasters at Sea, designed to be interesting and useful to Mariners. With an appendix, containing Dr. Payson's Address to Seamen, and Prayers. Compiled by a Friend of Seamen.—Price $1.

An Official Report of the trials of sundry negroes, charged with an attempt to raise an insurrection in the State of South Carolina; preceded by an introduction and Narrative; and in an Appendix a Report of the Trials of four white persons, on an indictment for attempting to excite the slaves to insurrection. Prepared and published at the request of the Court. By Lionel H. Kennedy and Thomas Parker, members of the Charleston Bar, and the Presiding Magistrates of the Court. Charleston.—J. R. Schenck. 1822.—pp. 188, 8vo.

Fifth Annual Report of the controllers of the Public Schools of the First School District of the State of Pennsylvania: Philadelphia. W. Fry. 1823.

A Refutation of the Calumnies circulated against the Southern and Western States; respecting the institution and existence of slavery among them. To which is added a minute and particular account of the actual state and condition of their negro population; together with historical notices of all the insurrections that have taken place since the settlement of the country.—By a South Carolinian. Charleston. A. E. Miller. 1822. pp. 86, 8vo.

A Summer month, or Recollections of a Visit to the Falls of Niagara and the Lakes.—Philadelphia.—H. C. Carey and J. Lea. 1823. 12mo. pp. 248.

An account of the Yellow Fever, as it prevailed in the city of New-York, in the summer and autumn of 1822. By Peter S. Townsend, M. D. 8vo. pp. 400. Boston, 1823.

Observations upon the Floridas. By Charles Vignoles, Civil and Topographical Engineer. 8vo. Bliss and White, New-York.—1823.

Religious Intelligence.

The Sixth Anniversary of the New-York Society for the Prevention of Pauperism was held on the 7th of February. Several gentlemen addressed the meeting. We present our readers with an extract from the interesting remarks offered by Theodore Sedgwick, Esq., of Albany:—

'After a modest introduction, in which,' says the Christian Herald, 'he asked for indulgence to the remarks of a stranger, in freely presenting the impressions of his own mind, as they had occurred—he proceeded by commending the ability of the report—with all the views of which, however, he could not concur. After some remarks on the happy institutions of the country, he referred to the objections which some persons cherished against the designs of this society as visionary. Sir, said Mr. S., we did not think thus when the first guns were fired at Lexington. With some, indeed, it was then a vision that we should ever accomplish our independence—it was a vision that we should ever be able to unite under a wise, free, and happy government: it was a vision, too, that under such a government this nation should have attained a population, wealth, power and reputation, such as it at this day enjoys—that was a vision: and many wise persons predicted that it would fail—but, sir, those visions are now realities. Mr. Sedgwick then went on to comment on the measures proposed by the report—In speaking of the *Stepping Mill*, he said, that no doubt similar hopes had been entertained at the introduction of every new punishment in society—and we had had punishments of almost every description. We had had cropping, and whipping, and branding; and even females had been dragged through the streets of this city at the cart tail.—We had lately heard of several pirates, whose bodies had been boiled in oil. This was very shocking—but had we any fewer pirates? These things were not to be presented as any effectual remedy of pauperism. For himself, he was of opinion, that the only efficient remedy was to destroy the whole system of provision for the support of paupers—and in support of his opinion referred to the 5th report of this society, and to the opinions of the late mayor—on whose character he pronounced a deserved eulogium: Our present magistrate had informed us that he had found, in visiting the Alms House, sixteen hundred persons, all of whom he verily believed were proper objects of the charity of the institution. He did not doubt this was true—and the effectual way to make poor people was to provide for poor people. Look at the country from which we have derived so many of our institutions. Our ancestors began this system in the forty third year of Elizabeth—they began with the very measures we are now pursuing—they put out the children of the poor—and they supplied the parents with work—and what has been the consequence? in fifteen years the poor of England have multiplied tenfold—and here, in this new country, they have doubled in ten years—Look at the example set before our eyes on the other side of the Atlantic. In England there is a public support for the poor—in Scotland there is none—in England paupers are swarming—in Scotland they are scarcely to be found.

He said that it was not impossible to break up this system—if done gradually, its total abolition might be without difficulty accomplished. Look at us, sir, in the country—with us there is not one pauper to one hundred inhabitants—in some neighbourhoods, not one to two hundred—while here, I undesrtand, you are supporting from ten to twelve thousand people. Sir, it is monstrous! You come up to your legislature for laws—and we can send them to you in bundles—but they will do no good—continue your system, and they will go on increasing. Instead of looking for laws and taxes, inquire how do paupers come? In the first place, your city is open to all comers—that, it is true you cannot help—but when the poor of other states, or other countries have flowed into it, instead of warning them that they cannot stay, that they must find some means of support or starve, you welcome and provide for them—no, sir, send them to us in the country—we have room enough for them—we will give them six and eight shillings a day in the summer time—do this, and make no provision to maintain

them, and you will eventually prevent pauperism entirely. The gentleman illustrated his doctrine by the example of a young man, a cartman for instance, who set out well, and falling into bad company gradually abandoned and ruined himself—at his death his property is divided, and his wife and children go to the Alms House. Sir, asked Mr. S., had this young man, when he started, had full warning that unless he supported the wife of his bosom, and the children of his own body, that wife and those children must starve—that if he did not provide, no provision would be made—can you believe he would so easily have yielded and fallen? no, sir,—he lulled his conscience with the secret thought that if he did not provide for them, the public would—a great palace of charity would open its doors, and give them as good, perhaps a better, maintenance than he could earn.

CORNWALL SCHOOL.

From the Religious Intelligencer.

Mr. Whiting,—The following letter, just received by me, will probably be gratifying to your readers, and will evince the importance of aiding this Institution, to which is confided the education of youths, from so many different countries, who are destined, we hope, to become the instruments of diffusing the pure light of the Gospel, abroad in the earth. If you think proper, you will give it a place in your valuable paper. Yours sincerely,

Herman Daggett.

Cornwall, March 1, 1823.

P. S. The lads, mentioned in the letter of Mr. Fisk, are expected at Cornwall, in a short time.

Extract of a letter from the Rev. Pliny Fisk, Missionary to Western Asia, to the Principal of the Foreign Mission School, Cornwall, (Conn.) dated Malta, Nov. 20, 1822.

Dear Sir,—I send this letter by the Brig America, and by the same vessel, we send two Greek boys, for the Cornwall School. The vessel put to sea some time ago; but came back severely injured by a storm. The boys were both very sea sick. I entertained serious fears, when the vessel returned, that the boys would not have courage to set out again. They have not, however, manifested any disposition to remain.

I have given them a few lessons in English and am pleased with their progress. The eldest is Photius Ravasales, about 15 years old. His family, except one brother, perished of the plague at Smyrna, in 1814. This circumstance makes me feel a peculiar tenderness for him, and an interest in his welfare.—The other is Anastasius Raravalles, 11 years old, son of the Greek Priest of Malta. I think they are both promising lads.

It is very desirable, that they should not loose what they now know of Greek. Perhaps it would be well, therefore, to make them study more or less of Greek immediately, and to have them pronounce it as the Greeks pronounce. They have some knowledge also of Italian, and Maltese. The latter is not of so much importance; but the former it is very desirable that they should retain.

I am sensible, dear Sir, that by sending these lads to your care, we are increasing your labours; but the object in view seems to us very important, and I hope the result will be such as to give joy to all who have been concerned in the work. It is very desirable that youths, from the different classes of men who inhabit Western Asia, should be thoroughly and religiously educated, and then return to their own country. We begin with Greeks. Should Providence prosper us, Catholics, Armenians, Copts, Maronites, and perhaps Jews, may follow.

Let us pray fervently for divine direction, and a divine blessing. The view I am now led to take of our mission, and of the countries around us, gives me a high sense of the importance of your office, and of the Cornwall School. May God abundantly bless you, and the youths under your care.

At the last meeting of the Sheffield Public Society, (Eng.) the following interesting facts were mentioned. Gibbon, who in his celebrated history of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his emnity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of its rents, expends a large

sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it. Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh was held in the very room in which Hume died. —*Bell's Weekly Messenger.*

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the Missionary Society of the Synod of South-Carolina and Georgia acknowledges the receipt of $2,100 during the year 1822.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $636, 31 during the month of February.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowleges the receipt of $4,364, 60 from Jan. 13th to Feb. 12th inclusive, besides a legacy of $500 of the late Hon. Elias Boudinot, LL. D. for the Foreign Mission School; and also $500 as part of the legacy of the late Dr. Solomon Everest of Canton in this State, $1,650 having been previously acknowledged.

The Treasurer of the American Bible Society acknowledges the receipt of $2,530, 08 during the month of February.

REVIVALS OF RELIGION.

The following has been given as a correct statement of the accessions to several churches in New-Jersey, within the last half year:—

Raritan church, Somerville, -	206
Rev. Mr. Boggs, church, Roundbrook, - - - - - -	100
Rev. Mr. Brownlee's Basking Ridge, - - - - - -	100
Rev. Mr. Vandervoort's, Dutch Valley, - - - - - -	42
Rev. Mr. Galpin's Lamington, -	40
Rev. Mr. Schultz's, White House and Lebanon, - - -	20
Rev. Mr. Studdifords's, Reddington, - - - - - - -	18
Rev. Mr. Zabriskie's, Millstone, -	20
Rev. Mr. M'Dowell's Morristown,	120
The church of Chatham, - -	77
Rev. F. G. Ballentin's, Deerfield,	41
	784

Ordinations and Installations.

Jan. 1.—The Rev. MARCUS SMITH, was ordained Pastor over the Church and Society in Rensselaerville, N. Y. Sermon by the Rev. Mr. Harrowar.

Jan. 8.—The Rev. PETER S. WYNKOOP was installed Pastor over the Dutch Reformed Church in Ghent, N. Y. Sermon by the Rev. Mr. Johnston.

Jan. 8.—The Rev. Mr. BOYD was ordained Pastor over the Presbyterian Church in Smithfield, N. Y. Sermon by the Rev. John Keep of Homer.

Jan. 22.—The Rev. VALENTINE LOVELL was ordained Pastor over the Congregational Churches in Lovell and Sweden, Me. Sermon by the Rev. Josiah G. Merrill of Otisfield.

Feb. 19.—The Rev. SYLVESTER DANA was installed Pastor over the West Church and Society in Orford, N. H. Sermon by the Rev. Mr. Cook of Acworth.

Feb. 27.—The Rev. FRANCIS WOOD was ordained pastor over the Congregational Church and Society in Barrington, R. I. Sermon by the Rev. Mr. Williams of Providence.

March 4.—The Rev. SAMUEL READ HALL was ordained Pastor of the Church and Society in Concord, Vt. Sermon by the Rev. Walter Chapin of Woodstock.

March 5.—The Rev. BAXTER DICKINSON was ordained Pastor over the Congregational Church and Society in Longmeadow, Mass. Sermon by the Rev. Nathan Perkins of Amherst.

March 5.—The Rev. JOHN A. HEMSTED was ordained to the work of the ministry in Washington, Mass. Sermon by the Rev. Dr. Perkins of Hartford, Conn.

March 5.—The Rev. SAMUEL W. WHELPLEY was installed Pastor over the First Presbyterian Church in Plattsburgh, N. Y.

View of Public Affairs.

SPAIN, FRANCE AND HER ALLIES.

Our readers, we have no doubt, are generally informed of the intelligence received by the late arrivals from Europe. The next arrival will most probably announce the commencement of war against Spain. The origin of this war can be related in few words.

It will be recollected that the Spanish nation, after one of the most arduous and patriotic struggles of which history furnishes any example, finally succeeded in their resistance to the tyranny of Buonaparte, drove the usurper from the throne, and restored the crown to the family of their lawful sovereign. The blood of the nation was freely poured out in torrents, to accomplish this object; and even the power of Napoleon himself was insufficient to establish a new dynasty in Spain. Joseph Buonaparte was compelled to abdicate the throne. Never was a more devoted loyalty exhibited in the annals of history, than that of the Spanish people to their own monarch. By the patriotic exertions of his people Ferdinand was restored to the throne of his ancestors.

From the progress of science and civilization, and successive improvements in the system of social order, the Spanish people in 1820 had become extensively dissatisfied with the existing government: particularly with the clergy, the inquisition and other abuses of religion; and the *absolute authority* of the monarch. They desired a *limited*, not an absolute monarchy. They were tired of the abuses, which, for a long succession of years, had been practised on them, under pretence of religion, by a corrupt, slavish and hypocritical priesthood. The inquisition in Spain, like the Bastile in France, had poured forth the groans of its victims, till the spirit of the age would no longer endure the abuse. From these and other causes originated the revolution of 1820; and though the first insurrectionary movements appeared among the military at the Isle d'Leon, yet subsequent events throughout Spain, shewed that the military were merely the organs of the public will. The constitution of 1812 was reestablished, and Ferdinand voluntarily swore to maintain it. Since this time the devotion of Spaniards to their country and constitution, have raised them in the estimation of the world; and we had hoped that a people possessing the finest climate and most genial soil, might again enjoy peace, happiness, and national prosperity.

The allied sovereigns however have resolved to change the Spanish constitution by force and to restore the ancient regime: and to add insult to injury, this is undertaken under a pretence of restoring happiness and security to Spaniards themselves.

Such is the cause and origin of the war now about to be waged against the Spanish people,—a war against a sovereign and independent nation for adopting a constitution and form of government, which they supposed best adapted to secure the civil and religious rights of the people, promote their happiness, and extend the blessings of social order.

The King of France at the opening of his parliament declares, that 'one hundred thousand men, with the Duke d'Angouleme at their head, are about to march to preserve the throne of Spain to a descendant of Henry IV. to preserve that free country from ruin and reconcile it with Europe: but let Ferdinand VII. be free to *give a constitution to his people, which they can obtain only from him*, and hostilities shall cease from that moment.'

So then, the only legitimate mode of obtaining any alteration of an existing constitution or form of government is by GRANT from the King! 'Let Ferdinand be free to give a constitution to his people WHICH THEY CAN OBTAIN ONLY FROM HIM!!' This is legitimacy with a witness; this is the creed of the potentates of Europe, formally promulgated by the King of France, and one hundred thousand men, with the Duke d'Angouleme at their head, are probably at this moment enforcing the doctrine at the point of the bayonet; and lest the lessons of this army should fail to produce conviction, the Emperors of Austria and Russia and the King of Prussia are ready to lend their aid at a moment's warning.

'What will be the result of this mighty array of despotic power against the spirit of freedom in the peninsula, time alone can divulge. The crisis is evidently at hand when the great ques-

tion is to be settled, whether forms of government emanating from the will of the people shall be permitted to stand, and liberty acquire a permanent foothold in Europe,' or not.

SCOTLAND.

The Caledonian Canal.—This canal was commenced in A. D. 1802, and has lately been completed, at the expense of $4,000,000. It runs quite across Scotland, from Murray Firth to Mull Sound, passing through the much celebrated valley in the Highlands known by the name of the Great Glen of Scotland, and thus connects the North Sea with the Atlantic Ocean. Its length is sixty miles; thirty-seven of which are through lakes, and twenty-three are cut canal. The lakes through which it passes are Loch Doufour, Loch Ness, Loch Oich and Loch Lochy. The New Edinburgh Encyclopedia gives the following, as the dimensions of this canal. It is 'one hundred and twenty feet wide at the water's surface, fifty feet wide at the bottom, and twenty feet in depth of water; the locks are of one hundred and seventy, and one hundred and eighty feet in length, and forty feet in width. These dimensions are sufficient, both in single and united locks, to admit the largest vessels trading between Liverpool and the Baltic, the average of West-Indiamen, and a thirty-two gun frigate when fully equipped.'

By means of this passage many vessels will be saved from the shipwrecks to which they are peculiarly liable, for a great part of the year, in going around by the Shetland and Orkney Isles.

In its width and depth, this canal is at present the largest in the world. The one now constructing in Holland and opening a communication between the island of Texel and the city of Amsterdam, will however, when completed, rather surpass it. That, is to be sixty feet wide at the bottom, and twenty-five feet deep; while, as has already been stated, the Caledonian canal is only fifty feet wide at the bottom and twenty feet deep.

Answers to Correspondents.

H. R.; and A. E*****; shall be inserted.

J. P. W.; D. C.; A—; O. Eratoi; and Parens are received.

Juvenis will find the object of his letter, to a considerable extent, answered, by turning to the Appendix to the Young Preacher's Manual, published some time since at Andover, Mass. The Catalogue of Books there given, with the addition of a few foreign authors, whose value has recently become known to New-England divines, would constitute the foundation of a choice clerical library.

We would remind our correspondents that *all Letters* and *Communications* sent by mail, *must* be *post paid*. In repeated instances, we have been obliged to advance more than a dollar postage on a single communication—not unfrequently too, on communications that have been deemed unworthy of insertion. At this rate, it will be perceived that the tax upon us in the course of a year is enormous; whilst, if divided among a great number, it would be to each a mere trifle. Unless the evil is remedied, we shall be obliged to come to a determination not to take letters or communications from the post-office, in any case where this condition is not complied with.

It is from the same cause that we must decline the offers of exchanging with newspapers, which are constantly made to us. It will be recollected that the law which exempts them from postage, does not extend to us.

In order to give the Review of Views of Calvinism entire, that our readers may have the whole subject before them at once, we have curtailed the Department of Religious Intelligence, and also added an *extra* half-sheet to this Number.

THE

CHRISTIAN SPECTATOR.

No. 5.] MAY 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

The Jewish and Christian Dispensations.

Messrs. Editors,

I once heard a very worthy dissenting minister in England observe, that he saw very little use in the Old Testament Scriptures, now that we have the clear and perfect revelation of the gospel. To turn one's eye back upon the records of a dispensation, whose types and shadows had been superceded, and made more visibly obscure by the light and splendor of christianity, seemed to him like turning one's back upon the sun, and endeavouring to look into the front glass of a telescope. Instead of encountering the fatigues and perplexities of such a process, he would, by changing his position, at once discover all that could be known. Instead of bending over the glass of typical instruction, and poring over the faint and distant informations of a tempory system, he would ascend the mount, and, while the cloud settled on the past, would obey the voice from the excellent glory, saying, 'this is my beloved son hear ye him.' 'The present' said he 'is the time for action. Let us hear and obey the words of Christ. Why should we expend our time in studying Moses and the prophets, since, even were we sure we should understand them, they can add nothing to what is plainly and concisely stated in the Gospel?'

Such a view of this subject from the lips of a zealous and useful man, may be rendered too plausible for extemporaneous refutation. This has led me to bestow some attention upon the causes, the delusive character, the injurious tendency, and the proper antidote of sentiments like these; and to observe that while many professing christians sympathize in a greater or less degree with such feelings and opinions, numbers on the other hand appear to commit nearly as great a fault, by taking an opposite extreme, or rather by failing in their quotations and reasonings to discriminate between those parts of the ancient scriptures, the authority and application of which are superceded by the gospel, and those which have lost none of their importance by the change of dispensation.

This latter fault is the parent of the other. It pervades the commentaries and theological writings of every period of the church, and is common in the sermons and conversations of the present day. I am not aware that there is in any language a clear and satisfactory account of the ancient dispensation considered as a Theocracy; or such an elucidation of the several parts of the Old Testament scriptures, considered as so many distinct kinds of composition for appropriate purposes, as would serve to guide the student or the common reader in the perusal of them.

In the absence of the lights which might be furnished under these heads, especially the former, it is not surprising that a clould should seem to rest

upon the Hebrew scriptures; that, to some, the Old Testament should seem inconsistent with itself; and, to others, at variance with the new.

The key to the Old Testament in in all its parts, whether considered in reference to those ancients who received the 'lively oracles' and delivered them to us, or in reference to those who possess the gospel, is I am persuaded, to be sought in the nature and peculiarities of the Theocracy.

I feel my inability to do justice even to my own feeble apprehensions of this subject. The theme demands talents and attainments, to which I can make no pretension. And even in the brief notice which I propose, of two or three topics belonging to it, I fear the space you can allow me, will not permit the amplifications necessary to my purpose.

I design, first, to state some of the claims of the Hebrew scriptures, to our diligent study and devout meditation. Secondly, to give the outlines of such a classification of the several parts of the Old Testament, as I have intimated above, distinguishing those which are, from those which are not superceded. Thirdly, to notice some examples, from different periods of the church, of the fault above mentioned. Fourthly, to dwell at some length on the difference between the ancient and the present dispensation, for the purpose of showing that in the administration of Providence under the mediatorial reign, no such rule or system of judicial treatment of men, obtains, as that which formed so prominent a feature of the Theocracy.

Under the first of these divisions no elaborate or protracted statement is necessary. It may suffice to note the following particulars.

1. The Old Testament was written by a divine inspiration, and therefore challenges our diligent and devout attention. These scriptures are the oracles of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

2. The Hebrew scriptures contain the substance of all we know respecting the creation of the world—its early history—the deluge—&c. &c.

3. They give us a moral history of the human race—the introduction of sin by the apostasy of Adam,—the moral and natural evils consequent thereto,—the origin of sacrifices—the rise and progress of the Church—an exhibition of the human heart under various forms of discipline and restraint; and especially of the propensity of man in his natural state, to the most degrading idolatry.

4. In these scriptures we have not only a history of the human heart, disclosing the latent springs of action in innumerable instances; and recording the results; but we have in the same connection a history of divine providence, bringing out to view the character of God, and illustrating all his perfections.

5. The Old Testament contains those moral precepts which no circumstances can impair.

6. I might mention the devotional parts of these scriptures among their claims to our regard; and also the prophecies they contain which are yet but partially fulfilled.

This slight sketch may serve to shew that we derive from the Old Testament, a very large share of our information concerning the Supreme Being, his works—his ways—his moral government—his designs—the fallen state of man—the history of his character and conduct—&c. &c. I might add to these particulars, the wonderful display of the divine character exhibited peculiarly in the Theocracy, and in the application of the benefits of the atonement and mediation of Christ to those Israelites to whom pertained the adoption, and the glory, and the covenants. The relation of the Old Testament to the new, both as a revelation and a record, might also be insisted on as of unspeakable importance. But I proceed to give the outlines of such a

classification of the ancient scriptures as may help the reader to distinguish between those parts which are and those which are not superceded by the gospel. I suppose there can be no impropriety in this, any more than in the present division of the several books into chapters and verses, or the distribution made in the Episcopal liturgy. It may however be thought that to decide what is and what is not superceded, must involve at least very great temerity. I have considered this objection, and it has I trust made me sufficiently cautious. I shall attempt only a very brief sketch under a few general heads.

1. It is very obvious that the historical parts of the Old Testament are in no sense superceded by the gospel. The facts recorded remain unchanged; the lessons they teach are forever the same. This division would comprise the greatest part of the ancient scriptures. If arranged in chronological order, and read as an unbroken narrative, its resources of instruction and benefit, would probably be realized to a much greater extent than at present. Perhaps the numerous predictions which were clearly fulfilled before the abolition of the Jewish state, might be advantageously arranged under this head.

2. The moral precepts contained in the Old Testament evidently are not, though the temporal punishments annexed to them undoubtedly are, abrogated by the gospel.

3. All those prophesies which respect the introduction and progress of the christian dispensation.

4. The devotional and experimental portions of the Hebrew scriptures may properly be included in this list under a distinct head.

5. Maxims applicable to the conduct of life under various circumstances.

I do not propose this as a complete list of the divisions which might be found convenient or necessary; nor does my present object require a formal answer to the objections which may be easily raised to any such classification. Without entering further into this branch of the subject, I proceed to state what portions of the Old Testament are superceded by the Gospel. I mean by this that their authority is abrogated—that the duties they enjoined are no longer obligatory—and that reasoning from the premises they contain, to the present state of things, is altogether unjustifiable.

1. I suppose that those portions of the Old Testament which record what was purely Theocratic under the ancient economy, may be set down as having been superceded by the change of dispensation. There may be, and undoubtedly there is, a difference of opinion as to what was peculiar to the *Theocracy;* but no person who knows the meaning of that word, and believes it to be properly used as defining the nature of the government established over the Israelites, can well doubt but that every thing peculiar to that mode of government has been wholly done away.

2. It will be admitted that the Mosaic ritual is no longer obligatory.

3. The whole ecclesiastical constitution of the Jews is evidently annulled.

4. The civil institutes or what belonged to the several forms of civil government under patriarchs, judges, and kings. Many of the laws and maxims comprised under this head may be the best that are possible for society under whatever circumstances, but it does not follow that they are obligatory on us, from their having been incorporated with the Jewish code. Others of them can be defended only upon the ground of the peculiarity of the system to which they belonged.

5. Whatever pertained to the military system. This was altogether as peculiar as the civil or ecclesiastical department of this government. Neither the principles upon which war was waged nor the practices enjoined in its execution, can be held as justifiable at present; nor indeed is there any parallel between the lead-

ing circumstances of modern wars and those of the Israelites.

The divisions under this branch of the subject may be more or less numerous according to the view taken of the Theocracy. Upon that also will very much depend the propriety of the terms employed in stating the several heads.

I proceed to the third part of the plan proposed, namely, to notice some instances of the *fault* of reasoning from premises contained in the Old Testament, without distinguishing between what is and what is not annulled by the change of dispensation. It may be proper to remark here that the practice of reasoning in this manner is subservient chiefly to mischievous purposes. It is easy enough to fancy and give a plausible form to an analogy between the premises assumed and the facts or exigencies of the case to be subserved; and to state the inference as though it had the authority of scripture. In this way a great part of the corruptions and abuses, both in and out of the church, which have disgraced the christian world for so many ages, have been sanctioned. It may suffice to refer briefly to some of the more prominent examples. Among these it occurs to me to mention an argument of the ancients for the divine authority of the Pope. It runs thus: The Jewish church was a perfect pattern of the christian church; but the Jewish church had a chief Priest with peculiar prerogatives of office and authority. Therefore the christian church must have a chief Bishop with like prerogatives &c. In the same way they inferred that the mass is a true propitiatory sacrifice; assuming first that the sacrifices in the Jewish church were of that nature; and next that the Jewish was in this respect a pattern of the christian church. Thus the greatest abominations of Papal Rome were rendered plausible. It was enough that trespass offerings were required by the mosaic ritual, to sanction the system of pecuniary fines for sins already committed; and if this was right, why not improve upon it, by granting indulgences and discounting them for ready money. The pomp and splendour of the papal churches, vestments and ceremonies were argued by analogy from the Jewish temple, sacerdotal garments &c. &c. The arguments for the persecution of hereticks—for punishing witches—for the union of civil and ecclesiastical power—for the divine right of kings—for slavery—for war —were drawn by pretended analogies, from the same source. To these, numerous instances of less importance might be added.

It were superfluous to dwell upon the mighty influence conferred upon principles and dogmas like these, by the pretended sanction of the Holy Scriptures. The success with which this sanction has been applied is written upon every page of History, sacred and profane; the effects are at the present moment widely felt in a thousand ways. A complete elucidation of this subject would furnish one of the most instructive and useful lessons which the history of the human mind can possibly afford.

I pass to the last thing intended in this outline, namely, to consider the difference between the ancient and the present dispensation, with reference to the case of judicial or retributive visitations of Divine Providence under the Theocracy, which I select as one of the most familiar, and one in relation to which the fault I have pointed out is still very prevalent. It is argued that pestilence, for example, is sent upon communities at present on the same principle as under the Theocracy. The apparent analogy between the outward dispensations in the two cases is assumed, and the reasoning from it, is extended to the causes, the rule of providential administration, and the results. Facts and inconsistencies, however palpable, seem to have little force against this kind of logic. The multitude are content to take all the rest for granted if some point of analogy can be made out, and some sentence

of scripture quoted; and all the resources of quackery and gossiping are ready to defend conclusions so legitimately arrived at. I am aware that in many instances something like this ready acquiescence for the mind results from a reverence for the Scriptures, and a willingness to submit to their authority; but in most cases I have no doubt it is the product of ignorance or indifference.

It seems necessary here to state some particulars respecting the Theocracy.

1. I have no doubt but that the government indicated by this term extended from the creation to the introduction of the gospel. In what respects and to what extent it had relation to other families and tribes than those which were visibly, as communities, in covenant with God; and how far, and in what particulars, its provisions were impaired by the defections of the Jews, especially in the later periods of their history, are questions which it is not necessary to discuss at present. That it commenced long before the time of Moses, and was not abrogated by its Author till after the advent of Christ are points which I apprehend can be abundantly established.

2. The chief peculiarity of this Government consisted in this: that the Supreme Being was the Chief Magistrate, and exercised in his providential administration, the prerogatives both of moral and civil governor.

3. All offences consequently, whether in matters of opinion or practice, whether moral or civil, all infractions of the laws, were regarded and punished under this administration as sins against the supreme civil magistrate. Hence is seen the propriety of capital punishment for idolatry, witchcraft, breach of the sabbath, disrespect of parents, &c. &c.

4. This constitution had respect to a community as well as to individuals; in earlier periods, to a family, as in the case of Abraham: under Moses, to the people of Israel as a nation. Its establishment was matter of compact or covenant between the Lawgiver and the people; and its relations to them as a community in distinction from its relations to them as individuals, appear too plainly marked to have been mistaken. This peculiarity is worthy of special notice in reference to our subject. The people of Israel as a nation agreed to this constitution, considered and adopted all its laws, and solemnly entered into a covenant with God, which pledged their allegiance to Him as their civil governor, judge, and rewarder. Accordingly in the administration of this economy they were dealt with in their national, in distinction from their individual, capacity. The nation, as such, was held responsible that certain things should, and that certain other things should not be done; and was punished or rewarded as the event required.

Now I suppose that all attempts to shew that there is any parallel between this case and that of any other nation in the history of the world must undoubtedly fail; that modern nations for example, are not known to the Divine Government in their national capacity, and are not dealt with in Providence upon any such principles, or to any such ends as the Hebrew nation was; and that the contrary supposition has been the occasion of numberless errors in reasoning from that case to others. Any thing short of this conclusion will involve what I have found one man professing to believe, after giving up every thing like argument upon the question, namely, that the several nations of the world are at present as much under the constitution of a Theocracy as the community of Israel ever was.

It appears to me a very plain case that there is nothing approaching to a parallel between this national covenant, national accountability, and national treatment of the Israelites, and any other community or society of mankind, except in the instance of

the Christian church; where perhaps it may be allowable to suppose, and possibly it might be made to appear, that there is in spiritual things a perfect counterpart to the Jewish Theocracy considered as a temporal, visible and typical economy. Were I sure your readers would have the same association of ideas upon this subject that I have, I would dwell a little upon the parallelisms in this instance; particularly with reference to the Supreme Head of the Government, in both cases; the offices of lawgiver and judge, and of prophet, priest and king; the display of divine wisdom and goodness in the two systems, considered with relation to each other and to the developements to be realized in the future world; and the lights in which the administration of Providence at present should be viewed. But the subject is too vast to admit without injury any partial and feeble elucidations. I can only commend it to the attention of those who have leisure to investigate it.

It remains to observe under this head that those principles of the Theocracy which respected the Jewish nation, as such, were not more peculiar than those which respected individuals; and that the administration of Providence was not in reference to the nation more peculiar than in reference to individuals.

5. The Theocracy was administered by an extraordinary, providence. To state particularly all that is meant by an extraordinary in distinction from the ordinary, providence of God, might be difficult and is not required on the present occasion. The following peculiar attributes of it, are, however, very obvious.

(1.) The divine providence under the Theocracy took cognizance of the moral and civil relations, duties, and actions of men; adjusted and vindicated their social and personal rights; and rewarded the good and punished the evil according to the letter of the promises and threatenings announced.

(2.) This Providence was administered according to the charter, if I may use that term, previously put into the hands of the Israelites. It proceeded in conformity to the statutes and judgments promulgated beforehand.

(3.) It was distinguished from the ordinary providence of God by miracles; of which some were constant, others occasional as circumstances required.

(4.) It provided and gave effect to a mode of appeal to omniscience by which those things were infallibly ascertained, which could not be discovered in any ordinary way.

These things are affirmed of the extraordinary providence under the Theocracy, with reference to the constitution and administration of that Government in the early periods of the Jewish nation.

6. The sanctions of this government, as specified in the records of its laws, and actually applied in the administration of them, both with respect to the nation and to individuals, were temporal rewards and punishments: namely, health, long life, increase of worldly possessions, success against enemies, prosperity in every lawful undertaking, the divine favor and blessing, &c.; on the other hand, diseases, premature death, poverty, famine, defeat in war, captivity, pestilence, adversity in every enterprise, the frown and curse of God. For example: "Cursed shalt thou be in the city and cursed shalt thou be in the field. Cursed shalt thou be in thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation and rebuke in all that thou settest thy hand unto to do, until thou be destroyed and until thou perish quick-

ly; because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it," &c. —Deut. xxviii.

Now if there be any who imagine that we are at present under this constitution and that we may safely reason from the premises it contains, to our own case, and apply both its principles and sanctions; they must be deemed qualified to argue only with those who say that the resurrection is already past.

With respect to the case in hand the following considerations may further illustrate the difference between the ancient and present dispensations.

1. Pestilence was undoubtedly denounced upon the nation of Israel judicially—as a punishment—as were the other natural evils included in the sanctions of the covenant. There appears to have been no difference in this respect between pestilence and the other visitations threatened.

2. This judgment was denounced not solely or chiefly for any particular sins or classes of sins, as is supposed, by those who argue from it, to be the case now a days, but like the other judgments threatened, solely for the violation of the covenant that had been entered into. "Because they have forsaken the covenant of the Lord God of their fathers which he made with them when he brought them forth out of the land of Egypt —the anger of the Lord was kindled against this land to bring upon it all the curses that are written in this book."—Deut. xxix.

3. The national judgments denounced upon the Israelites had reference strictly to national offences, and do not appear to have been applicable to cities or smaller communities of the nation. They had respect to the nation as one of the parties to the covenant, the violation of which was to be punished. "But if ye will not hearken unto me, and will not do all these commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it, and I will set my face against you, and I will bring a sword upon you that shall avenge the quarrel of my covenant, and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of your enemy." Leviticus xxvi, 14, 15, 16 and 25.

4. One or other of the national judgments denounced upon the Jewish nation, was inflicted whenever the wickedness of the nation rose to such a pitch as to render the infliction necessary in order to maintain the government. The administration was an equal one in this respect. Whereas at the present day no such uniformity can be traced. The most depraved and guilty communities upon the earth, are not visited with more frequent or heavier calamities than others which appear to be far less guilty. No inference can now be justly derived from the fact of a calamity falling upon any collective body of mankind, with respect to their moral character. The work of judicial retribution, instead of being executed in the course of providence, is reserved for the future world.

5. There is great reason to believe that the enactment and execution of the severe, and in many instances peculiar punishments, denounced upon the Israelites, had a typical reference to the spiritual sanctions of the gospel. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" This typical reference appears more obvious when the punishments threat-

ened are considered in connection with the rewards promised under the Theocracy. Both were alike temporal in their nature; but neither the punishments nor the rewards are suitable or possible in the case of any civil government under the christian dispensation. Many of the transgressions to be punished, are unknown to the civil laws of the present day; and were they known, no nation has the power requisite to inflict the punishments annexed to them. As to the rewards, it is no part of the design, and is not necessary to the proper ends of mere civil government, to bestow them. It appears safe therefore to infer that a system which comprised such rewards and punishments as are not either necessary or possible to mere civil governments, must have had some high and ultimate reference like that here suggested. In this view the legal sanctions of the Jewish economy may teach us the certainty and severity of the punishment to be inflicted upon the impenitent in the world to come. 'If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord."

Let it be considered, how many things belonging to the Jewish economy have, beyond all question, no existence in relation to civil governments at the present day, and, at the same time, that the rewards and punishments of that economy are not now actually experienced, and that the sanctions of the gospel are not temporal, but spiritual and eternal, and the substance of what I would urge, can hardly fail to be admitted. L.

For the Christian Spectator.

The Office of Deacons.

The institution of this office in the christian church, is commonly attributed to an incident recorded in the sixth chapter of the Acts. Complaint was made to the Apostles, that, in the distribution of the common charities of the church, there was a neglect of the widows of the *Grecian*, or more properly the *Hellenistic* Jews. On this occasion, the Apostles directed seven men to be chosen to take charge of this business, in order that they might themselves be devoted more entirely to the appropriate duties of the evangelical ministry. The choice having been made, they proceeded solemnly to set apart the persons chosen, by prayer and the imposition of hands. In conformity with the object of this appointment, the special business of deacons, is supposed by many to be, "the serving of tables;" that is, the distribution of the funds of the church, for the relief of poor and afflicted members.

But that these seven men were in fact deacons, in the appropriate sense of the word, may be doubted. They are no where called deacons. The service for which they were appointed is indeed expressed by the verb from which the name of the office is derived: but so also is the service of bishops, of Apostles, and of Christ himself. It does not appear that the verb, like the noun derived from it, is ever used as a term of office; nor that the same word would not, in this instance, have been used, had the service been designed only for the emergency which then existed. Not only are these men not called deacons, but some of them certainly did hold another and higher office. Philip is called an evangelist; and Stephen, if not a christian minister in form, was a public teacher of the christian religion. That they were ordained to the minis-

try of the word on the occasion which has been mentioned, is not intimated in the record. That they were shortly afterwards ordained to the ministry of it, when the service to which they were expressly set apart, was found to be so difficult and arduous, as to be incompatible with that ministry, in the hands of the Apostles, is by no means probable. The conclusion is that they were public teachers before. And on the supposition that the seven were chosen for a particular emergency, and not for a permanent office, it might have been proper that an evangelist and a christian minister, among others, should have been selected for the trust; but if a permanent office was then instituted, and an office which all acknowledge to have been inferior to that of evangelists, and other public teachers, it is unaccountable that persons who already held the greater, should have been chosen, and solemnly consecrated to the less.

Another and the principal reason for doubt whether these seven, were deacons, is the different object of their appointment, from that which appears to have been the main object of this office, in the primitive church. They were appointed to serve tables. To manage the church-stock with particular reference to the distribution of its charities, appears to have been the exclusive object of their appointment. But this does not seem to have been the only, nor the principal business of deacons. They were helpers of the christian ministry, in *spiritual*, as well as in *secular* concerns; and far more, it is believed, in the *former* than the *latter*.

For this opinion the following reasons have occurred—

1. This view of the office accords with the order of the Jewish Synagogue. It is generally admitted by those who are best informed, that the christian church, as to its primitive offices and modes of worship, was modelled after the plan of the synagogue. Nothing could have been more natural than this. The church was first set up at Jerusalem; the Jews, even after their conversion, were extremely tenacious of their established usages; and the Apostles were careful not to shock their prejudices, by unnecessary violence. Who that reads the history of their strifes concerning circumcision and the Mosaic ritual, can believe that, had there been a sudden departure from the plan of their synagogues, in the organization of christian assemblies, no mention would have been made of a commotion among them on that account? In the synagogue there were two orders of men, officially employed in its worship; ἀρχισυναγωγοι *rulers prefects of the synagogue*, or, according to Prideaux, *angels of the church*, and ὑπηρεται, *subordinate officers*, or *deacons*. The office of the former was to preside in the worship of the congregation; that of the latter, according to Schleusner, was to "perform inferior duties at the direction of the prefects, or presbyters; particularly to take care of the sacred books, and as there might be occasion, to read from them." An instance is mentioned in Luke, where it is said that our Saviour having read a passage from Isaiah, closed the book, and gave it to the ὑπηρετης—the *deacon*, and sat down. In conformity with this organization we read of two orders in christian assemblies—bishops, elders or angels of the church; and deacons. The office of the former, so far as the nature of the different dispensations would admit, appears to have been the same with that of the corresponding office in the synagogue. It is therefore reasonable to suppose that the office of deacons, in respect to its general nature and design was ospe the same.

The supposition on which this argument is founded, accounts for the silence of the New Testament concerning the first organization of christian assemblies. We read of the Apostles ordaining elders in every church, but when, or where, or by what means they were first induced to this we are not informed

there is the same silence repecting the first appointment of deacons, unless the doubtful passage which has been mentioned, be taken as an account of the institution of the office. Admitting that the established order was preserved, we are not at all surprised at this. On any other supposition, it is wonderful.

2. This view of the office accords with the qualifications required of those who are invested with it. The Apostle Paul, in his first-epistle to Timothy, having mentioned the indispensable qualifications of a bishop, remarks, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Let the deacons be the husbands of one wife, ruling their children, and their own houses well." Now what special relation do all these qualifications have to the mere distribution of alms? They very nearly resemble those which in the same chapter are required in a bishop. In most particulars they are the same: and it may be reasonably inferred that the ends for which they are required, are to a certain extent, the same. Particularly the reason why deacons must "hold the mystery of the faith in a pure conscience,"—that is, must be well acquainted with the doctrines of the Gospel, honestly attached to them, and habitually consistent in their conduct, would seem to be, in some measure, the same with that on account of which this is required in bishops:—and in *them*, this is required, "that they may be able to exhort and convince gain-sayers." There is undoubtedly no warrant given in the Scriptures, for deacons to preach. But there is much religious instruction of great importance, which is remote from preaching, in the official sense of the word. Such is the instruction styled appropriately, catechetical. Such is that which is given in private, religious assemblies. Such is that which is communicated at sick beds, in other scenes of affliction, and in the ordinary occasions of christian intercourse. These indeed, are forms of instruction, which every member of the church, who "holds the mystery of the faith in a pure conscience," may, and as he has opportunity, and in subordination to pastoral direction, ought to employ; but when this is made the special duty of some, by virtue of their office, they may be expected to perform it with a freedom, and an influence which they would not otherwise possess.

3. This view of the office is suggested by other passages of Scripture. Annexed to the statement of the qualifications for the office which has just been mentioned is the declaration "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." This is generally interpreted of their advancement towards the higher office of pastors or evangelists, and of their promptitude in explaining and defending the faith of the gospel. In an age when none were regularly educated for the pastoral office, but ministers were selected from the most established and best qualified believers, this would have been naturally said, if the office of deacons had a special relation to the duties of the ministry; but if it related to secular concerns only, it is difficult to see with what propriety these commendations are given to it. Again, it is said of Paul and Barnabas, when they went out, after solemn ordination, to the Gentiles, that they had John to their minister—their ὑπηρέτης—the same word which denoted the subordinate officer of the synagogue. The John whose surname was Mark, not the Apostle John, is here meant; and he seems to have accompanied Paul and Barnabas, for the purpose of performing such services in aid of their great work, as he was capable of, and with the view, it may be sup-

posed, of his being gradually introduced to the work of preaching the gospel. Again—to no office but this can we refer that which, according to the Apostle Paul, God established in the church under the name of "*helps.*" "God hath set some in the church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, *helps*, governments, diversities of tongues."

4. The same view of the office is given us in the early history of the church. "Ancient Ecclesiastical writers style Deacons *ministers of the mysteries of Christ—of the Episcopate*—and *of the Church.* They attended the presbyters in the sacramental service; received the offerings of the people, visited the sick, and in some churches read the gospel both before and after the communion service; and in certain cases administered baptism!"* That all these services properly belonged to the office need not to be urged; that deacons performed them in the general character of assistants to the pastors of the churches, and that this was understood to be the distinctive nature of their office, we may reasonably conclude.

5. The state of the church demands that some persons perform the duties, which according to this view belong to the office of deacons. Of this we need no other proof than the fact, that even those churches which in theory attribute no service appropriately to the office but the management of its funds, do in practice attach to it various other services, of a more spiritual character. If the ministers of one of those churches be absent, or infirm, and the sick are to be visited and prayed with, funerals to be attended, serious inquirers to be directed; occasional religious meetings to be held, or the solemnities of public worship to be conducted—it is considered especially incumbent on the deacons of the church, to perform these offices. There are also seasons in which no minister of the Gospel, however vigorous and active, can perform all those services, which 'the furtherance of the Gospel' among the people of his charge, demands, and in which he may receive important aid from intelligent, exemplary, and devoted members of the church. And what the state of the church so evidently demands, may reasonably be supposed to belong to the office of "helps", which the Scriptures recognize.

With these views of the nature and design of this office, it is important to remark, that whether the appointment of the seven at Jerusalem, were the institution of the office or not, it is a duty unquestionably belonging to it, to distribute the alms of the church to its suffering members. No church can exemplify the principles of the Gospel, or do justice to its profession in the eyes of the world, or discharge its obligations to Christ and his members, without providing for the wants of the poor belonging to its communion. The directions of the Apostle to Timothy concerning the reception of widows into the number of the poor, clearly recognize this obligation; nor can any provision of the civil state on this subject release the church; for no such provision ever has afforded, or ever can afford, to the afflicted, all those comforts and kind attentions which love demands in behalf of 'the household of faith.' Those other services which are commonly attached to the office, appear at the same time equally to belong to it. In providing the sacramental elements, and distributing them to communicants, deacons act officially, as assistants to ministers, from whom, in the name of Christ, the sacred memorials are received. In conducting various religious meetings under the direction of their pastors; in leading the public worship of the congregation when occasion requires; in consulting with pastors

*Dwight's Theology.

respecting the state of the people of their charge, their errors, dangers, wants and distresses, and in doing what lies in their power and belongs to their sphere, to rectify those errors, remove those dangers, supply those wants, and relieve those distresses; and generally, in performing those duties which may leave the ministers of the Gospel as much time as circumstances may permit, for the ministration of the word, they act legitimately as 'helps' which God hath set in the church.

Some divines have supposed it to be important and even necessary that deacons be ordained by imposition of hands. The obligation of this ceremony has very naturally been inferred from the use of it in the consecration of the seven at Jerusalem. But it being doubtful whether they were in fact deacons, and there being no other record either in the Scriptures or in the history of the primitive church, of the use of this ceremony in the ordination of church officers except elders, the necessity of it in other cases may be questioned. Even were it capable of proof that the use of it in the case of deacons is sanctioned by Apostolic example, the necessity of it in order to the validity of induction to the office, could not be inferred. It is at the most a sign—a mere circumstance of induction, which, though it were wrong to omit it, could not be essential to the induction itself. That persons chosen to the office of deacons should be formally inducted, can scarcely be doubted; but that the imposition of hands is an essential, or even an authorized ceremony, in their induction, it would be difficult to prove.

It is far more important that both those who hold the office and the churches in which they exercise it, understand and faithfully perform the reciprocal duties which it involves. Let the members of our churches, when called to select one of their number for this office, proceed with deliberation and prayerfulness, by the rule which the Apostle has given them: and having made their choice in a manner which they believe is approved of God, let the office be ever honourable in their esteem. Regarding it as an office constituted by the Lord Jesus Christ for the order and perfection of the Church, let them give no countenance to those profane persons who would treat it with levity. It *is* not, I hope it never *will be*, an object of worldly ambition. A very different lesson has our Lord taught us respecting every distinction in his kingdom. 'He that is greatest amongst you,' said he, 'let him be as the younger, and he that is chief, as he that doth serve. I am among you as he that serveth.' Yet any office in his kingdom demands respect: and he who treats it with contempt, will at last receive from him the appalling rebuke, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.' H. R.

The influence of false maxims on religious conduct.

A Sermon.

Math. xv. 6. *Thus have ye made the commandment of God of none effect by your tradition.*

The Scribes and Pharisees are here reproved for setting aside the authority of God by certain traditions of human origin. With the aid of these traditions, they found it an easy matter to accommodate the doctrines of the bible to their pre-conceived notions, and its duties, to the feelings of their depraved hearts. One of their traditional maxims was —'An eye for an eye, and a tooth for a tooth.' This maxim annulled the command, 'Resist not evil;' and justified a spirit of recrimination and revenge. Another was—'Thou shalt love thy neighbour and hate thine enemy.' This maxim annulled the law of benevolence, and reduced the whole system of moral duties to a system of unmixed selfishness. In the verses preceding

the text, we have another specimen of the skill with which these Pharisees explained away the truth of God. The law commands, 'thou shalt honour thy father and thy mother; and he that curseth father or mother let him die the death.' This command they made of none effect by a certain tradition of theirs, which freed every child from obligation to his parents, who should say to them, 'It is a gift by whatsoever thou mightest be profited by me.' 'Thus,' says our Saviour, 'ye have made the commandment of God of none effect by your tradition.'

Now it cannot be doubted that there are, at the present day, many who are habitually guilty of the sin which is here charged upon the Scribes and Pharisees. With the admission upon their lips, that the bible is the word of God, they practically deny its authority. Instead of yielding to the decisions of revelation, they attach a paramount importance to certain maxims, received from tradition or favored by their own imagination. The maxims in question are not the result of careful reflection and study; but are embraced as a kind of convenient common-place arguments, by which to nullify the claims of the bible; to pacify conscience and smooth the way of transgression.

The design of the following discourse is to point out and examine a few of these traditions or maxims.

1. The first I shall notice is this: *What every body believes and does, must be right.* The meaning of this maxim is, that the example of the multitude, both in faith and practice, may safely be imitated. That this is a maxim generally adopted and extensively acted upon, no acurate observer of human character can, for a moment, doubt. There is in every community a standard of sentiment and practice, differing, it may be, widely from the standard of the Bible, to which, nevertheless, the great mass of the population deem it perfectly safe and right to conform. The law of custom is much more generally obeyed than the law of God. Let any practice, however sinful, become common and fashionable, and very few think of calling in question its correctness. The bare fact that it is the practice of the multitude removes all suspicion of its being wrong and stamps it with the seal of virtue.

But the standard of this world's morality, and of this world's theology is, it should be remembered, wretchedly defective. It is the standard of a world in revolt from God, and accommodated to the wayward desires of men desperately wicked. However safe it may be to follow the multitude in matters of a worldly nature, it is certainly neither safe nor right to follow them in the high concerns of eternity. Jesus Christ has declared, that 'what is highly esteemed among men is an abomination in the sight of God'—that the 'road travelled by the many is the broad road to death'—that 'all who will be his disciples must take up the cross,' come out from the world and be separated from them by acting from higher principles and far nobler ends.

Were the multitude a safe guide in matters of religion, these declarations would be without meaning. The fact is, the men of this world, having cast off their allegiance to God, are daily seeking out many inventions and delight only in the ways of transgression. They love darkness rather than light, and are better pleased with any system of false religion than the true. To imitate their example, therefore, or to believe their sentiments, is the sure way to destruction. Whatever of a religious nature is popular among the wicked, ought for that very reason, to be regarded with suspicion and induce us rather to avoid than imitate it. Estrangement from God and resistance of his authority are popular in this world; is it safe therefore to imitate them? Impenitence and unbelief are characteristic of the multitude, are they a safe guide in this respect? Are the general cus-

toms and maxims of the world such as will bear the test of the inspired rule? Such as are fitted to honour God and prepare men for heaven? Far, very far from this. They are stamped with the dark mark of God's disapprobation and will assuredly prove the ruin of all who are governed by them. That they are the customs and maxims of the multitude does not alter their character; nor will this circumstance prevent the displeasure of God from falling on those who adopt them. The guilt of sin is not diminished by its commonness; nor is the danger of transgressors lessened by the fact that they compose the multitude. God is as able and as disposed to punish a world of sinners as one sinner; and since at the judgment day, each one must answer for himself; it becomes each one now to inquire, whether the course he is pursuing is such as will secure for him the approbation of his judge. On the great day of account, my friends, the inquiry will be, not whether we have followed the multitude, but whether we have followed Christ; not whether we have obeyed the customs and maxims of the world, but whether we have obeyed the commands of God; not whether we have so shaped our sentiments and conduct as to please men, but whether we have so come out from the world and served the Lord Jesus Christ as to be worthy of being acknowledged and treated as his disciples. Upon the decision of these questions will depend our eternal destiny.

2. *If we do as well as we can, God will certainly pardon and accept us.* This maxim is adopted by that class of men especially, who have very little sensibility to divine things—who, through hardness of heart and obtuseness of conscience, are ignorant both of the extent of the divine law, and of their own corruptions. Speak to those men of a judgment to come, and they quiet their souls by saying, 'we aim to do as well as we can; and though in some cases we have erred and come short of our duty, yet we always meant well, and are sure that God will overlook our occasional weaknesses and imperfections.' And truly it is distressing to hear with how much complacency this language is often repeated by men of hardened iniquity and confirmed impenitence; by men who never open their lips in prayer and live in the habitual neglect of all the duties of religion. Of all men on earth, these are the most ready to smooth over their sins with the soft name of failings or weaknesses, and to rest their salvation on the maxim, 'if we do as well as we can, God will approve and accept us.'

Now I do not call in question the correctness of the maxim, but the application of it. Doubtless, if a man serves God to the full extent of his ability, he will be accepted of him. But who among you does this? Can any one of you say, that to the extent of your power, you have endeavored to obey the commands of God? Have you not often neglected, *voluntarily* neglected, what you knew was duty, and done what you knew was wrong? Are you not, every day, guilty of doing this? Is it doing as well as you can, to pass, day after day, and week after week, without spending an half hour in reflecting upon your relations to God and your prospects for eternity? Is it doing as well as you can, to neglect the daily study of your bible: to lie down and rise up, surrounded with the blessings of heaven, and yet not acknowledge the hand of God in bestowing them? Is it doing as well as you can, to remain impenitent and unbelieving; to cast off fear and restrain prayer before God, to turn a deaf ear to the calls of the gospel, and in your attention to the things of the world, forget the things of eternity and make no provision for your immortal welfare? These things you may call failings, or weaknesses; but God calls them sins; and has declared that those who do such things shall never see life. You may pal-

liate and excuse them as proceeding from the frailty of human nature, but God writes against them the sentence of condemnation, as proceeding from a heart 'deceitful above all things and desperately wicked.' Now if what you call 'doing as well as you can,' is in fact rebellion against God, it becomes a serious inquiry whether you can safely rest upon it for acceptance with God? Will the final judge accept of your alleged weakness, in place of the righteousness of Christ? or your professed endeavour to do as well as you can, instead of actual compliance with his terms of salvation? Is it reasonable to expect that God will set aside both his law and Gospel to make room for what you please to call 'doing as well as you can?' God has certainly a right to prescribe his own terms of reconciliation; *he has* prescribed them. It is impious presumption therefore to think of setting these terms aside by maxims of our own forming; and instead of repentance and faith which he does command, offer to him, as a ground of acceptance an alleged imperfection and weakness which he does not command.

3. *Though the Bible is a communication from heaven, we may form our own opinions and act independently of its authority.* If any one doubts whether this principle is received by any considerable class of men, I must request him to suspend his judgment till he hears my reasons. There are probably very few in our christian assemblies who would not be shocked, were they to be charged with rejecting the Bible. You doubtless admit it to be a revelation from God; and you say that it is the only sufficient rule of faith and practice. But the question we have to propose is, are *your* faith and practice regulated by that rule? Is your belief in the divine authority of the Bible of such a deep, practical character, as to induce you to conform your sentiments and actions to its infallible standard? Have the religious opinions you now entertain been derived from a candid and prayerful examination of the Scriptures, or have they been received from tradition, and adopted because they were found to suit your convenience? Is it enough to settle every question of doctrine and duty, to shew you a 'thus saith the Lord' appended to it; or is it the better and more common way for you to settle such questions by saying, 'this is my sentiment and my way of thinking.' When you open the Bible to read its sacred words, do you feel that God is speaking to you, and do you come to this exercise with a disposition to bow to the supremacy of divine truth. Think not that these questions are impertinent; for be assured, it is no uncommon thing to find men who with the admission upon their lips that the Bible is the word of God, shew no more respect for its authority than for a volume of legendary tales. The fashion of the day may perhaps induce them to ornament their library with a bible, bound and lettered in the highest style of elegance; and there, as if it were too sacred for common use, it is left to lie unopened and unread. It has just as much to do in forming their opinions and regulating their conduct, as if it were written in an unknown tongue, or closed with a seal which it were death to break. And yet, it were wrong to conclude that these men have not made up their minds on the subject of religion. Though the record of heaven by which alone benighted mortals can be guided into the truth, has lain by them utterly unheeded, yet have they their system of theology, and are as ready as the most laborious student of the bible, to pronounce respecting the character and ways of God, and respecting the character and prospects of man. They decide, when need be, about what is true and what is false, what is right and what is wrong, with as much promptness, as if they had spent all their days in deriving wisdom from

the fountain of light. And thus it is, that, in this christian land, we are pained with the sight of men, acknowledging that God is speaking to them in his word and yet refusing to hear—of men admitting the divine authority of the Bible, and yet contented to pass it by unstudied, and to substitute for its sublime and sanctifying truths, notions of their own forming. Oh! how dreadful the dismay and terror which will at last overwhelm those who thus trifle with the word of God. At the bar of judgment it will not be what we may have thought was right and true, that will stand; but what God has said is right and true. If our characters shall have been formed according to the inspired rule, we shall be accepted; if according to our own self-formed standard, we shall be rejected and utterly ruined.

4. *God is a merciful God, and 'will not be severe upon our weaknesses,' but in kindness pass by our infirmities.* This vague and indefinite apprehension of divine mercy, is the chief source of that ease and quietness of soul, under which an alienated world are speeding their thoughtless way to the bar of an offended God. It is admitted in general terms, that we are not faultless in the sight of God. 'It is readily allowed, that we have our infirmities;' and then to make all right and secure and comfortable, the sentiment with which they bring the matter round again, is that 'though we have our infirmities, God is a merciful God, and he will overlook them.'

Now I wish not to lower your ideas of the mercy of God. But I do wish to impress it on your minds, that the mercy of God does not render him indifferent to the conduct of his creatures. It does not disrobe him of his justice, nor of his truth, nor of his holiness. It does not annihilate his hatred of sin, nor his disposition to punish the sinner. The mercy of God is not an attribute that destroys the other attributes of the Deity. It is exercised in harmony with all the perfections of his character, and in consistency with the principles of moral government. Its offers are made to you in a certain way; and in that way only can you receive its overtures of pardon and salvation. God is indeed a merciful God; but it is only in Christ Jesus, that he is so to the sinner. He offers you pardon, but you are to receive it on the conditions which he has prescribed; these are repentance for sin and faith in Christ; and to teach you that you are not to rely on his general mercy for acceptance, he tells you his 'wrath abideth on all who have not the Son.' If then Christ is the medium through which God is pleased to offer mercy to sinners, what is it but to reject that mercy, to refuse to accept it in the way in which it is offered? If being the subject of repentance and faith is made the consideration of eternal life, what have they to expect but eternal death, who neglect to repent and believe? Look unto God through Christ Jesus, and your sins shall be blotted out, and an inheritance in heaven made sure to you. But look unto him without repentance, or regard to the Saviour, and you will find him a 'consuming fire.'

5. *It is never too late to repent.* Those who adopt this maxim admit the necessity of repentance as a condition of salvation; but presuming on the forbearance of God, and the continuance of life, they imagine that it is a work which may safely be delayed, and as easily attended to at some future time as at the present.

But, my friends, we read of such a thing as the patience and forbearance of God becoming weary, of 'an accepted time,' of 'a day of salvation;' of 'the harvest being past and the summer ended;' of 'sinners being so forsaken of God as that they find no place of repentance though they seek it carefully with tears,' of their 'having strong delusion sent upon them, that they should believe a lie and be damned because they believed not the truth, but had pleasure in unrighteousness.'

This language should shake the confidence of the delaying sinner, and well fill him with apprehension. It implies that the opportunities which men enjoy for obtaining salvation, have an appointed limit and may suddenly be taken from them—that there are certain periods of life when the divine mercy may be sought and found; but beyond which it is sought in vain. It may then, even in this life, be too late to repent. It may be too late when long continuance in sin shall have hardened the heart and seared the conscience, and rendered you insensible to the things of eternity. It may be too late when warnings and exhortations, by being often repeated and as often resisted, shall have lost their power to affect you, and fall upon your ear as an idle unmeaning tale. It may be too late when sabbaths, and sermons, and prayers shall have no other effect than to increase your stupidity, and throw you into a deeper slumber. It *will* be too late, when, after having been awakened again and again; and again and again, relapsed into sin, you shall have grieved the spirit of God utterly to forsake you, and to give you over to blindness of mind and hardness of heart. It will be too late when sickness shall suddenly seize upon you, consume your strength, extinguish the light of reason, and lay you upon the bed of delirium and death. It will be *forever* too late when you shall be called into the presence of your Judge, and hear from Him the irreversible sentence—'He that is filthy, let him be filthy still.' Then you will cry, but no voice of mercy respond; then amid the terrors of a dissolving world, you will call to the rocks and mountains to fall on you, and to hide you from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath *will* come, and who shall be able to stand!

For the Christian Spectator.

Exposition of 1 Cor. xi. 10.

For this cause ought the woman to have power on her head, because of the angels.

The difficulties in which this passage is involved are not perhaps of the most formidable character, nor have they such an influence upon any doctrine or duty of the Scriptures, as is likely to affect materially either the faith or practice of men. But they are of sufficient magnitude to have occasioned a great variety of unsatisfactory criticisms, even from the highest and most respectable authorities in the department of sacred literature, and to justify another attempt, however humble, to remove them. The principal difficulty lies in the last clause of the text, "because of the angels." Some of the more important explanations which have been proposed, will now be examined; and by subjecting them to the test of acknowledged rules of interpretation, we may ascertain their correctness or incorrectness.

Scott observes, that "many conjectures have been formed concerning the meaning of the expression abovementioned; but probably the Apostle referred to the presence of *holy angels*, as spectators, or even in some respects as joint worshippers with believers in the public assemblies: which therefore ought to be regulated with the most exact propriety, that those heavenly worshippers might not witness any thing unbecoming so holy an occasion." It is, I believe, universally supposed, that the object of the Apostle in the context, is to give some instructions to the Corinthians respecting *propriety of conduct* in their assemblies for religious worship. Custom had established, and propriety sanctioned, the practice among women, of being covered by wearing veils, in all their

public meetings for devotion. This commendable practice, Scott supposes the Apostle to enforce by the consideration of the "*presence of holy angels.*" But there does not appear to be any very peculiar force in this motive; because, if his object was to inculcate propriety of conduct, by reminding them that they were under the inspection of *superior beings*, the most natural, and by far the most weighty consideration of that nature, would be the presence of One, who is infinitely higher than angels, and among whose attributes is omniscience. If Paul had in his mind a motive of *that* kind, he would not have sacrificed his usual felicity in the selection of the most pertinent and powerful arguments, by substituting in rather an unnatural manner, one which is comparatively feeble, for one which is awfully appalling. These reasons induce me to conclude that Scott's opinion cannot be correct.

The views of Doddridge are similar to those of Scott, and liable to similar objections.

The opinion of Macknight, who follows Whitby, is, in my view, removed still further from the truth. He supposes that *evil* angels are intended by the text;—that as Eve was tempted by them to eat the forbidden fruit, she and her daughters were punished for that sin by being put in subjection to their husbands; so the Apostle enjoins the wearing of a veil as a token of their subjection, and as a memento of their frailty. This exposition is too far fetched, and carries with it too little of the instantaneous conviction, which the mind delights always to find, and which leaves no room for doubt.

Other critics of considerable eminence have conjectured, that by the 'angels' must be intended the *bishops* or *messengers*, who are denominated in the Apocalypse, *the angels of the churches.* It is conceded that the original term (ἀγγελος) may be translated *bishop* or *messenger.* But if we give this translation to the phrase under consideration, we render it destitute of that force, which is one grand peculiarity in the style of this Apostle. If decency and propriety dictated the wearing of a veil by females in all christian assemblies, when only *lay* members of the church were present, it does not seem that the practice receives any very important additional enforcement from the occasional presence of ministers or messengers. It was doubtless incumbent on them to show all due respect to the ministers of the gospel; but covering their heads with a veil, if it be considered simply as a *token of respect to ministers*, loses all its peculiar force, because they were accustomed to cover their heads in the presence of private members of the church.

A writer in the Christian Observer supposes the Apostle 'enforces obedience to the practice of wearing veils from the consideration of the sad effects, which resulted from a principle of revolt among the *heavenly intelligences;*" and presents their example of disobedience "to the will and order of God as a warning to the churches." This interpretation, it appears to me, can never be admitted, unless we abandon the fundamental principles of interpretation. It is so artificial and so far-fetched, and has so little natural obvious connexion with the subject under discussion, that it appears almost impossible that such an idea should be introduced, even in the capacity of an illustration, and much more as an example *in terrorem.*

What then is the true meaning of the phrase under consideration? "For this cause ought the woman to have power on her head, *because of the angels;*"—because of the *spies*, which the heathen used to send into the christian assemblies for the purpose of watching their conduct, and of finding occasion to speak reproachfully of the religion of Christ. It is well known, that in the early ages of the christian church, the disciples and others were accustomed to meet

in secret "for fear of the Jews;" that they were accused by the heathen around them of assembling for lascivious purposes; and that the enemies of Christianity used to send *spies* into their meetings for worship, to watch their conduct. The Apostle therefore enjoins upon the Corinthian women the propriety and importance of wearing veils, (which, indeed was their common practice whenever they appeared in public,) that they may appear with accustomed modesty, and give no occasion for reproach. This very simple exposition throws great importance and force into the recommendations of the Apostle.—That the word ἄγγελος sometimes signifies a *spy*, and that that is its meaning in the text, is supported by the authority of Heumannus, Schleusner, Rosenmuller, Koppe and Pott. Their testimony in favor of such an use of the word is confirmed by the Apostle James. 'Likewise also,' he asks, 'was not Rahab, the harlot, justified by works, when she received the *messengers*, (ἀγγελους,) and had sent them out another way?" This has reference to the *spies* which Joshua sent into the land of Canaan. The author of the Epistle to the Hebrews, xi. 31., affords addditional confirmation of this exegesis. "By faith the harlot Rahab perished not with them that believed not, when she had received the *spies* (κατασκόπους) with peace." That these terms in the original are parallel and convertible, is evident from the fact, that they both necessarily refer to the *spies* sent by Joshua, and also from the consideration, that some versions of the text in James read ἀγγελους, and some κατασκόπους. The Hebrew word in Joshua, vi. 17, 25, which is translated *messengers* or *spies*, Schleusner remarks, is parallel in its meaning to ἀγγελους in James and in the passage we have considered. This translation renders the argument of the Apostle Paul peculiarly appropriate and convincing, and appears entirely to remove the difficulty under which it has labored.

For this exposition, Messrs. Editors, I cannot claim the merit of originality, but I hope it has the merit of truth. So far as I understand the principles of sacred criticism, it is simple, natural, and forcible, and eminently consonant with the character of the times in which the epistle containing the passage was written.

D. C.

Miscellaneous.

For the Christian Spectator.

Why are not Ministers more eloquent?

It is by over-looking and yielding to each others weaknesses, that men of all classes are able to live together with comfort. While all have faults,—by the peculiarity of their situations, the faults of some are more exposed than those of others. Among these, are the persons who sustain the office of ministers of Christ. No characters are considered so entirely the property of the public, as those of this class of men. The community is so well instructed on the subject of religious character, that every look, every word, and almost every thought of a minister is as narrowly watched as if each one imagined he was adding an excellence to his own character, every time he discovered the shadow of an imperfection in that of his minister. I am not now speaking of him who makes the ministerial profession the subject of his sneers of bitterness and scurrility; but there seems to be a growing propensity in our country to criticise with the utmost severity, every action of a minister, and an eagerness to "throw the first stone," that it may be shown incontrovertibly how ma-

ny among us are "without sin." I am aware that ministers are men; and have the weaknesses inseparable from humanity. It is for this reason that they should be treated like men; and it is for this last reason that I bring forward the subject of the present remarks. I have often, especially of late, heard the question put with great emphasis, "*why are not ministers more eloquent.*" I propose to remark briefly on this question, by noticing,

I. *The obstacles to Pulpit eloquence;* and considering

II. *The best means of overcoming these obstacles.*

No one, who visits our congregations, and notices the often dull and apparently heartless manner in which the sermon is read, while at the same time he is constrained to believe the preacher to be a good man and one who truly feels for the salvation of his people, can for a moment doubt the existence of real difficulties in the acquisition of pulpit eloquence. Many have censured their pastor for his want of animation in the pulpit, when, if they knew all these difficulties, would be more disposed to pity and pray for him. Much of this censure has arisen in consequence of ignorance—much from a want of consideration. Among the obstacles in the way of acquiring eloquence in our ministers, I mention,

1. *The triteness of the subject.* No passion has more influence upon man, than a desire of novelty. This passion is so universal, and so greedy of satisfaction, that as long as there is so wide a field for its gratification as the world of letters affords, it will be difficult to engage the attention by subjects that are trite. Religion, the most ancient of all subjects, has been exhibited and urged in every possible shade of light, till its history and peculiarities seem identified with our ordinary thoughts. The preacher reflects that his audience are familiar with every truth he can advance, and that most of them are unable to remember the time when their parents first took them by the hand and led them up to the house of God, or first explained to them the words of eternal life. The reflection that he is treading the same ground over which he and his predecessors have repeatedly passed; that for ten, twenty, or even forty years, his people have listened to the same voice, in the same place, on the same subject, as often as the Sabbath returned, checks almost every burst of feeling and animation. His soul may at times be penetrated and kindled as he thinks of the account he is one day to render to his God, yet the triteness of his subject freezes the seeds of eloquence which were planted in his bosom. His soul might originally have been the fountain of feeling and love, but a thread-bare subject, and the rubbish of half a century have choaked up its overflowings. In a country where all know their duty, where all are enlightened, it will readily be seen, that very little which is really new can be offered on the great practical duties of religion, and consequently, that there is less room for eloquence.

2. *Want of time to prepare for the pulpit.* The day has now arrived, when almost all denominations of christians are convinced that a minister cannot preach for years in succession, with any great degree of usefulness, without a good education, and the reservation of a considerable portion of his time for the duties of his study. Most people have very inadequate notions of the quantity of labour which is really necessary for a proper preparation for the pulpit; and of the number of interruptions to this preparation. The great cry in our day is for *action.* A minister must now spend much time in preparing himself for weekly conferences, in visiting the sick and dying, in attending funerals, and discharging other parochial duties.—Amid all this multiplicity of avocations, the time that can be allotted to a preparation for the pulpit, must be very small, as occasional and ac-

cidental duties often occupy almost the whole of the time. Hence we often see ministers hurried towards the close of the week, and obliged to come before their people with a a preparation that sets even the appearance of eloquence at defiance. Add to this occasional ill health, the situation of their families, and the dire necessity under which many are laid to spend that time in secular employments in order to obtain their bread, which ought to be devoted to study. I would not say that the calls upon the time of a minister, except in the last instance, are more frequent than necessary; but they are so frequent, that they are of themselves almost an inseparable barrier to the acquisition of eloquence. How can he be expected to come forth prepared to kindle a fire in the icy bosoms of others, whose leisure is hardly sufficient to fan a flame in his own? How can his eloquence awe his audience into the stillness of a summer's eve, or make them see their dangers like the mingled terrors of the storm, while his time is so broken up, that his own affections have but little opportunity to rise and ascend from earth to heaven.

3. *A want of proper means of improvement.* It is presumed the reader is acquainted with many good, faithful ministers, whose usefulness during a long and laborious life, has been very much abridged for want of suitable means of improvement.—Their salaries are often so small, that with the utmost degree of economy, they find it impossible to procure any considerable number of books, and so to increase their libraries as to have their reading expand their minds, elevate their views, and afford them materials for eloquence. For this reason, very few are able to become acquainted with the progress of the literature of the day, or the advances which the human mind is making in science. I have often had my heart ache as I have visited the study of some good minister, and seen only a shelf or two of books, and a set of religious news-papers. They know it is their duty to explain and eloquently enforce a correct knowledge of the bible, while they are able to possess but a single commentary of the most ordinary kind. Beside this, a diligent minister has very little opportunity to improve by hearing others. For years he seldom listens to any voice but his own, sees few excellencies worthy of imitation, and few faults he should avoid. Men of almost every other profession have an opportunity of correcting their deficiencies by hearing others speak; but of this the ministers of our country are mostly deprived. Under this head I cannot help adding, that preachers seldom have any faithful friend to suggest their deficiencies, as speakers. This is a very great loss to a minister, and still greater to his hearers. There are always enough ready and willing to notice, and loudly to speak of such deficiencies to others; but it is not often that the minister is so peculiarly fortunate as to have a judicious, faithful friend, who in tenderness and love, will privately point out to him his faults as a speaker. Some of the difficulties under this head might be easily removed by our churches; but as they now stand, they are great obstacles to real eloquence in the pulpit.

4. *Too high expectations in early life.* There is a proneness in young preachers to be too sanguine in their hopes of success in the ministry. They put on the harness with great zeal, and lively anticipations; but after their first charge is made, and they find themselves repulsed by a continued want of success, they often sink into despondency and suffer discouragement to paralize their efforts. Many a humble servant of God, after entertaining high expectations, has had his brightest visions darkened by toiling in vain; and after his first hopes were blasted, has ceased to make those exertions and attainments as an orator, which

he might in the end have made with success. There is a chill that strikes the very heart of the young sanguine minister, when he brings his best, his holiest efforts into the pulpit, and sees that he is speaking to a people whose hearts vibrate with no feelings like his own. That this damper of expectation is often injurious to piety, we have no reason to doubt; but it is peculiarly so, to eloquence. I know not that the young preacher is to be blamed for entertaining high hopes of his usefulness; but as these hopes are seldom realized, it becomes him to be particularly guarded lest he suffer this circumstance to injure his manner of delivering divine truth.

5. *The natural dislike of his audience to the Gospel.* Men of every other profession find some natural feelings to which their discourse will commend itself. The lawyer every time he addresses his audience, finds his subject new, finds no natural repulsion in his own feelings, and none in his hearers. The subject on which he speaks is interesting; and he can immediately lay his finger on the strings of the heart and cause them to vibrate in accordance with his wishes. But the difference between a speaker at the bar and in the pulpit, is very material. The one has but to appeal to the natural sympathies, and they respond. The other finds every avenue of the heart closed, and every feeling rising in repulsion. The one finds all his materials ready prepared in the bosom. The other must wait for the spirit of God to create them. The light of noon, and the blackness of midnight could scarcely be more unlike, than the situations in which Paul and Cicero would be placed in addressing the same audience. The one, while pouring out the fulness of his heart, with a glowing zeal and a quenchless ardor that ought to commend itself to every one, would find only the stupid glare of indifference or the bitterness of scorn; while the other could at once rouse every deep feeling of the soul, and make the multitude the veriest instruments of his pleasure. Till the conscience be awakened and enlightened, every word of the preacher falls dead upon his hearers. All the interest he can obtain, must be created as he proceeds. If men would think of their own feelings, how they dislike the truth, how they close their hearts against it, how it arouses the sleeping venom within them, and how discouraging it is to address those who feel worse than indifferent on the subject, they would not so often complain and wonder why ministers are not more eloquent. And perhaps this dislike is a heavier weight upon life and feeling and animation in the pulpit, than all other reasons united.

I now proceed to consider

II. *The means of overcoming these obstacles.*

Ministers in general are aware of defects in their public performances; but they do not see where the great difficulties lie; or if they do, they know not how to remove them. There are but few who could not make many improvements in their manner of delivery, could they once be brought to make exertions. I would suggest as means of becoming eloquent in the pulpit,

1. *Great personal piety.* The discouragements to the efforts of a minister are so many, that nothing but an increasing and glowing piety can render him eloquent for any great length of time. It is this only that can make the subject of religion so old and trite, new and interesting. It is this alone that can look down every opposition to true eloquence, and do away the appearance of preaching as a business by which to live. It is this deep piety of heart, that is to feed those kindlings in the soul, which are to boil and break forth with a force and an earnestness, that causes the deadened bosom to throb for the consequences of a stupid life. I will not here say any thing as to the means of cultivating this piety; but simply observe that no minister can ever be really

and effectively eloquent who does not possess it. Without this, many a pitiable preacher has sunk under discouragements, as he found nothing in his own bosom that could counterbalance and overcome the many real obstacles to eloquence. With this, the minister of humbler talents—

> Whose eloquence is that of piety
> Enlightened and impassioned—now a flame
> Of pure devotion rising to the skies,
> And now a stream of pure benevolence
> Poured down on man—

has seen many a stubborn heart bending under his preaching, and looked forward with bright hopes for a crown of righteousness hereafter.

2. *A constant view of the motives which prompt to eloquence.* It is not the want of sufficient motives, but the losing sight of these motives that sinks the standard of pulpit eloquence so low. Is it not because these motives are kept out of sight, that many ministers speak as if their subject concerned neither them, nor their hearers; and read off their sermons with scarcely a gesture or a motion? I plead not for the wildness and ravings of enthusiasm; but I must believe that this cold, stupid, death-like manner can in a great measure be overcome, if ministers will remember when they address their audience, that the responsibilities of a thousand eternities are resting upon them, and that it becomes them to speak and act as if they felt and trembled under their charge. Let them remember that all the motives which omnipotence brings to bear on the human mind, are urging them; that their audience is composed of feeling as well as intellect, and that they must address these feelings. The effects of their preaching are felt in heaven and hell; and it would seem as if motives as strong as these, could not but create eloquence. Their own tremendous responsibilities to their master—the eternal felicity or misery of their hearers—the concentrations of a whole eternity, should tell to their hearts, that of all subjects, theirs is the one where indifference and lifelessness should not be seen. Many, who seem destitute of a constant view of these motives, have many excellent qualities; they are often hard students, and have a clear and correct acquaintance with the great doctrines of the bible; but without something more, their speculations will fall as powerless as "moonlight cold on the cold snow."

3. *Studying the examples of eloquent preachers.* Our venerable religion, leaving in other ages, the imperfections of antiquity, has brought down with her the names of those of her sons, whose eloquence has done honor to the human character. It is by imitating them, and especially the eloquence of Him who spake "as never man spake," that a minister can raise his taste and standard of speaking. The burning bursts of Paul's piety could make the heart of a proud and wicked ruler quake with fear. His eloquence awoke multitudes from the sleep of death, who will forever swell the tide of joy above; it planted churches which have shed a light over the earth never to be extinguished; it kindled an ardour which the blood of martyrs could not quench; and long, long after the churches which he reared, and the world on which he acted, shall have almost faded from the remembrances of finite spirits, will the effects of his eloquence be most visible.

It would prolong these remarks too much, to mention the names of the eloquent men who have done honor to the Christian religion. They will readily recur to all. With such motives as every minister must at times feel, and with examples before him furnished by men at the mention of whose very names his heart throbs, how can a minister of the Gospel be excusable for a want of eloquence? How can He excuse him, who gave him his commission? It is in vain to mention the triteness of his subject, the coldness of his own feelings, or his other discouragements; piety and perseverance will

conquer all these. The examples of these who have overcome the like and greater discouragements, will condemn him;—his own misgiving conscience will condemn him;—the many of his hearers who may have been ruined by his apparent want of feeling in the pulpit, will condemn him. His Judge will seal this condemnation. I cannot but feel that ministers are hazarding too great responsibilities when they neglect the cultivation of pulpit eloquence. As the faithful preacher who makes a faithful use of all the means of increasing his usefulness which God gives him, will shine as the "stars in the firmament forever and ever," so he, who treats with indifference, or despises so great a means of usefulness as improvement in eloquence, has great reason to fear he will be found among those "who knew their Lord's will and did it not, neither prepared themselves," and who consequently "will be beaten with many stripes." O. ERATOI.

For the Christian Spectator.

MONODY

ON THE REV. LEVI PARSONS,
Missionary to Jerusalem.

A voice is heard in Jerusalem;
'Tis the voice of pilgrims met for prayer.—
A tear is shed in Jerusalem;
'Tis the tear of vot'ries weeping there.—
The lamps still gleam in th' holy tomb
To chase away the midnight gloom;
And still is seen on Calvary,
The place where once the Saviour hung,—
And olives deck Gethsemane,
Where erst his hallowed frame was wrung;
The harvest waves on Sion's mount,
The water plays in Siloah's fount.*

There was an ear which heard the sound
Of weeping pilgrims' solemn prayer:—
There was an eye which gazed around
Upon the hallowed objects there:—
There was a heart which longed to see
The captive Jew from slavery free;—
There was a spirit here below,
With sorrow pierced for others' woe!

That ear can hear no more the solemn sound,—
That eye is clos'd in death's oblivious sleep,—
That heart has lost its quick elastic bound,—
That spirit lingers not on earth to weep!

Where Nilus' fabled waters roll along,
Where Alexander's ancient turrrets rise,—
Thy spirit, Parsons, lur'd by seraph's song,
Spreads its untiring wing and upward flies.

There was thy dying couch at evening spread,
And thy frail form was there in peace repos'd;
Gentle the slumbers play'd around thy head,
'Till Death's all-conquering hand thine eyelids clos'd.

Peaceful and pleasant was thy balmy rest,
Angels seem'd hov'ring o'er thy calm abode,
To bear thee to the mansions of the blest—
The presence of thy Saviour and thy God.

And they did bear thee!—Up the azure skies,
Swiftly they sped on light etherial wing,
To that bright place where endless pleasures rise,
And Eden blooms in everlasting spring.

No Father near watched his expiring child,—
No anxious Mother stood his eyes to close,—
No Sister mourned, with frenzied sorrow wild,
As from its clay thy sainted spirit rose.

What though no dirge is chanted o'er thy tomb,—
What though no sculptur'd marble near it rise
Thy name to rescue from oblivion's gloom;
And say, "'Tis here departed goodness lies!"

Angels shall hover o'er on airy wing—
The passing trav'ller drop the pitying tear—
The mournful dirge, the moaning breezes sing,
Of one to virtue's friends forever dear.

Who now like him shall toil for Judah's race?
Who now like him destroy Mohammed's sway?
Parsons and Martyn, lock'd in death's embrace,
Have spread the soul's glad wing and soar'd away!

'Tis God who guides the planets as they roll,
'Tis God who bids the comets far to roam;
'Twas he who summon'd Parsons' holy soul
From foreign lands to his eternal home.

* See Mr. Parsons' description of Jerusalem in the Miss. Herald.

He will remember Israel's fallen race,
He will restore them to their fathers' land:
Rich are the plenteous treasures of his grace,
And sure the wond'rous workings of his hand.

Why weep ye then, O Zion's faithful friends—
Why mourn ye thus, who Parsons' mem'ry love?
Our God, who here below her cause befriends,
Has called him hence to purer joys above

A. E*****.

Review of New Publications.

Traits of the Aborigines of America.—A Poem. Cambridge.—University Press.—Hilliard & Metcalf, 1822. pp. 284. 12 mo.

Among the various poetical effusions continually emanating from the press, we are pleased to see an American poem, replete with useful information, and devoted to the service of religion and philanthropy. Writers of genius too seldom consecrate their talents to the cause of virtue. They seek popular applause, and are satisfied with the display of their powers, in works calculated to gain the admiration and amuse the idle hours of the reader. Religion is deemed too grave a subject for the modern muse, and sacred poetry is almost banished from the fashionable literature of the age.

In the last century, that powerful engine, the press, was assiduously employed, by a combination of unprincipled sceptics, to disseminate the maxims of a false philosophy and sap the foundations of religion and morality. Poetry, history and eloquence,—the tale, the novel, and the drama, were all enlisted in the service of infidelity, and perverted for the purpose of varnishing crimes and furnishing incentives to the lawless passions. Every art and talent was exerted, to mislead the understanding by demoralizing sophistry, and to inflame the imagination by facinating pictures of vicious pleasure. Happily such writers have lost their influence over public opinion, and their day of triumph has passed away. Yet still the best and most celebrated productions of modern poetry seem designed, not for the benefit, but merely for the amusement of the reader. Perhaps at no period was genius ever cultivated in the British Islands with more assiduity, and yet with less advantage to mankind. Wild and extravagant fictions, characters romantic and out of nature, the ravings of insanity, and the absurd mythology and fables of pagan and barbarous nations, are crowded into wonderful narratives, in which genius wastes its noblest powers, in works of no more value than the Arabian tales. From the affectation of novelty in style, manners and versification, these writings are frequently injurious to the taste of the age, and substitute a false glitter of imagery, in the room of the ease, elegance and graces of natural sentiment and description.

The poem under consideration is distinguished for the christian spirit and ardent philanthropy, as well as the high poetical talents of the author. Its principal design is to animate and encourage our countrymen, in their exertions to meliorate the condition of the native tribes, by promoting their civilization, instructing them in the knowledge of the christian religion, and spreading the light of the gospel, over the darkened regions of our own land. He urges these exertions not only as our peculiar duty, because providence has placed us in their immediate vicinity, but as an act, which justice demands, from a people, who have wrested from them their

native soil, in cruel and exterminating wars, desolated their habitations, and driven the unhappy survivors, to seek a refuge in the wilderness. We copy his solemn and pathetic expostulation and appeal:—

———My dim eye
Turns from the glare of carnage, turns from those
Who knew the law of mercy, yet effac'd
Its precepts with their swords. Once more it seeks
The outcast Indian, who hath never heard
His Saviour's will.
——It seeks, but he is gone!
Like the light vapour trembling o'er the lakes
He vanishes! No more his fishing line
Breaks the fair surface of thy crystal breast,
Ontario! nor his rapid bark descends
The rolling Hudson. Silent is the shout
Of the glad hunter, in the forest shades
Of Susquehannah. What has crush'd the pride
Of great Potomac's chieftain? What has swept
The mighty Mohawk, and fierce Delaware
From their own realms? Why is thy boundless vale,
Shenandoah, tenantless? Thy silver wave,
Bold Rappahannock, why does it reflect
No more, those dark red features?
Hear ye not
A sighing spirit from that distant bourn
Whence there is no return, as if the winds
Moan'd deep and hollow thro' some broken arch
With mould'ring moss o'ergrown!——
"Oh! ye who tread
O'er our forgotten ashes, who behold
Our sons renounce their birthright, and forsake
The shade of buried glory, ye have reft
Their ancient freedom, can ye lead their souls
To liberty and light? Their heritage
On earth ye cancel; oh! provide a home
In future worlds. Life's pilgrimage to them
Is darkness; will ye lend that lamp which gilds
The vale of death? To them, the hand of Time
Yields but the cup of sorrow; can ye guide
To a sure refuge on the hastening shores
Of dread Eternity?"
Behold the appeal
Already heeded! As the gleaming bow
Paints its soft emerald on the fading storm,
Presage of calmness, thus thro' dusky clouds
A heavenly radiance sheds its infant beams,
And the dark desert smiles." Thine eye beheld
Its dawn, meek Eliot! &c.
pp. 131, 132.

The poem opens with an animated description of the character and situation of the native Indians, before the discovery of America by the Europeans. To interest our compassion and regard, the author represents in the most favorable colours, all the aimable qualities, and moral virtues of the wandering and unenlightened savages—their hospitality to strangers, the warmth of their friendships, and their parental and filial affections, —their gratitude to their benefactors, honour and reverence for age, and ardent, though mistaken devotion,—their martial courage, independent spirit, fortitude under tortures, and heroic contempt of danger and death. He relates the discovery of this continent and enumerates the various emigrants, driven hither by religious persecution, or attracted by the prospects of wealth and plunder.

From the numerous narrations and descriptions, contained in the poem, and the many valuable notes annexed to the volume, we may collect almost all that is known, concerning the discovery and settlement of this continent by European colonists, the origin and situation of the natives, their customs, habits and manners, the causes of the subsequent extinction of so many of their tribes, and the degredation of the survivors; with an account of the various efforts of our ancestors, and of religious societies and missionaries at the present time, for their instruction, civilization and conversion to christianity.

As our author has undertaken the cause of these unfortunate people, he is naturally led to throw a veil over their faults, by recounting the injuries they have sustained, and deploring their unhappy situation, and their ignorance of the duties of morality and the dictates of revelation.

As their inhuman cruelties in the destruction of defenceless villages, the

massacre of the inhabitants, without regard to age or sex, and the torture of their captive enemies, could neither be palliated nor denied,—the author, like a skilful advocate, retorts the charge on their accusers, and proves that the nations of Europe, who boast of their superior knowledge and refinement, have often been guilty of conduct equally barbarous and savage, and that the disgrace of such crimes does not peculiarly and exclusively belong to the Indians. He adduces the horrors of the papal inquisition, and the 'frantic scenes' of the French revolution; and expatiates with just severity, on the cruelties, which themselves have expeperienced from their foreign invaders —the Spaniards, in South America, and our own countrymen in the United States. He paints in glowing colours, the massacre of a friendly tribe at Muskingum, the murder of Malaanthee in defiance of a recent treaty; and the conflagration of the Chehaw villages in the year 1818. We present the following extracts, as a specimen of his talents in sublime description:—

What piercing shrieks of woe
Break from those bounds where clust'ring foliage shades
The Chehaw villages! A moment since
And all was peace. Those simple, lowly cells
And cultivated gardens seem'd the abode
Of rural happiness. Now, the green turf
Where spring was strewing her pure blossoms, reeks
With living crimson. On the furrow'd field,
Which his own hands were planting, sudden falls
The unarm'd father; his young children shriek
Around their dwelling, and th' unconscious babes
Cling to their captive mothers. Angry bands
Urge wide the work of death.
Devouring flames
Involve each dwelling. Blazing columns rise
Promiscuous, glaring o'er the lurid sky.
Wild shouts of terrors, agonizing flight,
Unequal conflict, groans of gasping death,
Vary the awful drama. Wreaths of smoke
Curtain dim twilight, and affrighted eve,
Lighted by fiery and unnatural lamps,
inks on her couch. Reluctant rays illume
The third dark day of horror. Ruin wrings
Her bitterest dregs. The sword is cloy'd with blood,
The flames are famish'd; the scorch'd foliage droops
Over a black drear desert, and no voice
Of rustic labor or of cheerful song
Survives. O'er calcin'd ruins, steep'd in gore
Stalks Desolation; while no sound disturbs
His drear dominion, save the heavy tramp
Of haughty victors, save the shrill response
Of pipe, and drum, and clarion, clamoring loud
Triumphant joy. I see the thronging band
Emerging from the vale; their banners float
Amid the forest, and a captive train,
Helpless and weeping, follow.
Who are those,
Red from the bloody wine-press, with its stain
Dark'ning their raiment? Yet I dare not ask
Their clime and lineage, lest the accusing blasts,
Waking the angry echoes, should reply,
'Thy countrymen.'—p. 127. 129.

The author treats with indignation the idea, that a just title to our lands was ever obtained from the Indians by purchase; and, although in some parts of his work he seems to make an exception in favor of the treaties of Penn, his general censure bears with too much severity on the contracts made with the natives by the first European colonists, and particularly by the early settlers of New-England. Whatever inadequacy of price may be supposed to appear in those purchases, arose from the different ideas entertained by the parties, concerning the tenure of property in lands. There was no intentional fraud or deception. No one can imagine that the mere occupancy of the country by a few scattered and wandering tribes, gave them an exclusive right to the whole American continent. This idea would be as absurd, as the claims of the European nations on the ground of discovery. For by the same train of reasoning, a lawyer

might assert, that Alexander Selkirk, on being cast away on the uninhabited island of Juan Fernandez, became instantly seized and possessed in his own right, of the whole island, as sole owner and proprietor in fee simple. The Indians had no conception of a permanent and exclusive right of soil, vested in an individual and his heirs forever. Each tribe claimed a territorial jurisdiction over the lands contained within the boundaries of its settlement. This was their hunting ground, and was common to all. An individual and his family owned the spot on which he erected his wigwam, and the soil on which he planted his maize, so long as he continued to occupy and cultivate them. This was his only exclusive right, and every removal was a dereliction of his claim. To build permanent houses, to destroy the forests, enclose the lands, and eject, as trespassers, all persons who settled upon them for the purposes of hunting and fishery, never entered into the imagination of an Indian. They meant only to receive with hospitality the strangers who were landed almost helpless on their shores; to admit them as brethren; to assign them a portion of land on which to erect their habitations, and grant them all the other privileges which they themselves enjoyed in the territory. When they afterwards found, that the white inhabitants were rapidly increasing in numbers, by a constant stream of immigration, and gradually encroaching on their territory, destroying their means of subsistence, and driving them back into the forests,—they justly complained of injury. They were sometimes pacified by presents or intimidated by threats; but when they commenced hostilities, they were finally subdued or exterminated, with barbarities, in many instances, not inferior to their own.

Such censures on the conduct of our venerable ancestors have so often been unjustly urged against them, that we were unwilling to pass over the subject unnoticed. We now return to the consideration of the poem.

The passages already quoted may suffice, to give our readers a just idea of the style and poetical merit of the author. Many others might be selected of equal force and sublimity. We will refer them to the description of the cruelties of Cortez and Pizarro, p. 20, the combat of Smith with the Turkish champions, p. 67, the story of Orellana, p. 83, of the adopted British captive, p. 91, of Oolaita and Ariouto, p. 113, the allegory of the ancient Genius of the continent, driven from his native seats, p. 86, the appearance and speech of the Indian prophet to a missionary, p. 138, to the council of the Senecas, p. 144, the reply of the missionary, p. 149, and the several specimens of Indian eloquence.

As this is one of the first American poems in blank verse, of sufficient length and importance to demand the attention of criticism, and its merit may probably excite the emulation of succeeding writers, we offer some remarks on the beauties and defects of that species of composition, as well as the peculiar style and manner of our author.

It requires a genius of no ordinary rank, and of superior skill in poetical numbers, to support the dignity of verse in our language, when deprived of the assistance of rhyme. Poets, whose ears are tuned to the couplet of Dryden and Pope, rarely excel in blank verse. Accustomed to form every line with the same uniform melody, to avoid the use of polysyllables, and contract their sentences within that limited measure, they seldom acquire the force and freedom of expression, the varied harmony extended through a whole period or paragraph, or the skilful management of the full pause in the middle of a line, which constitute its principal ornaments. Their versification is confined to the melody of single lines in succession, and wanting the return of rhymes, becomes more monotonous than the couplet.

Blank verse, in unskilful hands, is apt to fall into a feeble and prosaic

tone, and be scarcely distinguishable as poetry, by the ear. To elevate it above prose, different writers have adopted various methods. Some have loaded all their lines with epithets, and seldom permit a substantive noun to pass, without being attended by its corresponding adjective—an incumbrance, to which rhyme is too often subjected. Others express every thing in figurative language, and thus lose all the graces of nature and simplicity. Some affect the use of antiquated or new coined words, or of those sonorous and pedantic polysyllables, which scholars have introduced into books, but which are never admitted into elegant conversation, and are foreigners and exotics in the English language. Some adopt a diffusive style, consisting of long sentences, loosely connected and encumbered with forced inversions and tedious parentheses. Others, sensible of the force and beauty of the cæsural pause, begin and end every sentence with an hemistic; or, imitating the language of passionate feeling, break their lines into abrupt fragments. All these methods, judiciously employed, tend to raise the style and add to its energy. They become faulty when they are sought after with continual effort, and appear to be the effect of study; or when they recur with such frequency as to give the color of the style, and entitle the author to the name of a mannerist.

The poem under consideration, amidst a great variety of subjects, exhibits an unusual uniformity of manner. None of those strokes of gaiety, humor, and sarcastic censure, are admitted, which are so frequent in the writings of Young, Thomson and Cowper. An elevated key is struck at the commencement, and continued through the whole, with the same modulation. A similar uniformity appears in the versification. Not a paragraph, scarcely a single sentence, closes at the end of a verse. Some of the cantos begin, and all end, with an hemistic. The author seems to have no relish for the easy flow and graceful cadence of a paragraph, concluding, according to the example of the best English poets, at the full close of the line. This monotony renders his numbers less pleasing, than the more varied melody of Milton or Akenside. The language of the poem is pure genuine English, not adulterated with foreign or pedantic words or phraseology, nor debased by cant and vulgarity. The style is elegant and dignified, but sometimes too diffuse, and in the formation and arrangement of sentences, generally too prosaic. The author seems studiously to avoid those inversions, parentheses and ellipses, which, when skilfully employed, often contribute to the force, elevation and variety of this kind of poetry. He possesses an uncommon facility in the use of figurative language; for which, we cannot but observe that he manifests too great fondness. Many of his ideas are involved in metaphor, which would appear to better advantage, expressed with the graceful simplicity of Cowper. The comparisons and personifications are sometimes overstrained, and occasion a degree of obscurity and confusion. We cite, for example, a simile, beautiful and sublime, but slightly injured by this defect.

> Genius soars
> Like the proud eagle tow'rd the vertic sun,
> But oft her drooping crest, and pinions soil'd,
> Betray the aberrations of a flight
> Which heaven directs not. When her plumage drinks
> The fresh'ning dews of renovated love,
> When her purg'd eye, with steadfast beam beholds
> The Sun of Righteousness, when her heart feels
> His healing touch, who sanctifies what Earth
> Deems holy, how sublime doth she aspire
> And hovering o'er the cliff of Zion's mount,
> Await the call to rise and make her nest
> Among the stars.

In this passage, the subject and simile are so united (perhaps we might justly say confounded) that the pecul-

iar qualities and attributes of the eagle, the plumage drinking the dews, the eye that gazes undazzled on the sun, &c. are ascribed to genius in its elevated flight. Instead of a comparison, we are presented with a metamorphosis, which like those of Ovid, begins in one shape and ends in another. Allegorical writing is often chargeable with this fault, which sometimes involves it in the obscurity of a riddle. Gray, one of the sublimest of modern poets, has indeed frequently admitted it in his odes, and justifies it by the example of Pindar. But it must be recollected, that Pindar, from this license, often becomes unintelligible, and that the merit of Gray's odes was denied, on account of their obscurity, until he added notes to inform us of the meaning of his poetry. Analize any sentence of this kind, and you will at once perceive the confusion of the metaphors. What distinct idea are we able to form, when we are told of 'plumage drinking the dews of *renovated* love,' or of genius, 'making her nest among the stars'? We notice other instances, in which the figures are overstrained. In page 6th we find 'Gratitude, like a sister plant, springing up by the side of Friendship, and braving winter's frost and summers heat,' and 'Unbounded Reverence for the form of Age, striking its deep roots spontaneous and displaying its fair, decumbent petals.' In the 8th page we are told that 'the crystal tube of calm enquiry revealed an unknown star, upon this western cloud.' We regret that the author should sometimes obscure the noblest strains of his poetry, by a similar luxuriance of style.

The second Canto is chiefly taken up with the life of the famous Captain Smith, so distinguished for his exertions and sufferings, in the settlement of Virginia. It recounts with disproportionate minuteness, his early education, his voyages and travels on the eastern continent, and his heroic and romantic adventures in foreign wars; and taking occasion from his visit to Rome, gives a labored description of the surviving monuments of its ancient grandeur, which have been so often described. This digression, though it abounds with strokes of elegant poetry, has no relation to the general subject of the work, and is introduced in a very inartificial manner. Blank verse, though authorized by custom, to range at pleasure over the fields of fancy ought never, in its most desultory rambles, to lose sight entirely of its principal object.

In the third Canto, the author enumerates the various medicinal plants, employed by the female natives, in the cure of diseases, and states their uses and qualities, with the particularity of a botanist or physician descanting on the medical virtues of vegetables. Such a subject furnishes no poetical materials, and its details must be as tedious and uninteresting as Darwin's Loves of the plants or the versified Flora of Langhorn. Genius is tasked, in such descriptions, in vain. It is useless to polish clay, or to erect pyramids in sand.

We have now remarked on the principal deficiencies, which candid criticism may discover in this work; and observe with pleasure, that few poems of equal length, when subjected to minute examination, are found to possess more frequent claims on our applause, and furnish less occasion for critical censure. On an impartial view of its poetical merit, and the noble ardor of christian philanthropy which animates the genius of the author, we do not hesitate to assign to him an elevated station, among the most distinguished writers of the age.

In the last Canto, the author in a most animated strain, recounts the success of our missionaries among the natives, and exhorts us to the continuance of our pious and charitable exertions. The following passage must be pleasing and interesting to the christian reader:—

When to the humble Saint
Whose pilgrimage was darkness, whose weak Faith
Scarce saw a twilight which the hand of Fear
Rob'd not in gloom, the vale of Death displays
Eternal Glory's never-setting sun——
Is there not Joy? Oh! then exult for them,
That abject race, who o'er the storms of life,
The night of sorrow, and the hopeless tomb,
Beheld Salvation's radiance. O'er the wild
Where Paganism long triumph'd rearing high
His desolating ensign, the pure Cross
Extends its arms, and kneeling at its foot
The Indian hymns his Maker. Sweet that tone
Ascends from the lone forest, where conven'd
Beneath their chapel's dedicated dome
One da's natives pay their vows to God.
There they adore that Name, which from the dawn
Of the Sun's brightness, to the farthest bound
Of his remote declension, shall be great
Among the Gentiles. There with raptur'd voice
Ascribe high praises for the means of grace,
And hope of glory. There, confess with shame
That as the wandering sheep forsakes the fold,
They all have stray'd; and there His aid invoke
Who the deep sighing of the contrite heart
Despises not, nor scorns the humble tear
Of Penitence. There supplicate their Lord
By his deep agony, his bloody sweat,
His cross and passion, by his precious death
Burial and resurrection, to behold
And spare them in his mercy. There present
To the baptismal font their tender babes;
And, kneeling round a Saviour's table, pay
Homage to Him who in his boundless love
Appointed such remembrance.

The Author concludes with a solemn address to his country, which affords a striking instance of his happy talent in adopting and applying the forcible and sublime language of the Scriptures:—

My Country! Rouse
From thy deep trance! Divide the long-drawn veil
Of thy lethargic slumbers, and perceive
Britannia's bright example; she who said
To Africa, "Be free." Awake and hear
From Heaven's high arch the awful question break,
"Where is thy brother?" Wilt thou turn away,
Answering, "I know not!" with concealment vain,
Or arrogantly asking, "Why should I
Be made my brother's keeper?"
View the day
Of retribution! Think how thou wilt hear
From thy Redeemer's lips the fearful words,
"Thy brother, perishing within thy gates,
Thou saw'st. Thy brother hunger'd, was athirst,
Was naked, and thou saw'st it. He was sick,
And thou withheld'st the healing: was in prison,
To vice and Ignorance, nor did'st thou send
To set him free." Oh! ere that hour of doom
Whence there is no reprieve, my Country, wake
From thy dark dream!
The time of Hope,
And of probation, speeds on rapid wing,
Swift and returnless. What thou hast to do,
Do with thy might. Haste! lift aloud thy voice,
And publish on the borders of the pit,
The resurrection. Bid thy heralds bear
To thy own wilds, Salvation. Strike the harp
Of God's high praises mid thy deserts lone,
And let thy mountains speak them. Lo! they rise
Wafted on every gale. From Afric's sands,
From chill Siberia, from the restless wave
Of turbid Ganges, from the spicy groves,
And from the sea-green islands. Rise! and spread
That name which must be borne from sea to sea,
And from the river to the utmost bounds
Of the wide world. Then, when the ransom'd come
With gladness unto Zion, thou shalt joy
To hear the vallies and the hills break forth
Before them into singing; thou shalt join
The raptur'd strain, exulting that the Lord
Jehovah, God Omnipotent doth reign
O'er all the Earth.—pp. 179—182.

Seventh Report of the Directors of the American Education Society. Andover, 1822. pp. 64.

When we first assumed the character of Christian Spectators, and be-

gan to examine with a new interest the signs of the times, the Society, to which we wish now to call the attention of our readers, was just coming forward into notice. And we are willing to confess that the feelings, with which we looked upon the Institution, then in its very infancy, were somewhat complex. The object and the plans of the Society were in a measure new. The object appeared a very proper and a very laudable one; but we had not a deep and decided conviction of its importance. In the plans we found no special or striking fault; but still we had some indefinite impression that they were too broad or too sanguine. And our apprehensions as to the difficulties, which seemed to encompass the whole subject, were rather strengthened when we discovered that similar apprehensions existed in the minds of others.

Now we do not say that our views on this subject were right—we do not say there was any thing at that time to justify them; but we must think that they put us into a situation the most favorable for impartial observation. They prepared us to watch the progress and the operations of the Society, free from the influence of prejudice,—at least, without any undue bias in its favor. And the result, to which this observation has led, we think ourselves bound frankly and explicitly to state.

We are ready to say then, and to say without hesitation, we believe that the system on which the Society proceeds is judicious—that its object is important—and that its efforts are to be crowned with glorious success.

Before we proceed to our main object in noticing the Report before us, we would pause here to say a word respecting its style of composition. Some may consider this as a waste of time and of room. But we judge differently. If it is important that any performance designed for the public eye should be written with care and taste, then it certainly is important that the reports of our benevolent institutions should be thus written. We will not dwell upon the influence which these reports, so extensively circulated and read, may have in elevating or degrading the common style of religious conversation and religious composition. There is another consideration which should be constantly remembered. These reports are the commissioned agents of their respective societies, and are designed to carry a petition for assistance not only to the uneducated peasant, but to the man of cultivation and taste. None of these societies would send a rustic to plead their cause in the circles of fashion. There is as little wisdom in sending to the study of the scholar a paper loaded with disgusting cant. And it is to be regretted seriously, that those, on whom is devolved the duty of preparing these periodical statements and addresses, should generally consider their language and style a thing of so little consequence. It is a pleasure therefore to notice in the report before us, indications of a better judgment and of greater care. With some exceptions, we consider its style of composition superior to that, which is commonly found in similar publications. And we will add that we have a right to expect this, and perhaps more than this, from a Society, which makes it one of its objects to elevate the standard of qualifications and attainments in the christian ministry.

The seventh Report details the operations of the Society during the year ending October, 1822. Some months have elapsed since its publication, and it is no doubt in the hands of many of our readers. We shall therefore, in making our extracts, select such passages only, as will conduce to the object of presenting a fair view of the character, claims, and prospects of this great Institution.

Its character may be understood by considering its origin, design, and principles of action. Its origin is briefly exhibited in the report:—

In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance; and at an adjourned meeting, several other gentlemen were invited for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many; and in what manner? The subject here opened in still greater magnitude, and at another adjourned meeting, in the Vestry of Park Street Church, where the neighboring clergy and others, had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, Dec. 6, 1816.—p. 15.

We cannot avoid dropping here a remark, which, although it has often been repeated, deserves to be repeated again and again, till it is imprinted on the mind of every christian, and made to operate as an unfailing encouragement in the day of small things. The kingdom of heaven is like a grain of mustard seed. This is exemplified in the origin and progress of all those great religious institutions, which are now diffusing light and life through the nations. It is exemplified in the whole history of the christian church.

The design of the founders of this Society will be sufficiently manifest on a glance at the preamble of their constitution. "Taking into view the deplorable condition of the inhabitants of these United States, the greater part of whom, as appears, from authentic documents and well supported estimates, are either destitute of competent religious instruction or exposed to the errors and enthusiasm of unlearned men, we whose names are underwritten do hereby, in the fear of God, and love of man, form ourselves into a Society for the benevolent purpose of aiding, and of exciting others to aid, indigent young men of talents and hopeful piety in acquiring a learned and competent education for the gospel ministry."

But the most important point in investigating the character of the Society is to ascertain the principles upon which it really acts. On this point we suspect there has been much mistake in the minds of good and benevolent men. We have already acknowledged our own original misapprehensions. But an impartial review of the proceedings of the Directors during the seven years of the Society's existence will show to the perfect satisfaction of every intelligent christian and every intelligent man, that they have been influenced throughout by noble and generous views—that they have governed themselves by judicious and salutary rules, and that they have conducted the affairs of the Society upon principles, which are calculated, in their ultimate operation, to promote the most extensive usefulness of the Institution.

Piety is an indispensable requisite in their beneficiaries. Every christian will pronounce this a principle of vital importance. Without this foundation, we are bold to assert, the Society ought to receive no man's patronage. A Society to educate for the christian ministry, men destitute of piety, whatever name it might bear, and in whatever shape it might exist, could prove nothing but a pestilence to the church of Christ. Piety in her ministers is the life of the church. If this be wanting, she may indeed be fed with philosophy, with metaphysics, with poetry—but she must starve for want of the gospel. Let the men who have not piety, devote themselves to study, to merchandize, to farming, to any thing; but let them not preach.—They may stand at the helm of government, but they may not come near the ark of God. They may command in the armies of men, but they may not lead the hosts of the Lord Almighty. Of this principle the Directors never lose sight. They cannot indeed know certainly that the youth they assist are truly pious. Neither can the strictest church on earth know certainly that the persons it admits to communion are truly pious. In this, from the nature of

the case, men must be liable to deception; and all that can be required of them is that they guard against deception with honest and rigid watchfulness. This the Directors of the Education Society faithfully do. No applicant can receive assistance without producing "unequivocal testimonials of hopeful piety;" and no beneficiary can receive continued assistance without transmitting to them quarterly a certificate, from his principal instructor, that he "continues to sustain, in all respects, the character which the constitution requires; i. e. that in point of diligence, literary progress, morals, and piety he is a proper character to receive this sacred charity." The instructors of all beneficiaries "are expected to watch with due vigilance over their conduct," "to guard them against every thing which would tend to defeat the object of this Institution," and "to acquaint the Board, seasonably and faithfully, with any thing manifestly faulty in their character or conduct."

'To patronize those, who are wanting in suitable qualifications either intellectual or moral,' say the Directors in an address to their christian fathers and brethren (embodied in the fifth report,) 'is to injure the credit and usefulness of the society, and ultimately to occasion a great evil to the church of Christ.

In case any palpable faults of character should appear (in the beneficiaries,) the Directors earnestly wish that you would not stand as uninterested spectators, but would consider it as a matter which demands your immediate attention, and that you would also take measures to communicate the fullest information to the Directors. It is our earnest wish, that every minister and church, and especially instructors of young men destined to the ministry, may take this great concern into serious consideration, and do all in their power to forward the object of the American Education Society. We desire especially, that every Association of ministers may consider themselves an organized body, for the express purpose of concerting and pursuing the most prudent and efficient measures, not only to select proper young men to be recommended as candidates for the service of the church, but to maintain a faithful inspection over them during the whole course of their education, and by every act of paternal wisdom and kindness to prepare them in the best manner for the holy office of the ministry.'

At the same time that the Directors maintain so strict a regard to this essential principle, *they cherish a spirit that is truly catholic.* The American Education Society is not the engine of a sect or a party. It extends a helping hand to the youth of every communion. "In examining candidates, evidence of piety, promising talents, and real indigence has been deemed indispensable. But the question, I presume, has never been put to any such youth; 'To what religious denomination are you attached?' This is proof of real catholicism, such as no similar society in the land has exhibited. *Five* denominations have shared harmoniously in the benefit of funds, nineteen twentieths of which, probably, were contributed by *one* denomination."*

And it is due to the Society to remark in this place that it has no local interests in view, any more than it has sectarian. Its grand, its sole aim is to prepare for destitute pagans and destitute christians, well qualified religious instructors. And for this purpose, it takes indigent, pious, and promising youth wherever it finds them throughout the whole extent of our country, and enables them to pursue their studies wherever it will be most agreeable and most convenient. It does not select and bring forward the youth of one state or one region merely. It does not seek for objects of charity among the sons of favorites and friends. It delights to explore the wilderness of seclusion and poverty, and discover the flowers which it conceals, and nourish them that their fragrance, instead of being 'wasted upon the desert air,' may be sent forth for the healing of souls. And it has not one chosen hot-bed, to which all these must be transplanted to receive a particular culture, and be trimmed

* Prof. Porter's Sermon, fifth anniversary.

and dressed into a particular shape. It does not compel the youth it selects, to assemble at one academy or one college. It allows each beneficiary directed by the advice of friends to choose for himself. A statement of a simple fact will be the best exhibition of this trait in the character of the Society. It now "has beneficiaries of different denominations in eleven states, and twelve colleges, and thirty-eight academies."

The Directors act upon principles of rigid economy. They feel that they are the almoners of a consecrated charity, and are bound to employ it with a conscientious regard to the most extensive good. They make it their solemn purpose to assist the greatest number possible. Appropriations to individual beneficiaries have therefore always been small.—And the customary quarterly allowance has been twice reduced on account of want of funds and increase of applicants. At present no beneficiary receives more than enough to discharge his bills for boarding.—Even with a system thus rigidly economical the Directors require of each beneficiary, on a renewed application for their charity, a promissory note for one half the sum of their last appropriation* in his favour. "When to this is added the fact," says the Seventh Report, "that every beneficiary renders to the Board an exact account of all his receipts and of all his expenditures at the close of each quarter, and that this account is examined and approved by his instructor, the friends of the Society will feel entire confidence that their free-will offerings are not squandered and lost."

Aside from all views of economy, there are other reasons for affording the beneficiaries only a partial aid. One, which is of special importance, and which has been constantly present to the minds of the Directors, respects the influence that such a system must have upon the personal character of the beneficiaries. It compels them to exertion. It does not remove every obstacle to their progress, and make a plain and smooth and easy path—it only cheers them as they travel in a rugged and thorny way, and helps them to surmount obstacles, before which they must, if unaided, lie down in despair. But the activity and usefulness of men, who have thus struggled through difficulties, will always be greater than can be attained by those, who have been carried along wholly by the hands of others, who have received through the course of their education, from charity or otherwise, a complete support. With the greatest propriety therefore the Directors have said, "even if their funds had been fully competent to this; they would have considered it the dictate of sound discretion to grant only so much assistance to beneficiaries as would keep them from sinking under too heavy a burden, and give encouragement and success to their own diligent efforts." It was partly on this ground that the Directors adopted in 1819 a resolution, stating it to be "their expectation that the beneficiaries in each stage of their education, should, as far as they have opportunity, employ at least two hours in a day in productive labor, with a view both to aid them in defraying the expenses of their education, and to promote vigorous health." The effect of this general system is to make the beneficiaries both economical and diligent,* as we can testify from our own observation. And we would hope never to see a waste-

* A beneficiary choosing not thus to obligate himself, may, however, receive one half the usual appropriation.

*Some facts are given in the report under notice, which deserve to be mentioned. In Williams, Amherst, Yale and some other Colleges, the students cultivate missionary fields. Generally, they cut their own wood. Eighteen beneficiaries, at one of our most respectable Literary Institutions, during one quarter of the last year, earned by their own personal exertions, one fourth of their support; and ninety-five, in different Academies and Colleges, during another quarter earned $2,100.—p. 16.

ful and indolent beneficiary; never to hear of one. Is there a youth who will dare to touch the consecrated charities of this society, while he does not put forth all his energy to aid himself? It is a foul sacrilege. Better plunder from the sanctuary its holy utensils. Better share with a Belshazzar the shame and the guilt of carousing in the golden cups of the temple of God. But while we say this, we must also say, we have felt indignant at the unjust and unfeeling charges, which men, (shall we say christians?) whose sensibility we should covet as little as we do their avarice, have alleged against the recipients of public charity. When we have seen an indigent youth of talents and piety forcing his way through surrounding obstacles, pressing on towards the ministry because the love of Christ constrained him;—sometimes weary with protracted effort, and disheartened by increasing difficulty, just on the point of returning to his former obscurity, and then, animated by a fresh inspiration of faith, and a new glow of hope, and a more ardent love for souls, putting himself to another struggle;—when we have looked on and seen how the color of a modest consciousness now mantled upon his cheek, and the fire of a strong purpose beamed from his eye, and have felt that a big and virtuous emotion was swelling at his heart, and thought, as we saw him out upon the waves, rising and panting as they rolled over him, that it was a sublimer scene than Cæsar sailing in the storm;—O, in the midst of this to hear the chilling complaint of *improvidence*, *indolence*, *extravagance*, it is too much! Unfeeling objector, if nature and the God of nature have not given thee over to an iron heart, look but once, as we have looked, upon this struggling youth.

In the remarks which have been made upon some of the prominent features and principles of the American Education Society we have taken one important step towards unfolding its claims to the patronage of the rich and good. For these principles are such as should secure every man's approbation and every man's assistance, if there be in reality a need of more ministers.—And what is the truth as to this point?

The loud and appalling testimony of facts, numerous, authenticated, alarming facts, has long been ringing in our ears. And must these lamentations continue to be repeated? Must we be told and be told again, after we have been already told a hundred times over, that millions at home, and millions abroad are destitute of religious instruction? that while our population has been increasing with unparallelled rapidity, the proportion of ministers* has been constantly decreasing! that from every quarter of our country missionary societies and vacant churches are crying loudly and impatiently for missionaries and pastors! Are these and similar facts hard to be remembered? or do men love to forget them? or why is it, that it is said, "there are already in the United States more ministers than can find employment?"

The wants of the New-England States are trifling compared with the wants of the South and the West. On this point the Directors in their Seventh Report say little, presuming that "the appalling statements and estimates of past years" are still in fresh recollection. They make two statements, however, which deserve to be noticed:—

> In the Michigan Territory, where there are several organized churches, and several important military posts, and about 15,000 inhabitants, there is no minister, chaplain, nor missionary.—p. 26.

> In the three states Indiana, Illinois, and Missouri, containing a population of more

* "At the commencement of the *last* century *more than half* our College graduates became preachers; at the commencement of the *present* century only *one in six*." From the first graduations to 1720, the proportion was *one half*; from 1720 to 1770 *one third*; from 1770 to 1800 *one fifth*; from 1800 to 1810 *one sixth*."

than 300,000, scattered over a territory almost three times as large as New-England, there are but sixteen or seventeen Congregational and Presbyterian ministers.—p. 26.

Here is a wide spreading desolation;—and here, say the Directors,

We are carried to particular churches already organized, and made to see them sitting solitary, and wasting away without Pastors, without sacraments, and in the agonies of dissolution lifting their hands to us, and imploring aid.—p. 27.

Here too, we add, in this desolation, is found the individual christian, single and lonely, who has no pious friend with whom to interchange sweet looks and sweet counsels, no affectionate pastor from whom to receive the bread and the water of life. Here is found "the christian mother lately removed from the full light of religious institutions into the darkness, that spreads its gloomy shades beyond the western mountains. Denied the privilege of mingling her sorrows with kindred souls, she sits and grieves alone. Her husband and sons, released from christian restraints, are daily ripening to be outcasts from God. The sabbath returns, but where are its wonted joys? No temple is there,—no messenger of salvation. No song of Zion ushers in this blessed morning. The wind roars through the tall pines, that encompass her cottage, where the voice of devotion has never been heard, except in the whispers of her broken heart. There she clasps to her bosom the object of her tenderest affections, and mourns at the prospect that her infant will never be dedicated to God by a pastor's prayers;—will never be baptized, except with its mother's tears."*

We will add no more on this subject. The man is blind and deaf and dead, who cannot perceive and feel the evidence, that ministers are wanted.—This want constitutes the broad and solid ground, on which the American Education Society comes forward with its claims. To supply this want, it calls upon every christian for assistance in educating pious and promising youth. It has a right to call. It is solemnly bound to call. And, after considering the principles of the society and the necessities of our country, can there be a hesitation to answer the call?

Let the man, who hesitates, read another ground of claim in the salutary influence, which the Society has already expected. Here we say nothing of the 354 beneficiaries, to whom the Society has afforded assistance,—nothing of those, whom it has carried through their collegiate education,*—nothing of the pastors and missionaries it has already given to the church. We say nothing of the exertions made by some of these for Missionary, Tract, and Bible Societies,—nothing of their other labors of usefulness. We wish to present *two* other points.

First, we mention its influence in calling forth exertions independent of its own. It has been a great means of exciting a holy emulation between different denominations of christians. Notwithstanding the catholic spirit of this Society, there are some denominations, which prefer to make their own separate exertions. We cannot say that we are sorry, and we certainly rejoice to believe that the influence of this broad and national institution has been to awaken them to more vigorous and *systematic* efforts, and also to correct and enlarge their views respecting the proper qualifications of a christian minister and respecting the whole business of the sacred office. Did our limits permit we might present this in a more striking light, but we must be content

*Dr. Porter's sermon.

*Of this number, says the Seventh Report, one is a Professor in one of the New-England colleges; another is a Tutor. Five are settled ministers; four are Missionaries faithfully and successfully engaged in their Master's service; and four others have lately received license to preach, of whom we could mention many interesting circumstances. Six are engaged as teachers of respectable Academies; and fourteen are pursuing their theological studies.—p. 22.

with alluding to the *fact.* The Society has excited individuals to bring forward and educate youths from their private resources. We wish that all our rich men might enjoy the unknown happiness of such acts of benevolence. To call forth from ignorance and poverty, a pious youth, and transform him into a faithful pastor or a devoted missionary, and consecrate him to Christ and the church, is to prepare a "living sacrifice, holy, and acceptable unto God;" and it must be a *delightful* as well as a '*reasonable* service.' O that we had a hundred *Thorntons*—then might we have a hundred Buchanans;—and in the deeds of our hundred Buchanans, the christian world should behold a *fourth* 'Era of Light.'—The Society has excited parents to educate their own sons. Many a father, who had felt unable or unwilling to make this sacrifice, has found at last both the desire and the ability. Many a mother, whose tearful prayers have been answered in the conversion of her darling son, has been induced to shorten, month after month, her nightly rest, that he might become a herald of salvation to the sons of a pagan mother, or to the ungodly offspring of a christian sister driven far away from the sanctuary and the sabbath.

Secondly, we mention the influence of the Society on our schools and colleges. This subject cannot be better presented than in the language of the Report:—

> Many of the Beneficiaries teach a part of the year, and not unfrequently they have been instrumental of revivals of religion in their schools. But when so great good as this has not resulted, they have in all instances, it is believed, instituted morning and evening prayers, and the reading of the scriptures with their scholars, and communicated much religious instruction; it is impossible to tell how much fruit the seed thus scattered shall produce. Their influence upon the academies is learned not only from the testimony of their instructors, but in the anxiety of the people to get this class of young men into their academies, and their readiness to assist them when they are there. Their influence, on the colleges, all the officers, agree in saying, is most salutary; and the following facts speak volumes on the subject. In the lapse of two years, previous to 1821, there were revivals of religion in seven colleges, in which more than one hundred and eighty students were added to the churches. How much of this effect is to be attributed to your Beneficiaries, it is not possible to tell; but the following extract of a letter from an eye-witness, and one of the professors in Yale College, accords with the testimony of the officers of other colleges, and is highly satisfactory to all the friends of Education Societies. He writes; "We are again blessed with a revival of religion. The influence of the Charity Students in producing this state of things, under the divine blessing, has been very great. Indeed, what could we do without them. No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply repaid—doubly paid, for all its expense in supporting charity students, were the effect confined to the walls of a college—were every beneficiary to die the moment he leaves us." As from the letter, so by a comparison of the present religious state of the colleges, with their religious state twenty years ago, the same truth is evident. Last year, in the colleges of New-England, New-York, and New-Jersey, there were 1821 students, of whom 546 were hopefully pious, which is almost one third of the whole number. From the same colleges during ten years, from 1800 to 1810, only one sixth were pious.—pp. 20, 21.

> Christians have been long praying that God would cast salt into these fountains. It is done; and it is done in a manner which they thought not of; it is done, not by miracles, not without the use of means; it is done through the instrumentality of Education Societies, which have sought and found poor and pious young men, and sent them to the colleges, to promote revivals of religion by their example, their conversation, and their prayers.—p. 22.

The influence of the Education Society, then, is not a limited influence, and here every man may perceive its claims to patronage. To assist in sustaining and accelerating its operations, is not to assist in a work, which stands out alone, and exhausts and absorbs in itself all the labor that is expended. It is to give momentum to the water, which moves, not a single and disconnected wheel, but a various and extensive machinery.

And this great and salutary influence is not to diminish, but to increase. Here we are led to contemplate the prospects of the Society; and in these we shall find another claim, which we trust no good man will wish to resist.

It is no longer a question whether this Institution shall have a permanent existence. There was indeed a time, when it struggled for life. But in its struggles, it drew in the spirit of immortality, and it is now growing into a vigorous and majestic strength and is destined to multiply its blessings through a long succession of generations. A comparison of the last Report with former Reports, will show that the public mind feels the importance of the Society, and cherishes confidence in its Directors. And we are glad to hear the agents of other societies say, as they do, that the American Education Society is becoming one of the most popular of our benevolent institutions. In these circumstances the individual patron may find an assurance that he is not devoting his property to an object, which must soon be renounced. The object will be pursued through distant periods; and it *will need to be*, even if the present exertions should be increased a thousand fold.—During those distant periods, as well as throughout that extensive sphere which we have just described, the patron may see that the influence of his contributions will be felt.

The remarks of the Directors upon the increasing strength of the Society as a ground of encouragement for the future should have a place here.

> We are beginning to feel the advantage of the broad and liberal principles of the institution. Local and sectarian prejudices are wearing away. The people of the south and west are becoming interested in it, because it promises to furnish the best means of removing the spiritual wants and desolations, which exist among themselves. The friends of Foreign Missions patronize the object, because they hope to supply the places left vacant by the death of their missionaries; and not only to supply their places, but to raise up many additional young men to become companions and helpers of the bereaved missionaries, amidst all their discouragements and trials. The country at large is beginning to patronize the Society, because it is a Grand National Object. And its greatness is not more advantageous, in securing *patronage*, than in inviting *confidence*. If encouragemnt is proffered to young men to obtain an education, it is not the encouragement of an individual of doubtful means, nor of a small association of uncertain existence; it is encouragement that can be relied on.—pp. 23, 24.

> But the strength of a large Society is not more obvious than its economy —particularly its economy of time. How great is the difference, in the time required to accomplish the same great object of benevolence, by one large, well organized Society, in steady and harmonious action—and by a great number of small independent Societies, now living, now dying, now reorganizing, and commencing their operations again, but never steadfast. The history of the American Bible Society—or of the British and Foreign Bible Society—or of the American Board of Commissioners for Foreign Missions—shows the difference. The history of these States since the adoption of the Federal Constitution—and the history of all great confederacies shows the difference. And if there is such a difference between united and disconnected action, then surely it is the dictate of goodness, and of wisdom, for every individual and Society to promote *Union* in the Great National Object of educating pious young men for the ministry—that UNION, which, with so much economy, invites confidence and secures patronage, and is POWER.—pp. 24, 25.

The Directors find another ground of encouragement in the success, which attends kindred objects of benevolence.

> It is often said, "there are so many such objects, some must be abandoned, or all languish." How is the declaration supported by facts? Fifteen years ago, two pious students, at Williams college in their morning walk beneath the shades of the lofty Hoosac, conceived a plan of sending Missionaries to the Heathen. Since that time, the American Board of Commissioners, the American Bible Society, and the American Education Society have been formed;—and what do we learn from their history?—that they cannot all exist together?—that if one flourishes, another must languish?—if one is pressed forward, another must be abandoned?—that there are so many such objects it is impossible to support them all?—No! we learn other and nobler truths. The receipts of the American Bible Society are annually in-

creasing; the resources of the American Board of Commissioners for Foreign Missions are annually increasing; and we have seen that the American Education Society is steadily marching onward.—pp. 25, 26.

And while we are anticipating its future march, our feelings kindle at the prospect. Although we have already said so much, we are unwilling to leave the subject without stating more fully our own views of the future influence of this Institution.

In the first place, we cherish some bright anticipations respecting our public seminaries. On the past and present influence of the Society, upon many of these institutions we have quoted largely from the Report before us. We wish to present the subject in another attitude. Many of these institutions were founded by the charities, and consecrated by the tears and prayers of godly laymen and godly ministers, who wished to provide for the churches of our own county a succession of faithful pastors and teachers. They planted and fostered them to raise up a ministry, which he, whose "countenance is as the shining sun in his strength" and "his voice as the sound of many waters," might own and bless. We will not stop to enquire whether any of these establishments are perverted from the intentions of their pious founders. It is sufficient to remark that none of them, not even those of New England, have accomplished all that our fathers hoped or expected. Now, is it too sanguine, is it visionary, to anticipate that in the ultimate influence of the Education Society their hopes and expectations will be realized? Let the reader consider again the effects already produced in the colleges, and he will not think so.

In the next place, we trust that a truer and closer union will be effected between different classes of christians. We have already spoken of the real catholicism of the Society. Beside this, the Society must have the common influence of all the benevolent associations of the present day in prostrating those walls of separation, which christians have so unlawfully and unwisely erected. But there is another circumstance, which is peculiar to this Institution. Its beneficiaries of different denominations will have the attachments of brethren. They have been sought out in their retreats by the same benevolent eye,—have been fed by the same fostering hand,—have been fitted for their ministry by the same sacred charity,—and piety and gratitude and sympathy will forbid them to stand apart from each other, like the members of a divided household.

Further; we feel a conviction that this Institution, with kindred institutions, will have no unimportant influence upon our political union.

Among the states of Europe, Bible and Missionary and Moral Societies have done more than leagues and treaties could do. We know not, it is true, how many discordant and terrible elements are in commotion beneath the fair looking surface, which those states now present; nor do we know, that these elements will not burst forth, and break up all the foundations, and sweep away all the structures of monarchical society, and carry along with them, as they roll over the countries, a tide of confusion and ruin. But we are confident that the restlessness of the many, and the ambition of the few, could not be restrained as they are, but by the bands, which benevolence, without their aid and without their knowledge, has been weaving and fastening for the last half century. Charity, which "thinketh no evil," has spells more powerful than the spirits in Manfred or Thalaba. The intriguing and war-seeking statesman may smile at her labors, as the philosopher does at the incantation of necromancy; but her breath will prove a charm, which may frustrate his schemes, and which neither his strength nor his art can dissolve.

Our country perhaps may never fear the volcanic eruptions, to which European society is exposed. But if our freedom from internal dangers

were to be dependant entirely upon political integrity, we should feel but a tremulous confidence in the security. We believe that our national palladium is constituted by our religious and moral institutions. And those great benevolent establishments, which have grown up during the present century, hold an important place among these, and are unquestionably to exert an important influence in perpetuating our civil rights and our national happiness. They form a living principle of union, which will extend itself to the extremities of the nation. They have created, if we may use the expression, a set of secretions and circulations, which will impart purity and vitality to the life-blood of the political system. There may be disorder and disease in the eyes or the hands; but, while the current in the veins and the arteries is flowing fresh and full, there is no danger. We may have intrigues in our capitals, and piracy and plunder on our coasts and frontiers, but while the charity of the gospel pervades our churches, and calls the most distant citizens to the same works of benevolence, internal disruptions and commotions need not be feared. The factious may apply their coals and their bellows; but the fire will not take.

Finally, we doubt not that the Society is destined to accomplish glorious things as to the grand object, at which it aims. The immense population of our country cannot be soon supplied with religious instruction. But much *can* be done, and much *will* be done. Through the agency of this Institution, many a flock shall be gathered out of the wilderness, and led to feed among the roses of Sharon and the lilies of the valley; many a plant of Zion shall be made to flourish in the courts of our God, 'to flourish like a palm-tree, and grow like a cedar in Lebanon.' Through the agency of this Institution, many a company of redeemed ones shall be prepared to enter the new Jerusalem with songs and with everlasting joys. 'I beheld, and lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne and the Lamb, clothed with white robes, and palms in their hands.'—'What are these, which are arrayed in white robes, and whence came they?'

'By all that is precious in the blood of Jesus,—by all that is glorious in the dominion promised him in the covenant of redemption,—by all that is valuable in the happiness of countless millions of immortals yet unborn,—by all that is dreadful in the thought that the blood of souls may be found in our skirts,—let us awake, brethren, to new efforts.'

Literary and Philosophical Intelligence.

Steam-Boats in England.—In October, 1822, the whole number of Steam-Boats in Great Britain was 41; their tonnage amounted to 16,188 tons; their power equalled that of 4,727 horses. The smallest boat is the Swift, built in 1819, of nine tons burden had three horse power. The largest is the James Watt of 448 tons, built in 1821; it has two engines of fifty horse power each.

Comets.—According to the calculation of M. Olbert of Bremen, after a lapse of 83,000 years, a comet will approach the earth in the same proximity as the moon; after 4,000,000 years, if the course of nature should continue the same, it will approach to the distance of 79,000 geographical miles, and then if the attraction equals that of the earth, the waters of the ocean will be raised 13,000 feet, and cause a second deluge; after 200,000,000 years, it will clash with the earth.

Gas.—Pyroligneous acid, passed, drop by drop, in quick succession, through an iron tube heated to a bright

ignition, produces gas of an excellent quality.

A plan is said to be in operation to light all the public clocks in London with gas, by night. Paris is about to be lighted by gas. Messrs. Clarke, Griffith & Co. have obtained a patent for 10 years, for the introduction of gas lights into the whole Russian empire. The property which in great Britain is invested in the gas light establishment, is among the most profitable in the kingdom.

University of Coimbra.—The University of Coimbra, in Portugal, was founded by king Deney in 1291. In 1821, its income was 400,000 crowns, equalling $245,000. The Rector is appointed by the king. The Chancellor is the chief of the department of instruction; he appoints to the different professorships, has the inspection of the courses of study, and presides at examinations. The number of chairs is very great. There are six Faculties. 1st. *Theology*, which has eight professorships. 2d. *Canon Law*, nine professorships. 3d. *Civil Law*, eight professorships. 4th. *Medicine*, six professorships. 5th. *Mathematics*, four professorships. 6th. *Philosophy*, four professorships. In this last faculty, nothing but Natural Philosophy and Natural History are taught. The students in *Theology*, *Canon Law*, *Civil Law*, and *Medicine*, are obliged to study six years; those in *Mathematics*, four years; and those in *Philosophy* five. The Theological students on the sixth year obtain the degree of Licentiate, and by paying 2000 milreas, ($2 50 cts.) they are honoured with the degree of Doctor of Theology. Doctorates of Law, Philosophy, &c. are given without this fee; so that Portugal swarms with Doctors of the different Faculties. Under the same government, is the "College of Arts," which consists of two *Halls* for Greek, and three for Latin, and other schools for the study of Rhetoric and Antiquities, Moral and Intellectual Philosophy, &c. The whole number of students in the University in July, 1822, was 1,513—all taught gratuitously. Of these, 150 are Brazilians. Besides the other College buildings, there are an Observatory, a select library containing 30,000 vols. and a magnificent edifice for a Cabinet of Natural History. The Philosophical apparatus is excellent. There are also a very fine Botanical garden, and a large printing establishment belonging to the University.

Prussian Universities.—The number of students in the University of Berlin, the last summer, amounted to 1,162; of whom 227 were Theologians; 411 Jurists; 350 Physicians; and 174 in Philosophy. The number of students at Bonn was 271. At Breslau, 539. At Halle, 866. At Koningsburg, 259. Total, 3,396. Of these 1043 are Theologians of the Reformed Church; 193 Catholics; 1069 in Law; 624 in Physic, and 468 in Philosophy.

Mortality.—During the last year the deaths were

In London,	18,865,	pop. about	1,200,000
New-York,	3,211,	do. do	130,000
Philadelphia,	3 591,	do. do.	110,000
Washington City,	296,	do. do.	14,856

In London, 4 died of intemperance. In N. York, 44. In Philadelphia, 25. In Washington, 5. In London, 2601 of old age. In N. York, 115. In Philadelphia, 69. In Washington, 7.

New Solar Theory.—Dr. Hayer, of Minden, has published a detailed account of his hypothesis, that the Nucleus of the sun consists of *molten gold.*

Fall of an Aerolite.—On the 3d of June, 1822, an Aerolite fell near Angers, in France. For some time previous to the event a great heat prevailed; the air was calm, and the sky cloudless. It appeared at first, like a globe of bright light, which soon dispersed in luminous waves. This light was followed by a loud detonation, and several sharp reports like vollies of musketry. This was succeeded by the fall of stones from the direction of the luminous appearance, one of which weighed thirty ounces. It was an irregular angular fragment, which was probably thrown during the explosion from the larger mass, and was covered with a blackish brown crust, doubtless produced by the action of fire.

College at Serampore.—In the second Report of the Eng. Bap. Mis. Society, a particular account is given of the College at Serampore. The Collegiate edifices, which are intended to accommodate four Professors and 400 students, and to contain spacious rooms for public purposes, are erecting on the banks of the Hoogly, opposite the villa of the Governor General. The

Central building, 134 feet long, 120 broad and 60 high, which comprises all the public rooms, and one on each end of it, designed for the Professors' rooms, are already erected. There are at present forty-six students in the institution, most of whom belong to native christian families. From their regular examinations, they appeared to have made double the proficiency that is commonly made by the natives in the same length of time. The whole course of studies comprises four departments, Astronomical, Medical, Legal, and Theological. Instruction will ultimately be given in all these branches, as it is so much needed, and would be very useful in enlightening the minds, in purifying the morals, and meliorating the condition of the Hindoo population. For the Astronomical department, but little has yet been done. Medical knowledge is so important with the natives, many of whom, through ignorance, fall victims to the diseases of the country, that strenuous efforts will be made for establishing a class in this department. The Legal class will direct their attention to the general principles of Jurisprudence as developed in the Hindoo books, in the Jewish code of Laws, and in the best writers on this subject. The Theological department, although all the students may not become ministers of the gospel, will exert a purifying and liberalizing influence on their minds, and through them on the whole community, favourable to the gradual progress of Christianity in India. Books of various kinds, and in different languages, are in a state of preparation for the students, and efforts have been made for collecting a college library.

Invention.—Adolphus Allen, of Georgetown, D. C. has obtained a patent for a water-wheel, which is propelled by both ebb and flood tide, which obviates the necessity of a dam; it is applicable to all kinds of machinery, and may be constructed at a very little expense.

Earthquake.—On the night of the 18th of Nov. last, the province of Chili is said to have experienced a general convulsion by an earthquake. At Valparaiso very few houses were left standing, or so uninjured as to be tenable. The inhabitants of that lately flourishing city are living in tents.—About three hundred have been taken from the ruins. On the day preceding the earthquake, great numbers of fish were floating dead upon the surface of the water.

Composition of Blood.—Sir Everard Home's new theory on the composition of blood, founded on experiments made by himself in 1818, is that carbonic acid gas forms a large proportion of the blood, and that this fluid is of a tubular structure. He asserts that carbonic acid gas exists in the blood in the large proportion of two cubic inches to an ounce, that it is given out in large quantities from the blood of a person after a full meal, and very little from the blood of a feverish person.

The Brain.—A small pressure on the brain diminishes, and a stronger destroys, the sensibility of the whole body. Not many years ago, there was a beggar in Paris, a part of whose scull had been removed on account of a wound. When this was healed, he wore a plate upon the part where the scull was wanting to prevent injury by accidental touch. For a small piece of money he would take off the plate and allow the brain to be gently pressed by laying a handkerchief or some such light substance upon it; this occasioned a dimness of sight and a drowsiness; the pressure being augmented, he became insensible, with high breathing, and every symptom of a person in an apoplexy, from which he always recovered upon the removal of the pressure. As this experiment was not painful, it was often repeated.

Nutriment of food.—From experiments conducted on chemical principles, by two French chemists, Percy and Vaughin, the comparative nutriment of different kinds of food was ascertained to be in the following proportions, viz.: one hundred pounds of bread contain 80 lbs. nutritious matter; of butcher's meat, 35; French beans, 92; broad beans, 89; greens and turnips, the most aqueous of all culinary vegetables, only 8; of carrots, 14; of potatoes, 25.

Volcano.—On the 6th of October, a tremendous volcano poured forth stones and lava from a mountain situated in the Bean-Jean Regencies, about 200 miles from Batavia. 5000 natives were buried by the stones and ashes.

300 have been found most dreadfully burnt and wounded, and but faint hopes are entertained of the recovery of most of them.

Tenacity of life in insects.—Mr. Beddome, an English Chemist, states, that in boiling some hives which contained a large quantity of honey in its natural state, he observed some bees floating on the surface of the water; and that within half an hour, after exposing them to a meridian summer sun, they came to life and flew away, although they had been suffocated, frozen and boiled. This seems almost incredible. But the vitality of insects is wonderful and well known. Some will live deprived of their heads and intestines; some, in alcohol; some, in boiling springs; and almost all will sleep quite comfortably in their icy beds through the longest winter.

The Rev. Dr. Chalmers has been unanimously elected Professor of Moral Philosophy in the University of St. Andrews; and has notified his acceptance of the office.

Noah Webster, Esq. proposes to publish Select Poetry, from the most approved British authors. This collection will be made from the writings of Milton, Watts, Addison, Dryden, Pope, Johnson, Goldsmith, Shenstone, Gray, Beattie, Cowper, Thompson and other poets of celebrity. It is to consist of from twelve to sixteen volumes, duodecimo.

List of New Publications.

RELIGIOUS.

A Sermon preached on Lord's Day, 2d March, 1823, in the Pacific Congregational Meeting House, Providence, R. I. By Rev. Thomas Williams.

The Young Churchman's Guide, adapted to the use of Sunday Schools and Catechetical Classes. Book I.—By the Rev. Harry Croswell, A.M. Rector of Trinity Church, New-Haven, Conn.

A Sermon, delivered August 25, 1822, to the Senior Class in Bangor Theological Seminary. By the Rev. John Smith, Professor of Theology.

Sermons on various subjects. By the late Henry Kollock, D. D., of Savannah. With a Memoir of the life of the Author, and his Likeness. In 4 vols.

The Pronouncing Testament, in which the Proper Names and many other words are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By Israel Alger, A. M.—Lincoln & Edmonds, Boston—1822.

No. 1, of the Family Prayer Book, or Book of Common Prayer and Administration of the Sacraments; and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church, in the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal, and Practical:—compiled from the most approved Liturgical Works, with alterations and additions, and accommodated to the Liturgy of the Protestant Episcopal Church in the United States of America. By Thomas C. Brownell, D. D. LL. D., Bishop of the Protestant Episcopal Church in the State of Connecticut.

The Relation the Present State of Religion bears to the expected Millennium:—A Sermon delivered in the Old South Church, Boston, before the Foreign Mission Society of Boston and the vicinity, Jan. 8th, 1823. By the Rev. James Sabine, Pastor of a Congregational Church in Boston. 12½ cents.

Sermon preached at the consecration of St. Stephen's Church, Philadelphia, Feb. 27, 1823, to which is appended an accurate description of said church. By John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church in New-York.

Sermons for Children, designed to promote their immediate piety. By the Rev. Samuel Nott, Jr. [We cheerfully recommend this little volume to the attention of parents, as happily adapted to the purpose for which it is designed.]

MISCELLANEOUS.

A New Universal Gazetteer: or Geographical Dictionary, accompanied with an Atlas. By Jedidiah Morse, D. D. and Richard C. Morse, A. M. Fourth Edition, revised and corrected. New-Haven, 1823. S. Converse. pp. 856, royal 8vo. $6.

The Traveller's Guide, or Pocket Gazetteer of the United States. Extracted from the latest edition of Morse's Universal Gazetteer. Illustrated by a Map. By Jedidiah Morse, D. D. and Richard C. Morse, A. M. New-Haven, 1823. N. Whiting. pp. 320, 12mo. $1,25.

Poems. By Sumner Lincoln Fairfield. New-York, E. Bliss, & E. White. pp. 188. 1823.

Kayser's Commercial Directory. 1 Vol. 4to.

An Elementary Treatise of Logic, containing the essential principles and different modes of reasoning, in the form of question and answer. By Hezekiah G. Ufford, A. M. New-York, J. Seymour, 1823. pp. 192.

Religious Intelligence.

AMERICAN COLONIZATION SOCIETY.

From the Baltimore American.

The handsome, fast sailing brig Oswego, left this port April 13th, for Liberia, the American Colony in Africa. On Saturday afternoon, Dr. Ayres, attended by the Rev. Mr. Gurley, General Agent of the American Colonization Society, the Secretary of the Maryland Auxiliary Society, Peter Galt, Esq. and several others, went on board the brig to witness the solemnity of the new Colonists taking the oath of allegiance to their adopted country. After a religious service of praise, prayer and exhortation, by the Rev. Mr. Allen, a coloured preacher from Philadelphia, and the Rev. Mr. Gurley, Dr. Ayres addressed the emigrants, and exhibited to their view the difficulties and dangers they would probably have to encounter, and the deprivations they might suffer; assured them that they were at liberty to withdraw if they pleased, and if they had any inclination to remain in this country, he entreated they would then retire. He made many judicious observations on the necessity of harmony and good conduct in every respect, and obedience to the authority set over them. He spoke of the great exertions made in their behalf, and the expectations of their friends here of the success and prosperity of the Colony, resulting from their good conduct. The oath of allegiance was then administered by Peter Galt, Esq. to about 25 men. It was an interesting and impressive scene.

The passengers in the brig amount to sixty-three, men, women and children, (all in good health) as respectable as any coloured people in this country. Many of them well educated, and all of them very intelligent. Among them is a late slave of Daniel Murray, Esq. whose master not only gave him liberty, but furnished him with supplies to aid him in the new settlement. There are good grounds to be confident that Mr. Murray's example will be followed by many as soon as the colony becomes more settled and in a more prosperous condition. Yesterday morning, the brig, lying out in the stream, was visited by an immense number of persons, and a large crowd was on the wharves to see her departure. She takes out an uncommonly intelligent coloured man of considerable talents and good judgment. He has travelled eighteen years through various parts of Asia, has been in most parts of the countries of Europe and South America, and now visits Africa to explore the River Mesurado and ascertain its proximity to the Niger. His name is Abel Herd; he is a native of Frederick county.

We understand there is a trading company formed with the approbation of the American Colonization Society, to open a trade with Liberia and the neighbouring coast by whom one or more vessels will be kept constantly employed. The first vessel it is expected will sail from this port in the next month, and will probably take passengers.

The Baltimore Morning Chronicle gives a statement, from which it appears that the American Colonists on the West Coast of Africa enjoy good health, but are exposed to a great affliction.

The acting agent writes, under date of November 30: "Nearly all the tribes around us are combined in war against us. Their principal object is plunder. They attacked us on the morning of the 11th November, at break of day, 800 in number, killed and mortally wounded one man, one boy and one woman; wounded four others, and took captive seven children. All our forces have for a month stood upon their arms through the night." The arrangements of the colonists would have prevented this partial surprize, but, at the point where the foe made the attack, part of the guards were *dozing!* The enemy appeared in one compact body, and drove the whole company, after wounding one half, into the town. They were, however, in twenty minutes afterwards, compelled to retreat in a solid mass, the centre of which was raked by a long 18, loaded with grape. They carried away nearly all their dead and wounded.

On the morning of the second of December, the Colony was again attacked by the native warriors, swelled in number to 1,500. The attack was made in two opposite points at the same time; but so determined was the defence, and so great was the terror spread among the natives by the *great guns*, that the yell for a retreat was soon sounded, and the whole 1,500 ran away in great consternation.

It is remarkable, that the acting agent, who was exposed to the hottest of the fire, and received six bullet holes through his surtout, should escape without a wound. And it is equally remarkable, that 28 men and boys (for this was the whole military force of the Colonists) should, in two successive engagements repulse 800, and 1,500 armed men, with the loss of only two men, one boy, and one woman. The history of the early settlements of America inform us, however, that a few men acquainted with the European mode of warfare can put to route a whole host of savages.

This war cut off all intercourse with the natives who had before supplied the Colony with poultry, vegetables, eggs, honey, and other articles, and, as they had no means of communication with Sierra Leone, the Colonists were in great want of all kinds of fresh provision, and at the date of the agent's last letters, had been six weeks on an *allowance* of bread and meat.

The morning after the second battle, the commandant of the British armed schooner Prince Regent, then providentially in the offing, sent about 20 mariners to the assistance of the Colonists, with a supply of ammunition and provisions. Captain Laing, the late celebrated African traveller, than whom no man on the continent is better acquainted with the native character, the next day entered into a negociation with the head men for peace. They unanimously consented to a truce, and to submit all differences to Gov. M'Carty, under whose mediation a treaty of peace is to be entered into. The British mariners are left to keep up the truce—and by this happy arrangement, the trade with the natives for poultry, &c. has been renewed.

Soon after the truce was effected, the commander of a Columbian armed vessel offered to present the establishment with a new elegant prize schooner of 50 tons. This will add materially to the security of the settlement, and furnish the means of intercourse with Sierra Leone, or any other place on the coast.

THE EUNUCH OF ABYSSINIA AND HENRY MARTYN.

From Porter's Travels.

We had hardly introduced ourselves into our delapidated menzil, and disposed ourselves, some to rest, and others to supper, when we were disturbed by the arrival of new inhabitants.—Hadge Bachire and his train! no less a personage than chief of the household to the royal mother of Hassan Ali Mirza, prince governor of Shiraz! and who was now on his way to Ispahan, to bring back a captious favorite Mollah, who had quitted the capital of Fars on some trivial subject of discontent. The worthy comptroller Hadge Bachire, was an eunuch from Abyssinia, old and wrinkled; and, sans ceremonie, he presented himself before us, took his seat near our mummuds, and declared himself the happiest of men in finding himself in the company of Englishmen; winding up his general compliments to our nation, with a particular eulogium

on the talents and virtues of our countryman the late Rev. Henry Martyn, who, he said, had passed some time under his roof, during his Apostolic sojourn at Schiraz. A succession of kindly smiles, brightened the black visage of the Hadge, while he dwelt on the merits of the meek man of God, though it was in that city, and probably under his roof, that he composed many of the queries relative to the Mahommedan faith, none of which have been yet answered by the wisest sages and Moollahs of Persia. Indeed these staggering doubts cast upon the creed of Mecca, have afforded unceasing occupation to the pen of Mirza Besook, the devout and learned minister of Abbas Mirza; but, after eight years' consideration, discussing, and writing on the stubborn points, still his labours, like the web of Penelope, seem *sans sosi;* for, dissatisfied with what is done, he frequently obliterates in one day what has been the toil of a year at least.

PALESTINE MISSION.

Extract of a letter from Rev. Mr. Temple, to a gentleman in Boston, dated Malta, Oct. 30, 1822.

We severely feel the loss of that christian society which we formerly enjoyed; but much less severely than we should, had we been sent to a region where no spiritual christians can be found. Though we find but little reason to believe the influence of religion is felt in Malta to any considerable extent, still it is our happiness to be on terms of intimate friendship with a few individuals here whose religion has the stamp of the New-Testament.

Our press is now in motion. We have just finished Mr. Payson's address to seamen in Italian—an edition of 500. We think we could sell, or certainly lend, to great advantage, several books if we had them; for example, half a dozen of Mrs. Graham's life; a dozen of Harriet Newell's; half a dozen of Martyn's; a great quantity of Baxter's Call, &c. &c. There is a great deal of inquiry here at present for such books and there are no bookstores in the island. Every thing in the hardware line is found here in abundance. Indeed every thing for elegance and convenience is easily obtained; but the means for securing the one thing needful can hardly be found at all.

REVIVALS OF RELIGION.

In Castine, Me. a revival has recently commenced, and prevails extensively in the small church which was lately formed out of a Unitarian congregation.

At Williamstown, and in Williams College, Mass. are many interesting appearances. The impression produced by the fast on the 27th Feb. seems not to have subsided.

In Heath, Mass. ninety have lately united with the church.

In Rowe, Mass. a revival is prevailing under circumstances which render it peculiarly interesting. As many as twenty have been the hopeful subjects of it.

In New-Bedford, Sandwich, Fairhaven and Haverhill, Mass. prospects are encouraging and promise good to come.

It is well known that the city of Boston is at present the scene of deep interest and solicitude.

The revival in Greenwich, Conn. still continues. Seventy-six have been added to the church, of whom thirty-six joined it the last communion. Forty-one more are expected soon to unite with them.

In Coventry, Conn. about one hundred and forty have been hopefully converted during a late revival.

In Romulus, N. Y. is a revival, and the instances of hopeful conversion are frequent. Fifty or sixty have already been numbered.

A revival is going forward in two parishes in Granville, N. Y. Forty or fifty hopeful converts.

In Knox, N. Y. sixty converts have been numbered as the fruit of a revival. In Kingsbury, seventy; and at Edinburgh a great work is now going forward.

A revival has commenced in Williamsburg, Va. Its prospects are very encouraging. Prof. Keith, of William and Mary College, is active in his exertions to promote it.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of $340 33 during the month of March.

The Treasurer of the American Bible Society acknowledes the receipt of $2,354 53 during the month of March, 1823.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $3,765 63, from Feb. 12th, to March 12th, inclusive.

Ordinations and Installations.

March 26th.—The Rev. SAMUEL GREEN, was installed pastor of Union Church, in Boston. Sermon by the Rev. Dr. Woods, of Andover.

March 26th—The Rev. JONATHAN KING was ordained pastor over the Congregational Church and Society in Darthmouth, Mass. Sermon by Rev. D. Hemminway, of Wareham.

March 26th—The Rev. EDWARD HOLLISTER was installed pastor over the Congregational Church and Society in Danville, Vt. Sermon by the Rev. President Bates, of Middlebury College.

March 26th—The Rev. JOHN DUNKLEE, was ordained pastor over the Congregational Church and Society in Wendell, Mass. Sermon by the Rev. Mr. Chickering, of Phillipston.

April 1st—The Rev. LOT JONES was admitted to the order of Deacons, at Bristol, R. I. by the Rt. Rev. the Bishop of the Eastern Diocess.

View of Public Affairs.

FRANCE AND SPAIN.

The arrivals since our last, have brought no decisive intelligence respecting the expected war between France and Spain. There seems however, but little reason to doubt that hostilities will shortly be commenced on the part of France. The Speech of Prince Talleyrand against embarking in the contest, is a most interesting document, (which we had intended to have preserved on our pages, had not our limits prevented) and is replete with statements of great importance. Able, sincere and dignified—instantaneously commending itself to every man's bosom—solemnly protesting against the project—earnestly urging upon his associates momentous considerations drawn from the inexhaustible treasures of his own experience and knowledge—and with a prophetic voice, announcing the certain result of the contest, if pursued,—we can scarcely conceive how it was possible to resist its force. It appears however, that neither the eloquent remarks of Talleyrand, nor the solemn remonstrance of the Duke of Wellington expressed at the Congress of Verona, are sufficient to deter the French ministry from intermeddling with the affairs of Spain. What is to be the result of this dangerous experiment, time alone can reveal.

GREECE.

The Selam of 60 guns has arrived at Bastile from Marseilles with a battalion of German troops for Greece, consisting of 600 men perfectly armed and equipped; 200 of whom are designed for the artillery. The money by which this battalion was fitted out, was collected by subscription in Germany. Among the subscribers, the king of Wittemberg gave 60,000 florins from his private purse. Mr. Bethan the banker of Frankfort gave 100 Louis d'ors; the Swiss Cantons of Berne, Zurich and Argovia, 13 pieces of cannon and 3 mortars. This battallion is to be joined by 7 or 800 volunteers commanded by Col. Dittmar of Hesse Darmstadt.

Answers to Correspondents.

EVANGELICUS; PHILOCLERICUS; B. G.; A. ARATOI; H.; and G. H. are received.

ERRATUM.—Last number, page 208, 2nd col. line 44, for *rational* read *natural*

THE

CHRISTIAN SPECTATOR.

No. 6.] JUNE 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

The gospel gives the most perfect view of the human character.

It shall be the design of this article to confirm and illustrate the truth that the gospel, by which I mean the whole word of God, furnishes the most important aid in the study of human nature. This it does

1. *Inasmuch as it exhibits a faithful counterpart of every variety of character that is to be found among men.*

It is true indeed that human nature in some of its general features is in every case the same: the same grand principles every where enter into its constitution: the same intellectual and moral faculties, the same appetites and passions, the same freedom of moral action, and the same original propensity to evil, may be found in the whole human family. But these constituent principles of human nature are so variously balanced, in different cases, as to lay a foundation for an almost endless diversity of character; and thus it is that while all men are originally the same in all the essentials of human nature, there are hardly two persons to be found between whom there is not some characteristic distinction.

Look round on the circle of your acquaintance, and you will see, even at a cursory glance that each one is distinguished by his own peculiarity; and though you may never have given yourself the trouble to enquire precisely in what it consists, you are still conscious of having always felt its influence. It will readily be perceived that the way to study human nature to the greatest advantage, is to contemplate it not so much in its general and essential features, as in the particular forms which it assumes in different cases. As that man would have but an imperfect idea of a picture who had merely glanced at its general outline, so neither would he have much insight into the human character, who had been contented to speculate upon its general principles, without taking the trouble to look at the living reality.

Now I venture to say that in no book is the human character so faithfully drawn, and in so great a variety of forms, as in the Bible. It has this advantage over all other histories that it is dictated by divine inspiration; and of course, every thing that it contains is true beyond the possibility of error. Other histories often exhibit characters which have no counterpart in reality, and which are readily seen to be the production of a prejudiced mind or a heated fancy; but in the characters of scripture, there is nothing distorted or monstrous; they are all taken from actual life, and bear the broad and unequivocal marks of reality; and there is hardly a form in which human nature can be conceived to exist, in which it is not actually portrayed in the word of God. Would you see a character formed for the purest friendship, constantly breathing the most amiable and be-

nevolent affection, contemplate that of the apostle John. Would you find another which unites the most heroic intrepidity and the most active perseverance, look at the Apostle Paul. Would you see the genuine operation of a rash and impetuous temper, look at Peter. Would you see avarice in all its contracted features, eagerly devising plans for the accumulation of wealth, and hurrying on to perfidy, and treason, and suicide, then look at Judas. Or would you see the slave of false honour, the man whose ruling passion is a regard to the opinion of the world;—where was this character ever more perfectly exemplified than in the case of Herod? In each of these cases and in a great variety of others which might be enumerated, who does not see that it is the genuine character that is given; the living, speaking, acting reality? Who that has read the Bible at all, is not able to recall many of the most prominent characters which are there delineated; and to distinguish them with the same ease that he does the characters of his neighbours with whom he mingles from day to day.

2. The gospel gives the most perfect view of the human heart, *by exhibiting man in almost every variety of circumstance.* It is not easy to decide how much of our intellectual and moral character we bring into the world with us, and for how much we are indebted to the influence of education and circumstances; but it is evident that this latter cause exerts a much greater influence than we usually attribute to it; and no doubt many things which pass for original and inherent peculiarities, if we knew the whole process by which the character had been formed, would be found to have been acquired. And it is not more true that the characters of men are in a great measure *formed* by circumstances, than that they are *proved* in the same manner; for it is almost proverbial that you cannot know either the strength or the weakness of a man until it is developed by difficulties or temptations. For instance how little did Peter think, and how little probably did any of his fellow disciples think, that the time would ever come when he would deny his Lord; and yet under a change of circumstances, he was actually guilty of this unnatural crime. Who could have made David believe before his melancholy fate, that he was capable of such complicated wickedness as he afterwards perpetrated; and yet he not only actually did commit the foul crimes of adultery and murder, but his conscience slumbered till it was awakened by a pointed reproof from the prophet of the Lord. And how often too have good men found in the day of adversity or trial, that the principle of their virtue was stronger than they had been aware;—so strong as to enable them to pass securely through the furnace of temptation, or to smile in triumph at the martyr's stake. The same general truth is confirmed by the experience or observation of almost every day. Either in ourselves or others, we discover some new qualities developed by change of condition; and it is no doubt owing to the kindness of providence in ordering our allotments that we are preserved from many presumptuous sins, which the aid of powerful temptation would lead us to commit.

Now as the human character can only be developed by circumstances, we say that the Bible furnishes the best key to the mysteries of the heart inasmuch as it exhibits man in all the varieties of his condition. It shews us a great diversity of characters in prosperity, and adversity, and under the influence of almost every species of temptation, and gives us a faithful record of their conduct in these almost endlessly diversified circumstances. And not only does it trace with matchless fidelity all the features of individual character, by shewing us how men have acted in the various relations of life, but it is equally faithful in portraying the virtues and vices of nations; at least of that nation about which the history is more

particularly conversant. If you will trace the history of the Jews from the time that they first became a distinct people, to the destruction of their civil and ecclesiastical polity; if you will mark their various conduct through all the changes, and afflictions and captivities to which they were subject, I cannot but think that you may learn almost every important lesson concerning man in a public and national character. Their circumstances, it is true, were in many respects peculiar; but these very peculiarities served in a still higher degree to bring out and embody in living action what is in man; and to render the record of their deeds and their sufferings yet more interesting and instructive.

The remarks which have already been made, are, I trust, sufficient to shew that the gospel has a peculiar advantage for giving a correct view of the human heart, in at least these two respects;—that it exhibits every variety of character, and in almost all conceivable circumstances. By examining the various shades of character, and seeing how men have acted in various situations, we may ascertain in general, the laws of human action, and find a principle of analogy, by which we may calculate with some degree of correctness, the conduct of men from the circumstances of their condition.

3. But thirdly, the gospel accomplishes the same object *by developing the constituent principles of human nature.* It teaches us that the primitive state of man was a state of moral purity; but that in consequence of the fall we are born the heirs of moral corruption. It teaches the humbling truth that notwithstanding we are possessed of understanding, affections, conscience, and moral liberty as truly as was Adam before the fall, still we are constantly prone to evil; the harmony of the different parts of our nature is broken; and until this harmony is restored by divine power, our passions and appetites are all enlisted in rebellion against God. The Bible teaches us what is confirmed by many other witnesses, that revenge, malice, covetousness and every evil passion, are the legitimate exercise of a depraved nature; that the fruits of the Spirit on the other hand, are love, joy, peace, meekness, temperance, brotherly kindness and charity. Such is the information which the gospel gives concerning human nature in its primitive, fallen, and regenerate state. And who will not say that the conduct which the Bible attributes to men flows as naturally from the temper which it imputes to them, whether in their depraved or regenerate state, as a stream flows from its fountain? By contemplating the characters of men as drawn by inspiration, we see the actual operation, the living image of human nature: by contemplating the great fact of the original apostasy, the moral condition to which it reduced us, the change which it has wrought in the state of the affections, and the more happy change which is effected by the power of divine grace, we discover the principles of human action: we learn to account for many anomalies in the characters of men by simply tracing the effect to its cause. It is obvious then that in this respect, the gospel is well worthy to be consulted as the interpreter of human conduct, as opening the door of the heart and shewing us what is in man.

4. Another way in which the gospel assists us in attaining a correct knowledge of the human heart, is *by exhibiting a faithful record of the divine dispensations towards men.* It is a legitimate conclusion from the moral character of God, that his conduct towards his creatures will be shaped agreeably to their character; and notwithstanding His ways are so much above ours, that we cannot usually anticipate his dispensations; and though it is acknowledged that the present is not a state of exact retribution; still we know that the general course of God's dealings towards mankind is accommodated to the character which they sustain. Now if we look into

the Bible, we shall find that the most prominent and glorious dispensation which it records is the gift of a Saviour; and what does this imply but a fact to which ten thousand other witnesses are ready to bear testimony, that man is in a wretched and ruined state? If we follow the Jewish nation through the different periods of their history, and this perhaps is the example which is more to our purpose than any other, as their government was directly administered by Jehovah, we shall find in his dispensations a salutary discipline administered for almost every evil that infects the human heart. We shall see that in different cases, he contemplates the working of different passions; here administering a providential rebuke for one sin, and there for another; in this case, aiming a blow at covetousness or lust, and in that at the workings of an idolatrous spirit. And if we come down to individual character, we shall find in instances almost innumerable, that the secret operations of the heart are distinctly contemplated in the dispensations of providence. How exactly were the dealings of God towards the children of Israel, accommodated as a temporary chastisement for the unnatural crime of selling their brother, and breaking their father's heart! However happy might have been the final result, they were for a while brought into circumstances which armed conscience with a most deadly sting, and made them feel the whole weight of their own ingratitude and cruelty; and they had afterwards a standing memento of their criminal conduct in their partial subjection to that very brother towards whom their envy and cruelty had been directed. How exactly was the divine conduct towards David predicated upon the nature and guilt of his crime; how well fitted to shew to him and to others what was in his heart; for it was not till the prophet Nathan had brought home the parable to his conscience in a personal application, that he seems to have had any just conception of the heinousness of his conduct. And so too of Peter—what could have been better calculated than that piercing look of tenderness which Jesus gave him when he was mingling with the enemies of his master in the high priest's palace, to overwhelm him with the conviction of his guilt, and restore him from his melancholy fall? Jesus knew what was in his heart; that his character was a singular compound of rashness and tenderness; and with this knowledge of the man he gave him a look which instantly penetrated his heart, and overwhelmed him with remorse and contrition. Is it not evident that in each of these cases, the discipline of providence is an exact counterpart to the conduct of the man?

5. The gospel further displays the human character *by revealing a perfect standard of duty in the divine law; and an example of perfect obedience to that law in the character of Christ.* By the law, says the Apostle, is the knowledge of sin; that is, by comparing ourselves with this perfect standard, we become acquainted with our own errors and defects, and are enabled accurately to measure the distance that we have wandered from our duty: and as this law extends to the heart, and takes cognizance of its most secret operations, there is no obliquity of character, however small, which it may not enable us to detect. And moreover, as example has always a more weighty influence than mere precept, we have the advantage of having the law drawn out in living characters in the life of Christ; so that we can not only refer our actions to a perfect rule, but measure our characters by a perfect example. By comparing the spirit of meekness, forgiveness and universal benevolence, which our divine Saviour exhibited, with the unforgiving and malevolent temper, which is so often manifested in the world; *his* perfect and uniform obedience with *our own* waywardness and neglect of duty, we gain the most perfect idea of the depravity of human

nature: the veil which conceals the dark shades of human pollution is drawn aside, and we are not liable to deceive ourselves by a false estimate of our own character. But with whatever mere worldly standard we may compare ourselves, we shall assuredly be deceived. We shall yield almost of course to that fundamental practical error, that sin is an evil of comparatively small magnitude; and under such an influence the secret workings of iniquity in the heart will be almost sure to be overlooked. Accordingly it will be found that those who pride themselves most upon the dignity of human nature, have been least familiar with the business of self-examination; and especially with measuring their characters by the perfect standard of the divine law. They have set up some arbitrary rule, such as the law of fashion or honour, by which they have contrived to foster their ignorance of themselves, and to conceal from their own observation the deformity of human guilt.

Moreover the law of God when applied to the heart, by the power of the Holy Spirit, quickens the sensibility of conscience, and thus operates to discover to the man the secrets of his heart. Conscience, especially when touched by a divine influence, is the most jealous and active inhabitant of the human breast: it carries a flaming torch through every apartment of the soul and leaves not one dark corner unexplored. Thus it has often happened that a person who has slumbered over a particular crime for years, has found, when conscience was awakened, that it was rushing on his recollection with all its attendant circumstances of aggravation: and so also have many others found when they were slain by the law, that conscience was summoning them to account for a thousand secret sins, upon which they had never before bestowed a thought. In this manner, the law of God operates with a divine energy, to display the character; and multitudes can testify that they have learned more of the human heart from being one hour in the school of conviction of sin, than during the whole preceding part of their lives. Say then, whether the gospel is not in this respect a searcher of the heart; and whether those who are most practically and experimentally familiar with it, are not likely to be the greatest proficients in the science of human nature.

6. *The manner in which the gospel is received among men* also serves to develope the human character. The information which the gospel brings to man is supremely important: it relates to the interests of eternity; to the fact that there is a world of retribution; and to the manner in which he may escape the wrath to come and lay hold on eternal life. It vindicates its claims to divinity by the record of well attested miracles, and by such a variety of evidence as is calculated to overwhelm an honest mind with conviction. Here then is a case in which mankind are most deeply interested, and of course their conduct must be a fair exhibition of their true character. And what is it? What was it in the case of the Jews? Did they not contemptuously turn their backs upon the gospel, charging its author with imposture and holding communion with devils, and finally did they not wreak their vengeance upon this immaculate personage by a cruel and shameful death? But if you say that this is an extraordinary case, and to be regarded rather as an anomaly in human nature, I will ask you to look abroad and see whether the same disposition which led the Jews to crucify Jesus, is not still manifested towards his gospel. How many are there in our day, who notwithstanding all the evidence from miracles and prophecies, contemptuously deny the divinity of the scriptures, and that too without having taken the trouble to examine their claims. How many are there who admitting the general authenticity of the Bible, fritter away its precious contents, and reject the whole plan of salvation, or maintain that it shall finally be as

well with the wicked as with the righteous. How many are there who are offended by the strictness of the Divine law or by the simple statement of those doctrines which lay man in the dust, and place the crown upon the Saviour's head. Does not this read volumes to us on the character of human nature? Would it be possible to present in a more intelligible form, the labyrinths, the dark and mazy windings, and the almost unconquerable perverseness of the heart of man, than is furnished in the history of his opposition to the gospel of Christ;—a system at once the most pure, the most noble, the most benevolent, and the most deeply interesting to the human family that was ever given to the world! Surely here is a fair exhibition of what is in man.

Once more: It is the genius of the gospel to impart a knowledge of the human character *by directing every man to an examination of his own heart.* The very first demand which it virtually makes of us is, that we should look inward upon ourselves; because it professes to reveal a method of salvation, and takes for granted the fact that we are dead in sin, and until we have become convinced of this by an examination of our own hearts, we are of course not prepared to avail ourselves of the blessings which the gospel proposes. Hence it is that it charges home upon the sinner his guilt, and bids him proud and rebellious as he is, to hold communion with himself;—to retire into the secret chambers of his soul, and weigh the principles and motives of his conduct, and explore all the concealed labyrinths of his pollution: and not till he has done this does it give one ray of encouragement that the blessings which it offers can ever be secured to him. And after he has actually been renewed in the temper of his mind, and become a partaker of the consolations of the gospel, it still presses upon him the importance of self-communion, as the great secret of religious improvement; for without it all experience proves that the graces of the christian will be obscured and his consolations decline. Thus it appears that a practical reception of the gospel necessarily includes a familiar acquaintance with the heart: it is essential in order to its regenerating efficacy being felt upon the mind, as well as to that progressive and perfect state of sanctification which it contemplates.

From the view which has now been taken of this subject we may infer with great certainty *the divinity of the gospel.* 'Come see a man which told me all things that ever I did,' said the woman of Samaria, and immediately added by way of inference, 'Is not this the Christ?' In like manner, after having seen that the gospel is a discerner of the thoughts and intents of the heart, may we not say, with equal confidence;—Is not this gospel what it claims to be, a revelation from above? Does it not bear upon it the broadest and most intelligible evidences of divinity? Has it not, if I may be allowed the expression, something of the omnipresence of its Author, whose eyes are as a flame of fire? Tell me, ye who venture to pronounce it a fable, whence it is that it has such power to reveal the secrets of the heart; that in so many ways it unlocks the secret chambers of the soul, and traces the dark and devious windings of human nature. On this single practical effect, I had almost said, we might venture to rest its claims to a divine origin; for when the infidel shall have told us how it is that a book written for the most part by simple and illiterate men has such an omnipotent influence in displaying the human character, he will have accounted for as great a miracle as any to which his faith is demanded in the word of God. This indeed is but one branch of the evidence of Revelation, and it is one which is not the most frequently adverted to; but if all the rest were blotted out, this might remain

to challenge a solution from infidelity which it would never be able to give. EVANGELICUS.

The first removal of the Ark by David considered, and the divine judgment attending it, vindicated. —A SERMON.

II. Samuel vi, 7. *And the anger of the Lord was kindled against Uzzah: and God smote him there for his error; and there he died by the ark of God.*

The dealings of Jehovah with his ancient people, as transmitted to us by the Holy Spirit, are replete with interesting and important instruction. On the sacred page, no character is introduced, nor is any event recorded, which may not be improved for the spiritual benefit of those, who are searching after the knowledge of God. The passage before us presents to our view one of the most solemn events contained in the Old Testament. Such were the circumstances of Uzzah's death, that it gave a greater shock to David and the whole house of Israel, than if thousands of their number had fallen in the field of battle, or had been swept off by some mortal disease. This man, though not a priest, was professedly engaged in the service of the sanctuary; and, while thus engaged, the invisible hand of God struck him lifeless, in the presence of all the congregation, and he fell down before the ark.

It will be recollected by all, who are conversant with the sacred writings, that in the days of Eli, the ark of God was captured by the Philistines, who placed it in the house of Dagon, their idol-god. This act of that ignorant and idolatrous people brought upon them a series of distressing judgments. The hand of that holy Being, who rules in the heavens, was heavy upon them. Not only was their idol overthrown, and his limbs torn from him; but there was destruction throughout all their city. After seven months' experience, they were induced to return the ark to his place. The Philistines accordingly brought it to Bethshemesh; and from thence it was conveyed to Kirjath-jearim, where it abode in the house of Abinidab, during the reign of Saul. From this place, David had now proposed to bring up the ark, that it might dwell in the city of David. Addressing the congregation of Israel he said, 'If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also the priests and Levites, which are in their cities and suburbs, that they may gather themselves unto us. And let us bring again the ark of our God unto us: for we inquired not at it in the days of Saul. And all the congregation said, that they would do so: for the thing was right in the eyes of all the people. So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. And David went up and all Israel to Baalah, that is Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God, the Lord, that dwelleth between the cherubims, whose name is called on it."*

And they set the ark of God upon a new cart, and brought it out of the house of Abinidab that was in Gibeah: and Uzzah and Ahio, the sons of Abinidab, drave the new cart. And they brought it out of the house of Abinidab, which was at Gibeah, accompanying the ark of God; and Ahio went before the ark. And David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." Truly all this had the appearance of a revival of religion—a revival of that zeal for *God*, and

* I. Chron. xiii, 2—6.

his *worship*, which had so exceedingly languished in the reign of Saul. But all was not right, as is seen in the sequel of this interesting account. "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah: and God smote him there for his error; and there he died by the ark of God."—What a *check* this awful event must have given to the religious exercises of that day, and to the zeal and joy of the congregation! A man of distinction, to whom they had inconsiderately assigned a very active part, was struck dead before the ark. David, as it is expressly mentioned, was afraid of God that day, saying, "How shall I bring the ark of God home to me?" Greatly disconcerted, and feeling himself wholly unprepared to receive it, he carried it to the house of Obededom.

Some great fault must have been committed on that occasion, or such an awful display of God's wrath would not have been witnessed. This affecting instance shows us, that there may be much *zeal* in religion, and no less *joy* expressed, when at the same time, God may view himself exceedingly dishonored, by measures, which may be adopted, with a professed design to promote his glory. The way in which God was dishonored, on that day of religious rejoicing, may not, by all who have often read the account, be correctly understood. It will be the object of this discourse to point out by the light of scripture, the great errors committed on that occasion, and to show what improvement we ought to make of them. In prosecuting the subject it is proposed to show,

I. That David and all the people were chargeable with a great fault.

The sin, however, did not consist in David's proposal to bring up the ark from Kirjath-jearim; for its sacred use, as God had particularly directed by Moses, had already been too long neglected. David *acknowledged*, that they had not enquired at it, in the days of Saul. But from the time of Moses, until it was captured by the Philistines, the ark of God was considered as the delight and glory of Israel. There was great *need* of the reformation contemplated, and of this all the people were evidently conscious.

Neither did the error, committed on that occasion, consist in David's calling them *all* to repair to the place, where the ark had been so long deposited. Its removal was a solemn transaction. They went to accompany the God of Israel to the city of David; and it was highly becoming that they *all* should unite in this effort for a reformation, and in paying this homage to the Lord their God. Neither did the sin of that day consist in the expressions of joy, by singing and bowing the knee before the Lord, as the ark proceeded. To have accompanied the ark, without any expressions of reverence and joy would have evinced their stupidity. The scene was interesting; and, on many accounts, calculated to awaken in their breasts, emotions which no language can describe. On reviewing the transactions of that day, thus far, we discern nothing improper.

But while we notice in their movements and zeal much to commend, there is ground left to bring a serious charge against them. They violated a plain and positive precept of God. Their great error is discovered in their *manner* of bringing up the ark; for they ignorantly or inconsiderately placed it upon a cart, to be drawn by oxen, in imitation of the uncircumcised Philistines. The ark was *sanctified*, and made the dwelling-place of the Most High. Their mode of conveying it was void of reverence toward God, and contrary to a positive precept. The divine direction, with respect to the building of the ark, as recorded in Exodus

xxv. was that it should be furnished with four rings, one at each corner, in which staves of shittim-wood were to be put, and always kept, that whenever it was carried, it might be borne on *men's shoulders*. It appears also, that the Levites were particularly consecrated by God to the service of bearing the ark. This office, as is expressly stated in the 4th chapter of Numbers, was assigned to that branch of the descendants of Levi, who were called *Kohathites*. The Holy One of Israel made it their duty to bear the ark on their shoulders, no less than he now makes it the duty of those, who are invested with the ministerial office, to preach the gospel and administer its ordinances. It was a duty with which they might not dispense. Aaron and his sons, who were consecrated to the office of *priests*, were commanded to cover the ark, and to take care of all the vessels of the sanctuary. When they were about to move the ark, the priests only might perform the service of covering it. Accordingly we find the following charge in the 4th chapter of Numbers: "When Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath, in the tabernacle of the congregation." Noticing these plain and positive directions, given by Jehovah himself, are not our minds filled with astonishment, that David, with the priests, and Levites, and congregation of Israel, should presume to put the ark of the Lord in a cart, to be drawn by oxen? Does it not appear, that God had done and said enough to make the impression deep and abiding on their minds, that his holy place was not to be defiled by the hands of men, that there should be no *intruders* into offices of his appointment, and that in sacred things men should be very careful to proceed according to the divine rule? They might have recalled the notorious instance of *Nadab* and *Abihu*, who were consumed in a moment, for offering strange fire before the Lord, which he commanded them not. They might have recollected the destruction, consequent on the rebellion of *Korah*, *Dathan* and *Abiram*. They might have recollected the inconceivable distress, which came upon the *Philistines*, for their unhallowed use of the ark of the Lord, who hastened to convey it out of their land, lest they should *all* perish. They might have recollected the fifty thousand and seventy men of Bethshemesh, who so gladly received the ark, when returned from the Philistines, and who were slain before the Lord, because they presumed to look into it. They might also have called to mind the affecting speech, made by survivors in Bethshemesh, after this destruction, and signal display of divine wrath :—*Who is able to stand before this holy Lord God? and to whom shall he go up from us?* All these great events, which were calculated to make every ear tingle, had transpired before David and the congregation of Israel undertook the important service of moving the ark. If there had been none concerned in this important business but a company of ignorant men, who had little or no acquaintance with the service of the sanctuary, the error committed would excite less astonishment. But *the great*, *the pious*, *the wise king David* was present, who directed their movements, in all the prominent measures, and whose counsel was doubtless followed. Zadok and Abiathar, the priests, and the whole company of Levites were present, together with captains of thousands and hundreds, and every leader in Israel. They *all* saw the ark of the testimony put in a cart, to be drawn by oxen, contrary to the positive precept of God. They *all*, therefore, partook of the sin of dishonouring Him, in whose service

they were engaged. The word had gone from the mouth of the Most High, particularly when Nadab and Abihu were consumed by fire from the Lord—"I will be sanctified in them that come nigh me, and before all the people will I be glorified." On this day of religious rejoicing, and which called them all into action, they committed a great error; —an error to notice and punish which the honour and veracity of God were pledged. Notwithstanding all their zeal, they cast reproach upon the holy name of God, because they did not sanctify him before the people.

There was an obvious *cause* for their falling into this great error. For many years, they had not given their attention to the *law* and to the *testimony*. They had experienced a famine of the word of life. The ark, which contained the law and the testimony, had not been "sought unto," as had been the case in the days of their fathers. This David fully acknowledged, when he said—"We inquired not at it, all the days of Saul." Their condition appears to have been similar to that of many people, at this day, among whom the instructions of the sanctuary have ceased. They had entirely lost sight of many important truths, which doubtless were familiar to those who had lived before them. The law, not having been consulted for a number of years, the wisest and most eminently pious men in Israel were ignorant of the solemn duties of the sanctuary.

The soul of David "longed and even fainted for the courts of the Lord," and when established on the throne, he was intent on effecting a reformation in Israel. He had zeal in this good work, and was instrumental in exciting a degree of zeal in the minds of all the people; but they went forward, without repairing to the law and to the testimony for direction. They appeared to be unconscious of their own ignorance, and of the situation they had been in, to *keep* themselves in ignorance. Instead of following the plain directions of God, they imitated the uncircumcised Philistines, when they returned the ark.

The awful death of Uzzah, who instantly fell on the occasion, smitten by the hand of the Lord, convinced them all, that they had zeal, which was not according to knowledge. The mind of David especially, was deeply impressed with this truth. He acknowledged that he was afraid of God, that day. *How shall I bring the ark of God home to me?* Relinquishing, at once, his original design, he conveyed it to the house of Obededom, the Gittite, where it remained three months. During this time, he was searching for the *errors* of that day, and diligently preparing to make a second attempt to remove the ark. Having consulted the divine law, as he ought to have done before, he now prepared a *tent* for its reception. The perusal of God's word discovered to him the errors which had been committed, his mind was enlightened, and coming forth to the people, he unhesitatingly addressed them in the following manner: "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him forever." To the Levites he said, "Sanctify yourselves, both ye and your brethren, that you may bring up the ark of the Lord God of Israel, unto the place which I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." Here is presented to us the *humble* and *public* acknowledgement of one in a high station. The Levites having sanctified themselves, it is expressly mentioned, that "they bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord."

Having seen that the whole congregation of Israel were greatly in

fault, on account of the *manner* of their bringing up the ark, the way is prepared,

II. To point out the particular sin of *Uzzah*, which made it proper for God to single him out, as a monument of his displeasure.

Of this man it is recorded, that he put forth his hand to the ark of God, and took hold of it, for the oxen shook it. "And the anger of the Lord was kindled against him; and God smote him there for his error; and there he died by the ark of God." The Holy Spirit has, in these words, specified the particular sin of Uzzah. He provoked the God of Israel because he put his hand to the ark. Inconsiderate man! Perhaps he gloried in the service assigned him, on this great occasion, and in the zeal with which he performed it; but he either did not know, or did not then reflect, that the holy thing, which bore the name of the Lord Jehovah, was not to be touched, even by the priests. It was *death* to touch it, as it was to touch Mount Sinai, when the Lord came down upon it. The Lord had sanctified the ark, and made it holy, though it was composed of perishable materials. By divine direction, it was so constructed, that there was no necessity of touching it. The Levites were commanded to lift it up by the staves, and were charged not to touch any holy thing, *lest they should die*.

The ignorance of Uzzah furnished him with no excuse; for the laws of the sanctuary had been published in Israel. By putting his hand to the ark, he violated a positive precept of God, and was made a monument of his holy wrath before all the people. He partook of the common error into which *all* the people fell, on that day, but probably he was the *only* person, who touched the ark. That holy Being, who weigheth all our actions, ordered the stumbling of the oxen, and the shaking of the ark, that the eyes of that ignorant people might be open. He bore with them, until this event took place, and when Uzzah presumed to touch the sacred thing, the wrath of God was immediately displayed.

Some reflections on this interesting portion of sacred history will now be subjoined.

1. A recurrence to this period of the church, and to the gross errors committed at that time, even by men of piety, strongly enforces the necessity of *public religious instruction*. It is a lamentable truth, that religious knowledge will rapidly decrease in any place, where the appointed means of disseminating it are not continued. Facts have often proved that the change in the moral condition of the people is soon visible and greatly to be deplored. Are there any in this highly favored land, who, loathing their dear-bought privileges, indulge the thought, that it is of little consequence, for a people to assemble together on the Sabbath, and on other occasions, to be instructed from the divine law, and the gospel of Jesus Christ? Have they been induced to believe, that no very important ends are answered by it? Such conclusions evince not only a criminal inattention to this subject, but the dangerous state of that soul, which is inclined to adopt them. Let public religious instruction, in any place, cease, for a few years only, and a reverence for the holy Sabbath will be lost—divine ordinances will be laid aside—family prayer will be dispensed with—the character of God will be very little known, and the interesting truths relating to a future world, will be almost excluded from the mind. A generation will soon arise whose views of divine subjects will be very obscure and perhaps absurd. The ignorance of the congregation of Israel, after the irreligious reign of Saul, furnishes striking proof of the necessity of keeping up, without interruption, the means of instruction. They were not, at that period, without men of *piety;* but religious knowledge had greatly

decreased, because they had left the practice of repairing to the law and to the testimony.

In the reign of some of the wicked kings, the book of the law was afterwards *lost*, for a number of years. As a natural consequence, ignorance, spread again rapidly among all classes of people, even among *rulers* and *priests*. In repairing the temple, it was found, and brought to the good king *Josiah*, who, on hearing the words of the book of law read, rent his clothes. He called for the immediate attention of the people, and addressing them, said, "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened to the words of this book, to do according unto all that is written concerning us." Previously to this, it had not entered into his heart, that he and his people were so ignorant of important duties.

2. There may be much religious zeal among a people, who have imbibed great errors both in faith and practice. The congregation of Israel embarked with engagedness in a good cause; but no sooner did they begin to act, than they betrayed their want of light and instruction. Their zeal afforded no evidence that they "sought the Lord after the due order:" for in the height of their animation and joy they were dishonouring him. This may frequently be the case among a people, whose attention is called to the weighty concerns of the soul; especially if they have not enjoyed much doctrinal instruction. It is of high importance, at all times, to search the scriptures diligently and prayerfully, and never more so than when the minds of people are particularly excited to religious subjects. It is *then*, that false hopes are obtained, and errors in faith and practice imbibed. To deceive men, and to keep them from bowing in humble submission at the foot of the cross, Satan transforms himself into an angel of light, instigating corrupt teachers to appear with activity and zeal. At such interesting seasons, every step should be taken, by ministers and christians with the eye fixed on the law and the testimony, lest egregious mistakes be made, the souls of men endangered, and the Holy One of Israel provoked. Revivals of religion in this revolted world are indescribably important; important in all places, and at all times. Every generation of men *needs* to be renewed by the Holy Spirit, and *must* be renewed, or fail of seeing the kingdom of God. But such revivals and such only, promise much good to the church, and are followed with happy and lasting effects which influence people to search the scriptures.

3. We see the great danger of neglecting and perverting the positive institutions of God.

All that strictness which the Israelites were commanded to observe in the worship of the tabernacle and temple, enforces upon our minds this general truth, of which we never should lose sight, that we must be governed by God's word. He is as jealous of his holy name, in our day, as in former days, and no less attached to the honour of his positive institutions. It is however, not necessary that such immediate and public displays of his wrath against transgressors should *now* be made, as were formerly witnessed. The canon of scripture is complete, and the divine character fully established. The man, who was found in Israel gathering sticks on the Sabbath, was to be stoned to death, that God's attachment to the institution of the Sabbath might be known. Evidence of this being once furnished, all, who violate the Sabbath by serving themselves, have assurance of being arraigned before that God, who smote Uzzah for touching the ark. Equally certain is it, that they who call on the name of God to witness and sanction their falsehoods, will have to answer for the whole before Him, who struck Ananias and Sapphira dead, for presuming to lie to the Holy Ghost. To all pious minds it is af-

fecting that these things are so faintly realized, and that there is so little fear of God before the eyes of men. The ignorance of a person will furnish him with no cloak for his sins, so long as he may have access to the Holy Scriptures.

May God preserve the gospel and its institutions, in all their purity, to *us* and to our *children*, and mercifully keep us not only from neglecting, but perverting them—from sinking into ignorance, and from dishonoring his holy name.

For the Christian Spectator.

On the power and province of Evil Spirits.

Human curiosity has been the same in every age, though in some it has been satisfied by less substantial food than in others. In these philosophic days, every thing in the physical world, is supposed to be produced by some cause within the limits of the material universe; but the sons of antiquity, whose experience was narrow; and whose philosophy was imperfect, were satisfied by ascribing such changes to the agency of supernatural powers. Events which are now deemed perfectly simple and easy to be explained, were then miraculous and referred to the immediate agency of God or of demons. It was this which peopled earth, seas and skies, with innumerable orders of shadowy forms, and settled over every fountain, stream and grove, its presiding deity. It afforded opportunity for sorcerers, Sybils, and interested priests, to practice impositions upon the credulity of man.

Even in an age like ours, when science and true religion have removed us far from the grosser superstitions of antiquity, there are few who do not feel some remains of the opinions of those times when nations were thrown into consternation at the appearance of a comet, and decided the most momentous questions by the flight of a bird. Spirits are now sometimes believed to ride on the wings of the wind, their moanings are heard in the whispers of the breeze, and their howlings in the rage of the tempest. But instead of the Dryads, Satyrs, Genii, and elves of ancient times, Satan and his angels have become the objects which imagination has clad in the habiliments of terror. Though it is among those whose minds have not been greatly cultivated that such superstitions chiefly prevail, they exert too great an influence over many men liberally educated.

Satan and his angels have almost been made to sway the sceptre of universal dominion. By a consent too common, they have been invested with prerogatives, which, it should seem, can belong to God alone; and the sacred pulpit has not unfrequently been made the engine of extending, in the imagination, his power over the bodies as well as the souls of men. Sinners have been told that to these beings, who, *with one flap of the wing could shatter the universe*, they would fall an easy prey unless they sought the protection of the Great Supreme; and christians have been taught that their temporal evils were caused by the invisible enemies of the church, who sat by, malignantly enjoying the ills of human life.

But a question arises. Is it right to urge such motives as these to *drive* men to the fountain of life? Accompanied by divine power, are not the promises of the gospel sufficient to allure, and the denunciation of God's wrath, to impel to the Saviour? or; Have these beings any such power on earth?

We reply; God governs the universe. But it is not therefore to be supposed that he excludes from it the agency of wicked spirits. Indeed scripture teaches us that they are beings neither powerless nor inactive. But neither scripture nor

reason compel us to believe, that without a special commission, they can operate upon the material world. Notwithstanding the fictions of Milton, and the prevailing belief of the unenlightened, Satan and his legions cannot hurl the thunder, nor enkindle lightnings, nor raise the winds of heaven, nor deluge earth with the waves of ocean. They have no power to destroy health, inflict bodily pain, or involve in adverse circumstances an individual of the human race. Such are in scripture represented to be the works of Deity. Independent of the difficulty in the supposition that finite beings, disconnected as they are with matter, should hold such sway, it is not reasonable to suppose that power would be given to malevolent beings which would enable them so materially to injure the universe. It is not reasonable to suppose that God would raise up enemies, with whom the church on earth must continually contend in unequal warfare. Such an interference on the part of evil spirits, such subjection to them on the part of mankind, would, if it could be known by man, excite in his breast a superstitious veneration for the cause of his calamities, and withdraw his reverence from God. Since then, there is no necessity for their interference, in such a manner, in the affairs of this world, may we not safely deny that there is such interference, and affirm that it would require no greater exertion of Deity to give to us that power which is by so many ascribed to them?

Yet it cannot be denied that they have sometimes exerted a power over the material world. The passages of scripture which represent Satan tempting our mother in the form of a serpent, and exercising with bodily pains the demoniacs of the New Testament, though they have been interpreted otherwise, to me, clearly convey this idea. But these are almost the only passages by which such an opinion can be maintained. Others, which in our version seem to have the same signification, might have been rendered in a different sense. Since then the passages of scripture attributing to them such power are few, and other passages (as the two first chapters of Job) represent this power as delegated for an express purpose; since too there are no other well authenticated accounts of their having appeared in a visible form, or exerted an immediate visible influence over matter, shall we not believe that it is entirely beyond their natural province?

But it is not only in ascribing to them physical power that the error consists. It is very generally believed that their knowledge extends to almost every thing on earth, and that they can carry on, by their own personal influence, simultaneous operations in regions the farthest separated from each other. In other words, that they are not only omnipotent, but omniscient and omnipresent. Those who entertain such ideas of Satan and his angels, have some opinions in common with the idolaters of Africa.—With regard to the degree of knowledge which they do possess, we can, in this life, arrive at no certain conclusions. There is nothing unreasonable in the belief that their intellectual powers are superior to our own, and that they know many things which we cannot know; nor is there any absurdity in believing that we are acquainted with many things of which they have no knowledge. Indeed two finite minds, the one from the beginning, connected, and the other disconnected, with matter, must necessarily have different kinds of knowledge, and of the same kind, different degrees. For the mind, as far as we know, primarily derives its ideas from the circumstances in which it is placed and the objects by which it is surrounded. It ought not to be supposed that Satan or any of his angels knows all the thoughts which pass through the minds of every individual on earth. Such com-

prehension of view is omniscience itself.

The province of Satan is *temptation.* How far the innate depravity of our hearts and the circumstances in which we are placed, operate in presenting to us unholy motives, we cannot determine. We know they exert a mighty power in leading us astray from God. But we know that bad motives are frequently presenting to our minds, when they could be suggested neither by the circumstances in which we are placed, nor the principle of mental association, though under the influence of innate depravity. We can attribute them to no other cause than the agency of wicked spirits.

That Satan can affect our thoughts by suggesting motives to our minds,—that he is not confined to the slow movements of mortal flesh,—that he has numerous emissaries, spirits like himself, who are busily employed in the foul work of temptation, scripture, if not experience, abundantly testifies. He is designated by the names of 'tempter,' 'the enemy of souls,' 'the deceiver;' terms significant of his employment. We are told that he is ever on the alert to tempt man to sin against his Maker, that he influenced Judas to betray his Lord, and that saints must watch and pray, that they may be delivered from his wiles.

But, at the same time, we are informed that if we use the proper means, we can repel his mightiest attacks, and frustrate his most deep laid stratagems. 'Resist the devil,' says the apostle, 'and he will flee from you.' Let the christian 'gird on the whole armor of God,' let him grasp 'the sword of the Spirit, which is the word of God,' and take 'the shield of faith,' and he will be able to 'quench all the fiery darts' of the wicked one. It was by means of this word that Christ, our great example, successfully discomfited his enemy, on the 'exceeding high mountain,' 'on the pinnacle of the temple,' and in the lonely wilderness of Judea. Satan cannot compel us to commit sin. Such compulsion would be the destruction of our moral agency. It would entirely free us from the guilt of crime. The punishment would fall upon *his* head, while we should be forever screened by the strictest justice.

We have no evidence then, that the power of Satan and his angels can be exerted over the material world, unless by a special commission, which expires as soon as the occasion for it has ceased.

We cannot believe that their knowledge is so vastly comprehensive as by many it is supposed to be; nor that they, or any finite spirits, can operate simultaneously in regions far remote from each other.

Indeed, the New Testament every where represents Satan as acting within bounds, as 'reserved in everlasting chains, unto the judgment of the great day.' With these views, I cannot but think that the superstition ought to be deprecated which exalts him, or his angels, to divinities.

Superstition is by no means essential to religion. Never has a superstitious belief in the great power of Satan been effectual in restraining sin; never has it excited in man one feeling of love for his Creator.

A. Eratoi.

For the Christian Spectator.

Exposition of Matthew xvi. 18.

And I say unto thee, that thou art Peter; and upon this rock I will build my church.

The darkness which has shaded this passage of divine truth, has probably been caused entirely by the undue attachment of some to a system, and by the needless apprehension of others.

The humble christian approaches Divine Revelation with that awe and reverence which he bears to its Dread Author. In *receiving the kingdom of heaven as a little child*, he does

not dictate a language nor a doctrine to revelation, but humbly approaches it to receive instruction. What if some pervert it, he is not concerned for the ark, though the *oxen* shake it; he is not afraid of the consequences of receiving the truth. He knows that the truth will be, to many, a savor of death unto death.

The plain and easy construction of the passage before us, is, that Peter was declared by our Lord to be a rock on which he would build his church. No man of common intelligence would think of putting any other construction upon it, before he apprehended frightful consequences; or imagined he saw the ark tremble.

Obj. 1. Making Peter the foundation of the church, is putting him in the place of Christ, who alone is the foundation on which his church is erected.

Ans. By what logic is this consequence drawn? Who ever thought of putting the foundation of a building in competition with the builder? What comparison is to be drawn between the materials and the builder? What are the stones and mortar of a foundation, to him who lays them there? Shall the bulky rocks of a foundation, or the massy pillars of an edifice, rise up and demand of the architect a share in the honor of his workmanship? And what if Simon, what if all the apostles and all the prophets, as squared and polished stones, are fitted and laid in the foundation of the Holy Temple of God? Is the glory theirs? or is it his who built both the foundation and the Temple?

Obj. 2. If the term 'rock' is metaphorically applied by the Holy Spirit to our Lord, we cannot apply it to Simon without making him, in some measure, equal in authority to our Lord himself.

Ans. Every term, literal or metaphorical, which is applied to our Lord, which does not imply his divinity, may, in some correct sense, be applied to his holy apostles. Was he a bishop? so were they. Was he a minister? so were they. Was he a shepherd or pastor? so were they. Was he the Son of God? so were they; I. John 3. 2.; but not in the same sense. They were sons by adoption; but 'who can declare his generation?' Was he compared to a sheep? so were they. Was he called a lamb? so were they. 'Feed my lambs.' Was he called a corner-stone? so were saints. Ps. 144, 12, 'that our daughters may be as corner-stones, polished after the similitude of a palace.' Was he called a Savior? so were they. 'That I might save some.' 'Thou shalt both save thyself, and them that hear thee.' I might thus proceed with examples—but enough. It will be admitted, that our Lord's being called a rock, furnishes no argument against his calling Simon a rock. It must also be evident, that calling Simon a rock on which Christ would build his church, no more dishonors our Lord, nor gives Simon any equality with him, than calling the daughters of Jerusalem, corner-stones; or Paul and Timothy, Saviors, makes them equal in authority to him.

It should, however, always be recollected, that when we call the apostles or the saints, rocks, foundations, pillars, &c. we do not put them in equality with our Lord. He is the great rock on which these foundation-rocks and pillars stand. He is infinitely above them, being the chief corner-stone—the self-existent rock, on which not only the church but the whole created universe rests. He is the builder of them all. And by him they hold their existence.

The construction above given to this passage, ought to be received as the true one.

1. Because it is the natural construction of the passage. It must therefore be held as the true one until disproved to be so.

2. Because all the other constructions which have been given to it, are strained and unnatural. To say that Christ meant himself, or Simon's confession, as the rock on which he

w ould build his church, is altogether gratuitous. It is doing violence to the passage and to common sense. If Christ is sometimes called a rock, sometimes a shepherd, sometimes a corner-stone and sometimes a Savior, it will not do to force every passage into an application to him, in which these metaphors are met with.

3. Because our Lord had long before surnamed Simon, Rock, by two names, Cephas and Petros, both bearing the same interpretation—both meaning rock; by which we know that our Lord meant to be understood, as calling him a rock. And surely *we* need not be afraid to call him so. In the passage before us, however, he is not only called a rock, but the foundation-rock on which Christ would build his church. Well—we know by inspiration that the church is built upon such foundation-rocks. The apostle declared to the Ephesian church, that they were built upon the *foundation of the apostles and prophets*, Jesus Christ himself being the chief corner-stone. When it is remarked that Jesus Christ is the chief corner-stone, it is clearly implied that there are other and minor corner-stones. The church, therefore, is built upon such foundation-rocks as Peter. But Christ is the great builder, and as much above him in dignity, authority and honor, as the builder is superior to the foundation or the building. Yea, he is worthy of more glory than Moses or Peter, in as much as he who hath builded the house, hath more honor than the house. Heb. 3. 3. Since, then, the church is built upon the foundation of the apostles and prophets, if Scripture may be its own interpreter, we know in what sense Peter was the rock on which the church is built. The prophets and the other apostles had the same faith, and were equally 'workers together with God' in building up the church, and are equally with Peter, in the above passage of Scripture, assigned their places in the foundation of the church. On all these rocks, as a foundation, the church is built. Whether because Simon answered for all the apostles, they were all addressed through him; or whether our Lord alluded to Simon alone, in view of his signal labors on the day of Pentecost, in constituting and organizing the church under the gospel dispensation, is perhaps immaterial to us; though the above quotation from the Ephesians strongly supports the former. But if the passage be taken in the latter sense, it admits of as easy an interpretation as the following, viz. Martin Luther was the foundation on which the reformation was built. He was the rock on which the Invisible Head of the church erected that stupendous edifice. He was the Mount Atlas, on which the thunder and lightning, the storms and tempests of the papal empire, were poured in vain. His firmness could not be shaken; because the Head of the church would build the reformation upon him.

4. The construction herein contended for, is the true one, because, being dictated by the plain and natural import of the words, it is supported by Scripture analogy. Saints are called corner-stones, Ps. 144. 12. Jeremiah is called an iron-pillar, 1. 18. The apostles and prophets are called the foundation on which the church is built. Ephesians 2. 20. James, Cephas and John are called seeming pillars, Gal. 2. 9. Persevering saints are called pillars, Rev. 3. 12. The whole church collectively is called the pillar and the ground of truth, I. Tim. 3. 15. And Simon was, by two significant names, termed a rock, by our Lord himself. A natural and plain construction of a passage, so abundantly supported by scripture analogy must be received as the true one.

Finally, This construction is the true one, because the succeeding verse compels us to adopt it. 'And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be

bound in heaven. Suppose we could, *vi et armis*, extricate the apostle from the foregoing verse, we cannot extricate him from this. Therefore we should have gained nothing. It is much easier for us, and more respectful to Scripture, to leave the apostle a place with his brethren in the foundation of the church, where God has placed him and them, than to pursue the vain object of displacing him. What is said of Peter, with respect to the commitment of the keys, is equally applicable to all the apostles and to all the faithful ministers of the gospel, who faithfully exhibit and insist upon the indispensable conditions of salvation.

THEODORE.

Miscellaneous.

For the Christian Spectator.

The Pensioner.

A FEW years since, for the restoration of my health, I resolved to visit the waters of Lake George, and the country adjacent. This section of country is well known; for independently of its neighbourhood to the Fort, and battle-grounds of Ticonderoga, where many a warriour bled in our Revolutionary struggle, its scenes, in themselves, are objects of great interest. The passing stranger can scarcely refrain from feeling very sublime emotions, as he rambles over the grounds, and surveys the ruins of the old Fort, now almost gone to decay. He cannot well refrain, if he possess a tolerable share of imagination, from calling to his mind the heroes, and struggles of other times. He will fancy he can almost hear the savage yell, and see uplifted the murderous tomahawk;—can almost hear the roar of thundering cannon, and see fall the groups of the dying. But grand, awful, and interesting as may be the emotions, which imagination and recollection awaken, while recalling the deeds of days gone by; they can scarcely transcend those, which he feels, while he surveys the sublime scenes opened to his view, in every direction around Lake George. The beautiful transparency of the waters, and the grandeur of the neighbouring mountains, which seem to rise out of the very waves, and by which they are pent up in one vast reservoir, produce in the mind of him, who loves to contemplate nature in her noblest and richest apparel, a state of the most interested, and delicious feeling. What traveller has past this way, and did not feel himself transported at the sight of Rogers' Rock, stretching its proud summit to the sky. Often does the stranger, as he is gliding swiftly in his boat down the Lake, when he comes in full view of this rock, request the watermen to rest on their oars that he may contemplate its sublimity in silence. I can distinctly recollect my emotions when I first saw it. I had heard its story, and the circumstances which gave name to it, and fancied I could almost see the bold Rogers, and his daring followers, descending its steep and then icy declivity, with the rapidity of lightning, and the astonished and blood-thirsty savages, shouting above on its bleak summit, and looking down with the keenest vexation upon those who so late had been their prisoners, and who were to have been burnt alive on that very summit, whence none but themselves would have dared to descend. It was such scenes that I intended to make my study, and delight, as I left home, and in two days arrived at the borders of the Lake.

If any of my readers have passed from one end of this Lake to the other, they may have observed

on the eastern shore, about ten, or eleven miles from the outlet, a little cottage. It stands at the bottom of a narrow glen, a few rods distant from the water's edge. A little cove puts up from the Lake, between the rugged mountain on one side, and the southern skirt of the glen on the other. The clouds in a lowering day are always seen to rest on the summit of the mountains, which arise on each side of the ravine, which stretches off to the east of the cottage. Half way up these heights the eagle builds her nest, without fear of molestation, and seems to look down from her conscious elevation in defiance of man below. The white washed cottage, and the swelling mountains have a pleasing and imposing effect, when viewed from the water. It was here, one evening, I requested the boatmen to land me, as I was returning from the excursions of the day.

There are seasons in the life of almost every man, when he needs not the formality of an introduction to a stranger to enable him to commence an acquaintance. The mind is in such a state of buoyancy, and good feeling, that we feel every stranger, whom we meet to be an acquaintance, and every human being our brother. Such were my feelings, as I walked leisurely forward towards an elderly, and venerable looking man, who sat beside his humble dwelling, enjoying the calm pleasures of the evening. After the usual salutation of strangers he invited me to take a seat beside him. I soon found that I had introduced myself to a plain, open-hearted, but poor man, upon whose head probably sixty winters had shed their snows. His countenance was intelligent, though there was an expression of sorrow upon it. He seemed to possess an intellect, endowed with good sense, of a sober, meditative cast. He portrayed in lively colours the beauties of the scenery around him, which showed that he had not yet become insensible to the charms of nature by the lapse of years. He adverted also to the fast approaching hour, when he should no longer be animated by these scenes. 'Stranger,' said he, with seriousness, and emphasis, 'see you that setting sun; though it may set to night in darkness, yet it will rise again to morrow, and rise perhaps in far brighter glory. But soon my sun will set to rise no more.' It may rise, said I, in eternity. The poor Pensioner, for such I learned he was, was silent; and I could see the tear standing in his eye, as with a worthy hospitality he invited me into his cottage to tarry for the night. I could not accept the invitation, but promised to call on the following morning. I then took my leave of him; and as we glided swiftly down the Lake, aided by a stiff breeze, I could not avoid revolving in my mind the adventures of the evening. Early on the following morning, I left my lodgings for the Pensioner's cottage. The old man was waiting to receive me; and did receive me with all the cordiality of an older acquaintance. I found in the cottage of this poor, but worthy man, all that neatness, and industry could do to make him comfortable and happy; for at best his health was but poor, and he appeared to be sinking to the grave, under the accumulated weight of infirmity and years. Though he seemed to possess an imagination, which could soar above the mountains, which surrounded him, and visit the busy abodes of man beyond them; yet he appeared like one insulated, and shut out from the bustle and perplexities of the world, and with few regrets could have parted with it forever. There was, however, the love of one tender object, which attached him to life. Nothing would exceed the filial affection of his lovely daughter, over whom the fond father had doated, for seventeen years. Her mother had died in her infancy, and to the bereaved father had been left the sole care, and superintendence of the education of his infant child. His other children had been snatched away, one after another, and it was not a wonder that the

affections of the mourning father had taken so firm hold of his daughter, since she was all that now remained, of a once numerous family. The war-worn veteran gave mea minute history of his life. He related his most interesting adventures in the Revolutionary struggle. He had been advanced to a station of some honor, and trust, in the American army, was placed near the body of his general, and had served in many daring, and hazardous enterprises. He had cultivated the fields of this little glen, while he had been able to labour, and from them he had gleaned a scanty though comfortable support. In one corner of his little farm, he pointed out the graves of his wife, and children. 'My sweet Jane,' said the old man, with tears, 'is the very image of her mother, whom I laid here almost seventeen years ago. She has the same temper, and manifests the same assiduity to make me happy. She knows little of the mother she has lost; though often, as she has sat on my knee in her childhood, has she wept, when I told her the story of her mother. I used often to tell her of the virtues of her, of whom both she and myself were bereft, that I might, if possible, form her mind upon the same model; for it was that very mother who taught *me*, that to be conversant with virtue, is in a measure, to become virtuous ourselves.' And was your daughter always assiduous to promote your welfare as now? 'No she was not always so. Though she possessed an aimable temper, yet she used sometimes to manifest the waywardness of youth. Never shall I forget the prayers of my poor, dying wife, that her infant child might be spared in mercy to its father, and be to me all that she would have been, had her life been prolonged. Never shall I forget her last petition for her little offspring, as she pressed it to her expiring bosom, for the last time, and then holding it in her feeble arms, she said, 'Blessed Saviour! I beseech thee to be the God of my child, as thou hast been my God—to sanctify its heart as I hope thou hast sanctified mine. I know thou art able to save it. I dedicate my child to thee. I leave it in thy arms. Thou wilt not suffer it to perish from thy own arms. Thou wilt remember thy ancient covenant, and promise. I give my child to thee. Blessed Saviour! accept my humble offering.'—Her voice failed. These were her last words;—she soon expired. Oh! Mr. E. you know not how good a woman my wife was. I have often heard her in the thicket just by us, or yonder, where once stood a little hovel, earnestly engaged in prayer for me. If any are christians I have no doubt she was one. And my beloved Jane was not so like her mother as she is now, till two years ago, when a missionary called here, two or three times, and gave her that little Bible you saw standing upon her shelf. For a time I wished my daughter had never seen the missionary, she was so unhappy. She could do nothing but read her Bible, and weep. But after a time her mourning was turned to joy, and she has been ever since beseeching me to be a christian. She is just what her mother used to be, and often have I heard her praying for me, in the same manner and place as her mother used to pray. I was once a disbeliever in the christian religion—thought it all to be the device of man—and for a long time after I married my wife, I thought she was a visionary, under the influence of a heated imagination. But upon a candid, and impartial examination of her feelings, and conduct, I was fully convinced that they sprang from pure, and steady principles, of which I had no experience. To witness, as I do daily, how religion influences all the conduct of my Jane, and makes her happy under all circumstances, serves to make me believe how blissful is the lot of those who possess it.' He drew a deep sigh, and would have proceeded; for I perceived he was interested in the subject. But the approach of a boat to the shore drew our attention, and we walked forward to meet it. It conveyed a small party of youth, who had called to pay

their compliments to the Pensioner, and his daughter. As the day was far spent, I took my leave of the whole party, not without leaving a promise, that I would call frequently. I had become but little acquainted with that lovely daughter, on whom the old man leaned for support. There was something so retiring about her, and yet so winning, so simple, and yet so elegant, so humble, and yet so exalted, that I could not but admire a character made up of such contrasted qualities. I had learned enough to know that she was intelligent, without ostentation; and modest, without awkwardness. There was something in the character of the old man which I did not understand. He was frank, and generous, but he seemed not to admit me to the deepest feelings of his bosom. He was cheerful, but he was not happy. Something seemed to lie with weight upon his mind.

With almost the dawn of the first fair day, I betook myself to my boat, intending to take the cottagers by surprise, and sit down with them to their cheerful breakfast. The sun had risen, and was beginning to pour down his cheering beams along the ravine, between the high mountains, when I arrived at the glen. All was still, except the far-off, whistling watermen, who were urging their boats in various directions over the clear, blue lake, and I saw no living creature around the cottage, except the large Newfoundland mastiff, which lay by the door. As I approached the dwelling I thought I heard a voice. It was the clear, sweet voice of the daughter, reading the parable of the prodigal son. I approached nearer. She read with an emphatick, but tremulous tone of voice, 'I will arise, and go to my father, and will say to him, father, I have sinned against heaven, and before thee and am no more worthy to be called thy son; make me as one of thy hired servants.' At this moment I heard a sobbing, and the old man burst into tears. In a few minutes all was hushed. 'Father' said the daughter beseechingly, 'God will receive you if you go to him as the prodigal went to his father.' 'Kneel down beside me my dear Jane' said the Pensioner. 'Oh! thou, who didst cause light to shine out of darkness, shine into my benighted soul. Thou, who didst receive the repenting, returning prodigal, receive me, who am worse than the prodigal.' After a pause—'It will not do—I cannot—Oh Jane pray for me.' Jane did pray for him, and I could not but weep as I listened to her earnest supplications for her poor father, and join my prayers with hers for his relief. She soon ceased, and I would have retreated. But I could not go; for now was explained what had been so mysterious, and I desired to learn what I had failed to learn before, and if possible to administer relief. The old man opened the door and seemed surprised at seeing me; but such was his salutation that I knew I was not unwelcome. He was aware that I was acquainted with his situation, and did not endeavour to conceal it. I stepped forward, and took from the shelf a neat little Bible which seemed to have been preserved with care though much used. The eyes of the daughter, which lately had been suffused with tears, now beamed with joy, and hope. I opened to the 51st psalm and read it. I commented upon the nature, necessity and reasonableness of true repentance. I endeavoured to show how repentance would be acceptable to God, through the mediation of Jesus Christ. The old man was moved, and the countenance of his daughter brightened with joy, as she said, 'Father, I know repentance to be a happy feeling.' The interest this little family manifested in my welfare was much increased by this morning's visit. I had been revealed to them in a new character, and they regarded me not only as a friend, but also as a christian. I learned from the daughter the history of her father's feelings, for several months past. It was more than six months, since he began to look forward with seriousness to a future world; and

for many weeks he had been in much the same state of mind, as that, in which I now saw him. In my further intercourse with him that day, I was convinced that he was anxious to secure the better portion ; but he was selfish. He was deeply convinced of sin, yet he would not repent. His anxiety was not produced by fear, but by conviction.

For several successive days I was a constant visitor at the cottage. I endeavoured to instruct, but all was to no purpose. Indeed it was not necessary. He was well instructed in his duty. But there seemed to be an unyielding obduracy in his heart which endeavoured to reject every offer of mercy. His obstinacy was not so open and tumultuous, as steady, and persevering. He knew it to be wrong, but he would not overcome it. The principles, of a depraved heart, were in vigourous, and successful exercise.

One evening as I was returning from the excursions of the day, I thought I would run my boat into the cove by the Pensioner's dwelling. A heavy cloud was hovering in the west, which seemed to presage a storm, and as I was alone, I scarcely dared to attempt the voyage homeward. On going on shore I found the old man, but his daughter had gone. I was told she had been sent for by a sick friend, whom she had been accustomed to visit. It was about sunset, when we walked down to the beach to look out for the boat, which should bring home the sole comfort of her anxious father. 'I do not much like that dark cloud yonder,' said the old man as we stood upon the shore. 'Though my sweet Jane has never slept from under the paternal roof, I hope she will not attempt to return to night.' The shadows of evening were fast falling. As we could descry nothing of the daughter, we returned to the cottage. It was not long before the portending storm came on with great violence, and the waters were swept by one of those terrible gusts, with which Lake George is sometimes visited. The heaving, and white-foaming billows of the Lake made a gloomy contrast with the surrounding darkness. A deep dusk hung over the face of things, and we could discern only enough to see the havoc which the storm was making abroad. As we sat silently by the window looking out upon this scene, we thought we heard cries of distress. In a moment we were upon the beach. But it was so dark that we could distinguish objects only at a little distance. All was again hushed, except the troubled billows, and howling blast, and we stood listening in breathless silence. Again we heard a cry. It was the last. The old Pensioner's heart died within, for he knew it was the voice of his daughter. The sound seemed to proceed from some one not far from the shore. At this moment the mastiff, which stood beside us, plunged into the waves. He was gone a long time, but at length returned bearing by his mouth the drowned girl. We made every effort to resuscitate the lifeless body, but all was unavailing. The soul had left its earthly tenement, and flown to another, and heavenly world. We carried the body of poor Jane into the cottage, and laid it on the humble couch it had so often occupied. The poor old man seemed alive to all those heart-rending pangs, which his forlorn condition now made him realize. His feelings were the feelings of despair. He sat down by the bedside of her, who lately was so lovely—hid his face in both his hands, and burst into a flood of tears. I would have soothed, but I knew I could not. After the first paroxysms of agony and grief had subsided, by degrees he grew more calm. But I thought his calmness was incapacity to endure so poignant grief, and that he was exhausted by the tempest of his feelings. I could see by his countenance that there was not peace within. The cottage was still as the mansion of Death. While the bereaved father sat, intently viewing the inanimate features of his child, the last

ray of hope seemed to expire, and there was no longer a tie to bind him to earth. That night was dreadful to us both. The storm was raging fearfully without, while all was hushed like the silence of the tomb within. The old Pensioner was the first to interrupt the stillness. 'I did not think that the flower, which bloomed so sweetly in the morning would be so withered, and dead at night. Oh! Jane, Jane! It is hard to part with thee—forever too—in one short hour torn from my aged arms!' His feelings were too big for utterance, and his voice faultered. But he struggled hard for self-possession, and soon resumed; 'I was always poor—but never so poor as now. Oh! Jane, how fondly have I nourished thee! Seventeen years thou hast been my sole companion! How kind wast thou to me, my daughter! Thou art gone.—Shall I never more hear from thee the fervent prayer for thy poor father—never more hear thy kind entreaty to be reconciled to God? Ah never! Oh! that I might be what thou wast, when thou left thy father's dwelling! But there is no hope for me.' Here the old man again burst into tears. After a short pause,—'Yes, I have one resource.—I *will* arise, I *will* go to my father, and will say, father I have sinned against heaven, and before thee, and am not worthy to be called thine.—Oh! Saviour of sinners! let me come to thee—let me call thee my father! I have no friend but thee.—I have abused thee—abused thy mercy.—I am the chief of sinners!—Oh! gracious Saviour, I come to thee ashamed, and guilty. If I perish, I will perish at thy feet. Here Lord I am—do with me as seemeth good to thee.'—The Pensioner ceased—his heart was melted within him. The thoughts of the dead no longer occupied his mind. There was a glow of fervour upon his countenance. His soul seemed to be elevated above this world, holding communion with its God.—We were both silent; but I trust we both prayed.—I cannot tell all that happened on that night. It is sufficient to say we spent the night in prayer by the bedside of Jane. The murmuring spirit of the father seemed to be hushed into meek submission. He could kiss the hand by which he was smitten, and thank his heavenly father for the chastisement. There was a pleasing serenity upon his countenance, even in the chamber of death, which seemed to say, "*all is well.*"

With the early light of the next morning, I went out to visit the neighbouring settlement, to invite the attendance of two, or three female friends, to do their last offices of kindness to the deceased, and make the other necessary arrangements for her funeral. As I walked along towards my boat, I observed a little skiff stranded upon the beach. It was the same, which conveyed Jane so near the paternal dwelling, the preceding evening. This circumstance, and a hat, which lay at a little distance told me that Jane Mandeville was not the only person, who had been the victim of a watery death. The melancholy tidings of the catastrophe of the preceding evening were soon spread wide, and deep was the feeling, excited in every breast along the shores of Lake George. The next day was the sabbath; and there was sadness upon the countenances of those, who convened at the glen. The mourners were not relatives, for old Mandeville had none remaining. But they had known Jane in her childhood—had known her in her riper years; and many were the tears, which were shed that day upon her coffin. The Missionary, who called at the glen two years before, stood among the mourners. He had heard of Jane's death at the settlement, and hastened to pay his last tribute of respect to the deceased, and to comfort the bereaved father in his affliction. But there was no need; for he felt a consolation in his bosom of more value than worlds;—a consolation, which nothing on earth could have imparted. As the funeral procession moved slowly towards the burial place of the old Pensioner's fami-

ly, there was a deep, and thoughtful silence throughout the little concourse. The bearers placed the coffin beside the grave. The missionary uncovered his head, and addressed a few words to the assembly. They were tender, and appropriate, and flowed from a feeling heart. The coffin was lowered into its narrow cell. I looked upon the old Pensioner. A tear was standing in his eye, but there was peace, and tranquility in his bosom. He advanced to the head of the grave, and, after looking into it, he looked round affectionately upon the assembly, and said; "my friends, there is sorrow in my heart, but it is not a sorrow without hope. I think I can thank the Great Shepherd, that he has taken this lamb from me ; for before, I was a lost, and wandering sheep, and would not hear the voice of the Shepherd, calling me to his fold. I was a prodigal, perishing with hunger, and would not return to my father, who had bread enough, and to spare. I shall soon see my dear Jane again. She will not always sleep here. The trump of the arch-angel will reach the bottom of this grave. This narrow house will soon be the resting place of us all. I feel and am assured that I must soon lay these limbs beside hers. Let us be like her, and I trust we shall meet in heaven." The missionary invoked the blessing of God upon the assembly, and they silently dispersed to their boats.

For a few days I was a constant resident at the glen, and had the satisfaction of witnessing daily in the old Pensioner an increasing, and fervent piety. He was now happy, rejoicing in hope. We conversed ; we joined our prayers, and praises at the throne of grace ; and precious were the seasons, which I spent in his cottage. He sometimes wept at the grave of his beloved daughter. But there was joy even in his grief. The Bible of Jane was now his constant companion, and much was he consoled, and animated by its promises ; The day at length arrived when I must take my final leave of the scenes of Lake George. The morning was fine, and we spent an hour in walking about the glen. We conversed—we prayed. It was the last time we were to be together this side the grave. I had endeavoured, as far as possible, to ascertain the true character of his views and feelings ; and was satisfied that he had commenced a new, and happy existence, which would only bloom here, but would ripen in eternity. He accompanied me to the boat. As we were about to part, I expressed my apprehension that he would be lonely. "I am not alone," said he, "and though to go, and be with Christ would be far better ; yet all the days of my appointed time will I wait till my change come —I hope to meet you in heaven. Farewell," Farewell, said I, and he returned to the cottage. The dwelling of the Pensioner, and the little glen soon vanished from my view.

A few months since I had occasion to visit Lake George. I called at the glen. The cottage of the old Pensioner was there, but it was without an inhabitant. I visited the garden, and Jane was lying between her parents. On enquiring at the neighbouring settlement, I was told that the old man had died a few weeks previous, I learned with great satisfaction that he had lived in such a manner, as to carry conviction to the minds of all, that the grace of God had been performing in his heart its perfect work. He had spent his time, from the period, at which I took leave of him, in pious devotion to his Saviour, and died in the triumphs of faith, and the hope of a blessed immortality. "Blessed are the dead, who die in the Lord ; yea saith the Spirit; for they rest from their labours, and their works do follow them."

R. ERATOI.

To the Editors of the Christian Spectator.

MESSRS. EDITORS,

I have been not a little gratified of late to find that now and then a piece

appears in your work written by a plain man like myself. I like your candour in permitting us to speak for ourselves, and tell you our peculiar difficulties :—for if you cannot in fact, relieve us from our troubles, yet your sympathies are no small consolation when no better remedy is to be had. So I must ask your patience while I tell my errand.

It is about thirty full years, Messrs. Editors, since I commenced business in this place. At that time I was far from being wealthy ; but by great frugality and industry, I am happy to say, I have arrived at an easy competence—have my carriage and other conveniences so agreeable and becoming to a gentleman. But this is not what I wish to say. When I first came here, we had a minister who had some peculiarities which you will soon recognise as common among our ancestors. He was a man with whom my feelings could never agree. It is true, I used to hear him preach as often as once, at least, on every Sabbath, unless when my books absolutely required posting; but I attended meeting more from habit than love. He had such a disagreeable manner in the pulpit, that it seemed imposssible for any one to relish such preaching. He would preach so directly *at* one, that you would think he had been continually at your side the whole week ; and I have actually known him so to *guess* my thoughts and plans, that more than once I have almost disbelieved my wife when she assured me that she had never told him any thing about my character. He would sometimes preach so tremendously, that I have almost put up both hands to hold my hair on my head. All this was dreadfully galling to a man of my standing in society; but by riding out for pleasure, or staying at home in the forenoon and eating a good hearty dinner, I could bear this tolerably well. But I come now to that part of his conduct, the very thought of which vexes me. He was not content to preach on the Sabbath with a boldness that would almost tear one's heart open, but he frequently came round making what he called *pastoral visits.* I used sometimes to go to meeting in the morning and ask him to take a seat in my carriage and dine with me ; but at such times however much preparation I had made for a good dinner, I could never get him near my house. But though he rejected these invitations, you must not suppose he never visited my family. He would often come, indeed, and on such an errand, that I frankly confess I have many a time hastened out another way, in order to avoid his company. These were his *pastoral visits*, as he used to call them. I must do him the justice, however, to say, that on such occasions he was not actually impolite, or severe in his reproofs ; but he had such an artful insinuating manner of catechising and conveying his thoughts and feelings respecting death and eternity, that he would not only discover all your foibles and weaknesses, but after doing this, would give you such a pointed address, and put such gloomy images into your mind that it would take a whole day to get fairly composed. Nor would he stop with me ; my wife, daughters, and even servants must all go through the same mill, and all be questioned and talked to about their souls ; and for a long time after his visit, you would have taken my family for Nuns or Quakers. I cannot well describe this peculiar faculty which he had, of sitting down by your side, and in his easy manner, preaching directly at your heart--but though I cannot describe it, I can well remember it—for even now, I sometimes have cold chills while thinking of what he used to say to me. Once when I was pleading my good works, on his urging repentance, he inquired if I thought "good works would save a friend of his who habitually went to the Post Office on the Sabbath !" I really was at a loss to conceive how he should have known this was my practice.

You probably suppose by what I

have said, that this minister was very unpopular among his people. I should have supposed this, had I not been acquainted with him. But so far from being unpopular, he was beloved by almost every individual in his parish, notwithstanding he used to carry his pastoral visitation into every family. This seems to me unaccountable; especially as I recollect that many who were opposed to his sentiments were accustomed to esteem him very highly. If all hated his pastoral preaching as I did, the attachment of his people is singular. There was great mourning at his death, but he is gone, and I have not been troubled with such visits since.

Soon after the death of this man, we settled another minister, who is our pastor at the present time. He is so directly the reverse of his predecessor, that it is with the utmost difficulty that I can find words to express to you my admiration of his character. He is just the man that I like. The very first sabbath after his settlement, he took a seat in my carriage, and partook of a sumptuous dinner at my house, (I did not intend to tell you of this, Messrs. Editors, but it comes in very *apropos*) and ever since we have been on the best terms possible. He is always cheerful and gay, and frequently reminds us that 'religion does not consist in the shape of the face.' In the pulpit he preaches to a nicety. He deals altogether in generals, and gives no home-thursts. I meet him frequently at dinner and tea-parties, and sometimes at balls; and am more and more delighted with him. But above all, he has never troubled me with any of those pastoral visits, so harrassing to one's peace.

But it is now, gentlemen that I come to the pith of my communication; though you see how fine a minister we have, yet our people are so superstitious as to begin to make comparisons between him and his predecessor. They are loudly calling for ministerial visits. Our pastor, poor man, really knows not which way to turn. He is willing to make fashionable, and genteel visits, but knows not how to ask those puritanical questions which his people have been accustomed to hear. I little thought when our former pastor was asking such questions, as 'whether they had repented of their sins, how they were advancing in holiness,' &c. that he was making so much trouble for his successor. As I am no unimportant man in our society, I endeavour in every way to hush these rising complaints. I am sure that our minister *can* talk on serious subjects; for when my wife was sick he was sent for. She told him that she 'felt herself to be a great sinner and feared she was not a christian,' and such like talk, which I suppose she learned from her old pastor; to these questions and doubts, our present pastor replied, as I think most admirably. He told her that he believed she was a better christian than St. Paul;—"for" said he, "Paul quarrelled with a brother Apostle; but I feel assured that you have no such disposition!"

It is in vain that I tell our people that the rigid Edwards, and Scott, did not visit their people very often; for they ask if these men did not devote their lives to their studies, for the good of the church, and if our pastor is doing this. Here I am a little stumbled, for I never heard our minister accused of having any such design. Now, Messrs. Editors, I wish you would help me to some arguments, by which I may convince our people, that the minister of the Gospel who seldom or never converses with his people on the state of religion in their hearts, *is* faithful to the duties of his office. I am not much accustomed to argument, but gentlemen, I think by the aid of your counsel, and my great influence, this discontent may yet be quelled; and we be able to keep our present minister, who makes the road to heaven so easy and pleasant.

M. E. D.

For the Christian Spectator.

Evening Thoughts.

Loud roars the hoarse storm from the angry north,—
As if the Wint'ry Spirit, loath to leave
His wonted haunts, came bursting from his cell,—
And rousing up his wrath,—and rushing on,
Fast by the steps of the defenceless Spring,
To cast his chill snows on her painted earth,—
Are these thy charms, oh May?—Is this thy smile,—
Thy softly whispering gale,—thy zephyrs bland,—
So often fitted to the chiming harp
Of brain-sick poet?
Dreary are thy smiles!
And from thy wrath both man and beast retreat.
Yet while the bleak winds mantle-o'er the sky,—
And uproar rules without,—peace reigns within,—
The fire burns cheerful,—and the taper clear
Alternate aids the needle,—or illumes
The page sublime, inciting the rapt mind
To soar above the jarring elements.
My little kitten sits with me, and sings
Her song monotonous, and full of joy.—
Close by my side, my tender mother's brow
Glows with the lingering hue of youth,—her eye
Industriously bent;—while he, the Sire,
The gentle Guardian of my wayward years
Looks kindly on, and listening, seems to smile
At our discourse.—I see parental Love
In purity,—while the full heart hides not
One restless wish, or unfulfill'd desire.—
Father Supreme! Fountain of Light and Love!
From whom all earthly happiness proceeds
As streams flow from their source, and unto whom
All good on earth shall finally return,
As to a natural centre; praise is due
To thee from all thy works, nor least from me,—
Though in thy scale of being, light and low.—
From thee is shed, whate'er of hope, or peace,
Or love, I know; light, health, existence dear,—
And parents too thou giv'st.
With these I feel no loss
Of sister, or of brother, or of friend.
To Thee be all the praise and honour given,
Whether young Morning with her vestal lamp
Illume my couch,—or sober twilight grey,
Lead on the willing night,—or summer sky
Spread its deep azure,—or contending storms
Muster their wrath:—or whether in the shade
Of much lov'd solitude, deep wove, and close
I rest;—or lingering share the social scene,
Or wander far;—or wheresoever else
Thy hand may place me,—let my stedfast eye
Perceive Thee,—and my soul attune thy praise
With humble zeal.—To Thee alone I come
For strength and wisdom—Leaning on thine arm
May I pass through this intermediate state;
This vale of Discipline;—and when its mists
Shall fleet away, I trust thou wilt not leave
My soul in darkness, for *thy word is truth:*
Nor are thy thoughts like the vain thoughts of man,
Nor are thy ways as his ways.
Therefore I rest
In hope,—and sing thy praise,—Father Supreme.

H.

Review of New Publications.

Discourses delivered in the College of New-Jersey; addressed chiefly to candidates for the first degree in the arts; with notes and illustrations, including a historical sketch of the College, from its origin to the accession of President Witherspoon. By Ashbel Green, D. D., LL. D., President of the College.

There is perhaps no kind of composition of which there is such an almost infinite variety, from the highest grade of excellence, down to the lowest grade of insipidity, as in that of sermons. Ever since the Reformation,——that memorable event which broke the fetters of the human mind, and brought its energies into active operation;—one of the

most popular methods of diffusing religious instruction has been by printed sermons; and each successive age has produced its scores and its hundreds of volumes.

It happens, as might be expected where there is such diversity of talent and sentiment employed, that there are sermons to be found suited to every taste and character. There is hardly a book store of any importance, whose shelves might not accommodate the most refined and the most illiterate readers, and all the grades of intelligence which separate them; and where every variety of religious sentiment, from the most rigid orthodoxy down to the extreme refinement of liberality, might not find an advocate in something which bears the shape of sermons. But we are compelled to say that notwithstanding the great variety which belongs to these productions in some respects, there is one feature in which a very large proportion of them sustain to each other a most melancholy resemblance; and that is, in their destitution of interest. If we look back to other ages which were almost as prolific of sermons as our own, how few do we find, that have survived even a single century. A few names constitute a kind of galaxy in the age in which they lived, and have a reasonable claim upon the gratitude and admiration of posterity; while the great mass of their contemporaries are warning their successors from the grave of oblivion, not to count too much upon an immortality which is to depend on this sort of authorship.

But notwithstanding we feel obliged to make these remarks respecting the great mass of sermons in the English language, we do not intend to be understood as asserting that all these productions of inferior interest are destitute of utility; nor even that very many of them, on some ground or other, may not have a fair claim to come before the public. There are indeed few men, as we have already intimated, who can expect to write sermons for the world at large; sermons which the public, and which posterity will rank among the standard theological classics: but there are many men whose productions may do good by being in print and may even excite a deeper interest within a limited circle, than many others which are really of a superior character, and are destined to a much longer existence. There are many circumstances which induce people to read, apart from the intrinsic excellence of a book, or even its reputed character. A moderately good volume of sermons will be read in a congregation where the author is known and loved as a good minister, when scores of other volumes which stand much higher in the scale of merit, would excite so little interest that the advertisement of them would hardly retain the eye in the columns of a newspaper. In the former case they have learned to associate the man with their dearest interests; he has been in their families, and stood over their beds of sickness, and met them a hundred times with the greeting of an affectionate pastor; and especially, if he has gone to his grave, and these sermons come out as a memorial of his talents and fidelity, they will be regarded by his congregation as a sort of dying legacy, which it would be the height of ingratitude not to value and peruse. Where a volume excites no interest from the author's being known, though it be actually of a superior stamp, there will be no interesting associations, no recollections of the man, of his tones, and looks, and manner, calculated to induce a perusal of the book, or to send home its sentiments with a powerful and salutary impression to the heart. It is upon this general principle that we think a good deal may be said in favor of publishing sermons;—that they receive an interest from local circumstances and associations. They have their sphere of usefulness, though it may be narrow; —they have their period of existence,

though it may be short; and though they may never be heard of beyond the circle of the author's acquaintance, or beyond the age which gave them birth, they may be instrumental in bringing sinners to repentance, and in promoting the edification of christians, who might not have received the same benefit in any other way. We say then, that though no man has a right to publish or write what is erroneous either in regard to doctrine or practice, yet there may be very good reasons why he should send forth a volume of sermons which he knows is not strongly marked by intellectual superiority:—there may be this best of all reasons, that while it will be likely on the whole to do him no injury, it may do his people and perhaps many others great good. But we would advise every minister who makes this experiment to count the cost before hand, and not to form any expectations which will never be realized. Let him not think that his name is about to be enrolled on the list of high literary fame. Let him not think that the great spirits of the age will suspend all reading and thinking till they have given his book a thorough perusal; or that the fact that he is the author of a volume of sermons is any sort of pledge that he will be regaded by posterity as a Barrow or a Sherlock. Let him not be disappointed if some merciless critic should hold up his book to the world as an indifferent production; or if the public should withhold all expressions of commendation; or even if the printer should complain of the bad bargain which he made when he engaged to issue it from the press. If a minister of moderate talents wishes to publish a book, and will make up his mind to bear with patience all these possible untoward results, he has our full consent to become an author, provided always that his book contains much that is true, and nothing that is erroneous, and provided also that he can be assured of so much patronage that his work shall not be the means of bringing either him or the publisher any nearer to a state of bankruptcy.

And here, it may not be unprofitable to some of our clerical readers to drop a word in solution of a fact to which the experience of many an author of sermons can attest; that the writer often anticipates more credit, and the public more satisfaction, from discourses that have been delivered in the pulpit than either realizes. A sermon, if it is what it ought to be, is a persuasive oration, designed not to be read but spoken: and if properly spoken it must from the nature of the case ordinarily produce more effect when heard from the pulpit than when read in the study: and especially if the author happen to possess a fine elocution and interesting manner, there will be a still greater disproportion in the interest which is excited in the two cases. Every minister therefore, particularly every one of popular address, who is about to give his sermons to the world, ought to remember that he is giving to the world the best possible advantage of judging of his real talents; that these productions will be weighed in the balance of public opinion, divested of all the attractions which they received from his delivery, and with nothing to shield their defects from the eye of cool examination. We think we have known instances in which preachers by consenting to publish sermons which were heard with overwhelming applause, have undeceived the world in regard to their talents, at the expence of committing a sort of suicide upon their own reputation. Many judicious persons have been known to express their surprise on reading a sermon, which in the delivery had rivetted their attention, to find how much the preacher's manner had to do with the effect of the performance; and how very little remained when the magic of his address was wanting, and they had an opportunity to inspect the naked

production. We would therefore recommend to all, and especially to young preachers, of popular talents, who are requested to publish their sermons, to bear in mind that in yielding to such solicitations, they subject themselves to a different and far severer ordeal than that which they undergo, in appearing before a popular assembly; they can no longer avail themselves of the dignified attitude, the animated countenance, the fine, melodious voice, to assist the impression which their sentiments and language are fitted to make; and if the sermon in print falls very far short of what it appeared to be in the delivery, it is not unlikely that the hearers will pay off the preacher for the disappointment which he has occasioned them, by making his performance the subject of censures which it does not deserve. There was much good sense and shrewdness in the reply of the clergyman who was requested to give a copy of a sermon which he had preached during a thunder storm, and said that he would consent to it on the condition that they would print the thunder and lightning.

But there is a more direct and substantial reason to be given for the general fact that there are so few sermons of the highest order, and that is, that of all kinds of composition, it is one of the most difficult to execute. A person of a particular turn of mind may succeed in writing a single discourse in which his peculiar talent is brought into operation, without much difficulty, and he may produce something which shall not only strike well upon the popular ear, but bear a very cool and thorough reading. But it is a task of much more difficulty to produce a volume of sermons, which shall bring into view a considerable diversity of topics, and bear upon the human character in a great variety of ways, and be fitted to touch the hidden springs, not only of our intellectual but moral nature; this requires a versatility and depth of genius, which cannot be considered as a very common gift. It is true indeed that the first and most important of all requisites for writing good sermons is a spirit of deep and unfeigned piety; for without this, they will be likely to lack the most essential of all qualities, that practical and evangelical tendency, which ought to characterize every address that is made to men in the capacity of immortal beings. But this is by no means the only qualification. There must be a power of intellect which can introduce into a discourse at pleasure, a train of impressive and legitimate reasoning; not the abstractions and refinements of metaphysical theology, which to the mass of hearers and readers may be supposed to be unintelligible; but such reasoning as is drawn from the plain and established principles of human nature or of the divine government; such reasoning as Paul employed when he made Felix tremble; which is calculated to confound sophistry and overwhelm skepticism with the power of conviction. But as men are not the mere creatures of intellect, but have also a system of passions and affections to be operated upon, it is necessary that the writer of sermons should be able successfully to approach the heart; that he should have that deep knowledge of human nature, which will enable him not only to hold up a mirror in which his hearers or readers shall see their own characters faithfully reflected, but by means of which he shall be able to rouse up the active powers of the mind in aid of any good impression, to awaken gradually the finer sensibilities of the heart, or if needful to storm the whole soul by a bold, and sudden, and resistless attack. It is necessary also that there should be a great deal of good judgment mingled with the power of convincing and persuading; otherwise the passions will sometimes chance to be excited when the understanding needs to be convinced; and on the contrary, the powers of the intellect will be put in requisition, when a

warm and glowing appeal should be made directly to the heart. All this considered, it is not strange that the number of sermons of the very first class is comparatively small; for every one knows that there are few men, who unite all these various qualities of mind in great perfection. Accordingly we find that almost every volume which we take up has some prominent excellence or defect, with a good many qualities, perhaps, which are purely negative; while it is only now and then one, in which we see the steady and uniform march of a mind, which in every thing that it touches, leaves evidence of its consistency and greatness.

It would be foreign to the design of this preliminary discussion to inquire where the best sermons are to be found, or to institute any comparison between the sermons of the French and English, or the writers of a former age and those of the present. With regard to the comparative merit of the best sermons of Great Britain, and the best which have been produced on the continent, publick opinion has given a verdict, and this, when it has been tried and settled by time, may almost always be safely relied upon. It seems to be generally conceded, that neither the French nor English have all the characteristics necessary to form a perfect model in this department of writing; and that a style of sermonizing which should unite the vivacity and striking appeals of the one, with the sober and chastened reasoning of the other, making perhaps some little abatement of both, would on the whole be preferable to either. Perhaps however, this desideratum has been in some measure realized in some of the modern English sermons, particularly in those of Robert Hall, which we think on the whole inferior to no other specimens of this kind of writing in the language. They are the production of a mind which can bear down upon the intellect with a resistless force of argument, and at the same time cause the finest chords of the soul to vibrate to an almost magical power of persuasion. With all this superlative excellence, there is united nothing of eccentricity or affectation; but on the contrary, the reader while he is delighted and charmed by the argument and eloquence, feels that his author has subdued him by fair and legitimate means; that it is by the simple and natural operation of the highest intellectual energies. Chalmers, another of the powerful and popular writers of the age, and perhaps not at all inferior to Hall in force of intellect, has thrown over his noble sentiments such an air of eccentricity, by a perfectly unique and heavily decorated style, that we cannot help regretting, in reading his sermons that he had not the power of expressing himself more in the style of other men; that so many splendid shadows should rest upon so much substantial excellence. The consequence with respect to these two authors is, that while a clergyman might keep the sermons of Hall upon his study-table, and read them every day of his life, without being sensible of any other effect upon his own manner of writing than a general elevation of sentiment and style; he would not be likely to be long intimate with the discourses of Chalmers, especially if he had a ready talent at imitation, without betraying in his own sermons, a partiality for his distinguished Scotch acquaintance. Doctor Chalmers is certainly a great man, and the world is vastly indebted to him for his sermons: but we think they would be much better, if they were divested of all those peculiarities which perhaps some of our young ministers have studiously endeavoured to imitate.

With regard to American sermons, it becomes us perhaps to speak with modesty; but we do not think that it will be claiming for the clergy of our country any undue praise, to say that some of them have written sermons, which might bear a very good comparison with the produc-

tions of the first class of British authors. There are, it must be acknowledged, some characteristic faults in the preaching of this country, which we may hereafter endeavour to expose and correct; but certainly the present character of our American clergy, and their rising advantages for intellectual cultivation, and we may add the specimens which some of them have already produced, may reasonably warrant the expectation that in every other department of theology, not less than in the writing of sermons, our country is destined to a highly respectable elevation.

The volume which we now introduce to our readers is from a gentleman who has been extensively known in this country, as occupying several distinguished stations, and particularly for several years past, as the President of Princeton College; and we think that the reputation which he had before acquired will not suffer by his being known as the author of these sermons. They were delivered chiefly to students on the occasion of their receiving the honors of College; and are very happily adapted, in every respect, to answer the purpose for which they were designed. If we do not mistake, this is the first volume of sermons, designed particularly for students, which our country has produced; though several of our presidents have given us a series of short baccalaureate addresses. The volume before us, therefore, comes to us with some advantage on the score of novelty; and this is a consideration which, by a writer of sermons for the press, or even an ordinary parish minister, ought not to be overlooked. The general subjects of preaching are necessarily so common, that it is of the utmost importance to lay hold of every circumstance which will be likely to excite an interest in the hearers or readers, by the appearance of something new; and we think it would be well for our clergy in general, if they would avail themselves of this hint furnished by Dr. Green's publication, to endeavor to improve their sermons, if possible, in the article of variety. While upon this subject, however, we cannot forbear adding, that the sermons preached by the late Pres. Dwight to the several classes of students on their leaving College, were of the very first character, and that the publication of them is a most desirable event.

The number of sermons in the volume of Dr. Green is nine, on the following subjects: 1. The union of piety and science. Acts vii. 22, connected with Acts xxii. 3. 2. God acknowledged directing the path of duty. Prov. iii. 6. 3. The good man's protection and support. I. Peter. iii. 13, 14. 4. and 5. The word of God the guide of youth. Ps. cxxx. 9. 6. Christian integrity explained and recommended. II. Cor. i. 12. 7. A plea for early piety. Eccl. xii. 1. 8. The man of false honor. Mark vi. 26. 9. The devout man. Acts x. 2.

The two passages on which the first sermon is founded, relate to the character of Moses and Paul; and serve as a happy introduction to the thought which the author goes on to illustrate; viz. the importance of the union of piety and science.

After an introduction, in which he shews the bearing which the characters of these two eminent men have upon the subject, he proceeds to consider some of the facts and principles by which the importance of this union may be illustrated and enforced, viz. that it is this union which perfects, so far as it can be perfected in this world, the nature of man; that the union of piety and science is calculated to preserve each from abuse, and to carry each to its highest point of improvement; that it happily enables those in whom it is realised, to correct the errors and prevent the mischiefs of those in whom this union does not take place; and that when science is united with religion, the latter is most adorned, recommended and promo-

ted in the world at large. These several thoughts are very happily expanded, and enforced, by an impressive and somewhat original train of observations.

In shewing the importance of the union of science and piety, in order successfully to meet those who turn science against religion, the author rises into a strain of bold and eloquent remark. We quote the latter half of the paragraph.

> When the christian champion, with genius, erudition and truth, all in his favor, goes forth against the embodied and embattled host of darkness, it recoils—it is disconcerted, discomfited and defeated. Its learning is combated by better learning; its argument by stronger argument; its eloquence by higher eloquence; its wit by keener wit; its misrepresentation and sophistry, by the luminous and resistless display of truth. It is driven off the field of its own choosing. It shifts and varies its position a thousand times, and still in all, it is met, forced, and put to the worse. The cause of truth constantly gains by the conflict, till at last she triumphs gloriously; and the thousands who always go as reputation points, follow truth because she triumphs, more than because they have examined and measured her weapons, or beheld and been subdued by her charms. They are preserved, however, from the camp of the enemy, and may eventually be trained into good soldiers of Jesus Christ.—p. 15.

Under the last head of the discourse, there is a very proper allusion to a subject which has not always been duly considered—the importance of employing men of talents as missionaries. An impression formerly prevailed to a considerable extent, and we fear it is not now entirely removed, that while men of cultivated intellect are needed to preach in enlightened places, where the ordinances of the gospel are already established, a very moderate share of improvement is sufficient to qualify a man to be a missionary. But there never was a greater mistake. It is necessary that a man who goes to carry the gospel where it has not been enjoyed, where perhaps it has to make its way by supplanting some other religion, should possess every advantage for recommending christianity; and surely it must be an important one, that he be a man of liberal views and extensive general knowledge: for if he betrays an utter ignorance with respect to every thing else, it may be the conclusion on the part of those to be instructed, either that he has no sufficient knowledge of the religion which he comes to teach, or else that the religion itself has nothing in it worth the trouble of attending to. Moreover, the missionary, especially in the destitute regions of our country, will not unfrequently have to encounter the enemies of christianity, men of great ingenuity and subtlety, and much will often depend upon his success in meeting and vanquishing them; for if, on account of being unacquainted with their weapons, he is overcome in the contest, it will be considered by many ignorant by-standers as a decisive triumph of infidelity; whereas, if he can confound them by the force of argument, and expose their sophistry to others, it may be a victory in favor of truth, the happy influence of which will be felt through the whole neighborhood. We were glad, therefore, to find that Dr. G. had occasion to advert to this point by way of illustration, and we hope the impressive and seasonable remarks which he has thrown out, will be suitably estimated by all those to whom the direction of our missionary concerns is more particularly entrusted.

The second sermon, on the duty and advantages of acknowledging God, is very highly practical, and contains some general principles and maxims for the regulation of conduct. He considers the duty of acknowledging God in all our ways, under three distinct aspects:—what it is to acknowledge God in the ordinary course and concerns of life: wherein the duty consists when we are entering on an extraordinary undertaking or important enterprise, in which it is plainly lawful for us to engage: and how our duty may be ascertained when we are doubtful or greatly

at a loss about it, and the matter in question is notwithstanding highly important to our future welfare.

In the last of these cases, upon which the author principally dwells, there are given the following judicious directions: That the party whose case is here considered, use special and fervent prayer: that he carefully and diligently consult the scriptures; in order, if possible, to find a case similar or analagous to his own; and if not, that he may consider the scope and spirit of those doctrines and principles which have a bearing upon his case: that he should carefully observe the indications of providence: that he should take the opinion of judicious friends, and if practicable, consult books in which the case in question has been discussed and decided; and finally, that he should ponder the case much in his own mind.

We do not remember to have seen this subject treated in a more happy and luminous manner. It contemplates a case of very frequent occurrence, and one which has often been the occasion of great embarrassment to conscientious minds. Most christians probably have, at some time in the course of their lives, been in the situation here referred to.

Under the second head, in which is considered the promise made to those who acknowledge God, viz. that he will direct their steps; the author very justly remarks that we are not to expect to receive the accomplishment of this promise by any sudden or irresistible impulse of the mind; but that while we are diligent and persevering in the use of means, God will direct our minds, in the exercise of sound reason and discretion, of an enlightened conscience and genuine pious sentiment, to make a right choice, or to form a correct decision, in regard to a doubtful and important point of duty.

The third sermon is founded on the following words: 'And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye.' The author, in the introduction, gives a general and happy analysis of his subject, by remarking that there is in the text a condition, an interrogatory, and an affirmation. The condition is the possession of a certain character, 'if ye be followers of that which is good.' The interrogatory, who will harm the possessors of this character? And the affirmation, that if they even suffer for righteousness' sake, still they are happy.

The second head of the discourse is conducted with force and ingenuity, under the following particulars: That the follower of that which is good will not harm himself as bad men do, by cherishing those feelings and passions which are, in their very nature, painful and tormenting: that as his good dispositions prevent him from harming himself, so also they save him from provoking others to injure him: that in addition to his avoiding every thing calculated to irritate others, he will do much to conciliate them: that as the character preserves its possessor from harm, by being amiable and conciliating, so it is productive of the same effect, by the dignity which it confers, and the awe and veneration which it inspires: that he will escape much harm because he will have no connection with the company, the places, the occasions and the practices, from which mischiefs of the most serious kind commonly arise: that he will be secure from much harm from the fact that there is no one so obedient as he to all the laws of his country, and so observant of what is due to magistrates and superiors: and that he will also enjoy the special providence of God.

In shewing the advantage which accrues to the good man from the veneration which his character inspires, there are the following remarks:—

Nothing can be farther from the truth than to suppose, that to follow that which

is good in the manner which we have described, is calculated to bring upon him who does it, the imputation of pusillanimity, meanness, or cowardice; and to cause him rather to be despised and insulted, than respected and feared. If the character be consistently maintained; if all the virtues which belong to it be exhibited in their just harmony and proportion, the very reverse will be the effect produced. Mildness and majesty, meekness and dignity, temper and firmness, kindness and decision, are so far from being inconsistent that they are always auxiliary to each other. The genuine character we contemplate will, therefore, be as defensive as it is innocent and amiable. Often has the majesty of virtue overawed the profligate and profane, and been a protector to its possessor. Sinners of a common character are abashed in its presence. Ordinary vice blushes before it, and skulks into concealment. It flees from that which exposes its deformity, by contrast, as well as by verbal reproof. Guilt is naturally timid, and innocence and integrity are naturally undaunted. Guilt violates conscience, and the principles of honor and shame; innocence and integrity have them all on their side. Hence, when bad men have been resolutely bent on offering personal violence or insult to the follower of that which is good, the very sight and presence of the good man has sometimes confounded and disconcerted them utterly. They have fled from him, or humbled themselves before him.—'Surely never man spake like this man,' said the discomfitted band that had been sent to apprehend our blessed Lord. Herod, though an absolute monarch, and steeped in blood and crime, yet feared John the Baptist; for a time heard him gladly, and did many things which he enjoined. Nor was it till the wretched tyrant was inflamed by wine, intoxicated with mirth, surrounded by his courtiers, ensnared by a foolish and wicked oath, and seduced by an insidious harlot, that he could be persuaded to issue the murderous mandate to destroy John; and even then he was very sorry for what his false honor drove him to perpetrate. So much is vice overawed by virtue! So venerable and defensive is a good man's character!—pp. 68, 69.

The sixth discourse, entitled, Christian integrity explained and recommended; contains a clear and just illustration of the christian character, as it is exhibited in the common intercourse of life. The author, with great felicity, pursues a parallel between the fleshly wisdom of the world, and the godly sincerity of the christian, and exhibits the one creeping through all the windings and labyrinths of intrigue, and the other as immovably occupying the high ground of ingenuous and open dealing. He remarks, however, that christian integrity is in no way hostile to the most prudent and guarded behavior; that it fairly warrants us to forbear delivering our sentiments or avowing our designs when others have no right to know them; that it is consistent, in a qualified sense, with compromise, and with skill and address in the use of lawful means. This is a subject of great practical importance; and the distinctions here made, and the rules here given, if properly observed, will be instrumental in forming a character equally removed from all that is dark and insidious on the one hand, and from indiscretion on the other.

The eighth sermon, which exhibits the man of false honor in the character of Herod, is one of the most striking in the whole volume. One reason of it doubtless is, that it involves an interesting article of scripture biography; and sermons of this cast have a very considerable advantage, in point of interest, over almost any other. They are usually more accommodated to the circumstances of real life; they are sure to bring forward human nature before us just as it is; they display to our view actions and traits of character, on which we discover the broad marks of reality, and the counterpart to which we have seen a thousand times either in ourselves or others. It has been a matter of some surprise with us, that this kind of preaching is not more common.

Our limits will only allow us to extract a single paragraph from this discourse, and that shall be one in which the author makes an eloquent and seasonable appeal on the subject of duelling.

Consider the duellist. He has adopted a standard of honor in opposition to the dictates of revelation, reason, and conscience. In a hasty or unguarded moment, or perhaps indeed, with coolness

and deliberation, he has given or provoked a challenge, and is pledged to a dreadful combat—it may be with one whom he has loved or venerated. He has a wife, or children, or parents, or friends, who, in a few hours, may stand over his lifeless corpse, and to the latest hour of life suffer anguish, and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with its crimes, and self-sent to the bar of God, shall stand there to receive its unchanging destination. Or suppose it is his antagonist who is to fall. Then, though he survive, he may be corroded with remorse to the end of his days. The spectre of his murdered brother, hurried to the eternal world, may haunt his dreams, and seem to tell him of another meeting beyond the grave. But what of all this? The challenge has been given and accepted; and the man of honor has promised with an oath never to refuse such a call as is now made upon him. Although, therefore, when he reflects on these things, he is 'exceeding sorry' that he is thus circumstanced, yet for his oath's and honor's sake, and for their sakes who have been his chosen associates, he will not refuse to fight. He will do it, though all temporal and all eternal considerations, honor alone excepted, forbid him. Honor in one scale, and all the tenderest endearments of life, with the alternative of heaven or hell in the other—honor preponderates. He fights and falls; or he lives to die a thousand deaths! And are these, Oh false honor, these the offerings that must be made at thy shrine? Thou bloody Moloch! Thou fiend accursed! Depart from earth to thy native hell! Precious youth of my charge—I charge you in the name of Christ our Savior, have nothing to do with this sanguinary demon. No matter what are the consequences of not accepting a challenge. They weigh less in comparison with those which follow an acceptance, than the dust of the balance against the everlasting mountains.—pp. 218, 219.

These sentiments are equally forcible and just. But the misfortune is, that the man whose principles will permit him to engage in a duel, will also trifle with the most moving appeals to human sensibility. Something may undoubtedly be done towards checking the progress of this alarming evil, by the faithful exertions of those who are charged with the education of our youth; but it is probable that the only effectual remedy must originate in the virtuous energies of our national authority. But if this be so, how very unpromising are our prospects, when it is remembered that we have duellists in the highest councils of our nation. We should be glad to see some able pen employed in pointing out the most effectual means of terminating this unnatural practice. If it be ridicule, as some have supposed, we should think that the late protracted farce might be considered a fair experiment upon the public feeling, and that enough had been done during the last year to disgust and sicken the most blood-thirsty of these children of honor. It is indeed a subject too awful for irony—at which the heart sickens and the blood chills: but if those men whose names for several months darkened the pages of almost every newspaper, have no regard to the obligations of religion, and have no amiable or generous sensibility to which we can appeal; be it known to them, that while the wise and virtuous of the community regard them with pity, those who do not trouble themselves to think of the guilt of the transaction, have nevertheless carefully taken the proportions of their disgrace; and that for all that is childish and foolish, as well as impious and abominable, they are fairly entitled to a high place on the records of absurdity and murder.

The last sermon in this volume, is founded on the character of Cornelius, and presents a happy and well-drawn picture of a devout man. It is a character of which all the christian virtues and graces are constituent parts, and in which the benign and purifying influence of the gospel is displayed in all its loveliness and sublimity. We have no room for extracts, but we cordially recommend the whole discourse, as well calculated to impress the youthful mind with the value of religion, and to give to the christian character a greater degree of elevation and consistency.

The addresses with which these discourses severally conclude, contain much weighty advice, very happily condensed, and breathe that

spirit of affectionate concern which an instructor must be supposed to feel on seeing his pupils go forth into the world. There is also a variety in them, each address receiving its complexion, in a good degree, from the sermon of which it is a part. We can easily imagine that many of those to whom they were delivered, will always remember with gratitude the seasonable hints and admonitions which they contain; and we hope that in the retributions of another world, the author may have the satisfaction to recognise them as his joy and his crown.

In estimating the general character of these discourses, the first thing that occurs to us is, that they are highly *practical.* The great truths of our religion ought indeed to constitute the basis of every discourse from the pulpit; but who does not know how much easier it is to have a correct creed than to lead a holy life; and how much more difficult to persuade men to crucify their unholy affections, and practise the meek and lowly virtues of the gospel, than to make them yield a cold assent to an orthodox formulary of doctrine. Let every minister preach the doctrines of the gospel faithfully, but let him at the same time show their bearing upon christian practice; and the vital connection which they have with the most momentous interests of the world to come: otherwise he will have done nothing more than amuse some speculative minds which have a sharp appetite for metaphysical theology, while the great mass of his hearers, who must be edified by practical preaching, if they are edified at all, will have their feelings frozen up in the cold atmosphere of unprofitable speculation. The sermons which we have now noticed, are happily free from this fault, and we think are distinguished for their practical tendency. They are marked by a deep and accurate knowledge of the human character, and seem to be the production of a mind which has long been familiar with the habit of reflection. As they are designed particularly for students, they receive their character, as might be expected, in some degree, from this circumstance; and yet they embrace subjects of general interest, sufficient to attract the attention of persons in any profession or situation in life.

The style of these sermons is not remarkable for ease and gracefulness, though it possesses, in a high degree, the more important requisites of perspicuity and dignity. A very delicate taste might, in a few instances, be offended by the use of a quaint expression; but what is thus lost on the score of elegance is usually made up in point of strength. We think on the whole that the volume does equal credit to the author, as a happy exhibition of practical wisdom and good sense, of a well-disciplined and cultivated intellect, and what is still more important, of a heart imbued with a deep sense of the value of the soul, and of the responsibilities of the christian ministry.

Of the history of the college which is appended to the sermons in the form of notes, we shall say nothing at present, except that it appears to us to be a judicious and well-composed historical record. Those who have a particular interest in the institution from having enjoyed its advantages and received its honors, will place a high value upon this article; and it is in some measure a matter of general interest, to know the history of one of our oldest and most respectable colleges, and especially of those distinguished men who have successfully occupied the presidential chair. May a Gracious Providence still kindly order its destinies; and may our country long have occasion to rejoice in its benign and healthful influence.

A Foreigner's Opinions of England, comprised in a series of free Remarks, the result of personal observation during a residence of two years in Great Britain. By CHRISTIAN AUGUSTUS GOTTLIEB GOEDE. *Translated from the original German.* By THOMAS HORNE. Boston: Wells & Lilly—1822.—pp. 444.

As long as the present system of education prevails in Europe, there will be no scarcity of books of Travels. In England, more especially, almost every young man of respectable birth, thinks his education incomplete, until he has spent a year or two in visiting foreign countries. To convince his friends that he has not travelled with his eyes closed, a subscription is sometimes raised among his immediate relations, and forthwith several splendid volumes of travels drop dead from the press. It might seem at first, as if all the evils connected with this multiplied book-making, were of a private nature—that they only provoked a momentary vanity in the authors and spoiled a large quantity of good paper; but these evils are of a more public nature. Such writings destroy all the confidence and interest in travels that are really valuable. Like children in a toy-shop, the only possible good such writers can effect, is to amuse themselves, and throw every thing they see into perfect confusion. This species of travels has become so common, that after wading through the tedious and common place remarks of most of them, we cannot but wish that if the writer must travel, he had returned home every night to lodge. We think the circumstances must be very peculiar indeed, which can excuse any one for publishing a book of travels, whose mind has not been disciplined by severe study, whose taste has not been refined by classic waters, whose views have not been expanded by extensive reading, and whose integrity and candour are not unquestionable.

Of the author of the work whose title heads this article, we have no knowledge, except what we obtain from his book. But from this, we should judge him to be a man of considerable character. His talent of description is peculiarly happy; and some passages in his work are by no means ordinary. His imagination is fertile for a German, and always chaste. His figures are often original and bold. His work appears under a disadvantage, having to be viewed through the medium of a translation. Those who are acquainted with the German, and know how long, complicated and involved are its sentences, will not therefore, be surprised if the diction is less simple than could be wished. Our author talks about an almost incredible number of subjects, with a boldness in giving his opinions, and a freedom of expression, that are somewhat singular. But considering his foreign birth and education, we are on the whole greatly pleased with his candour. Faults and weaknesses he certainly has, though these are less numerous in this, than in most works of the kind. You find him very arbitrarily giving his opinions on books, literature, religion, politics, commerce, &c. with a wonderful degree of fluency. But his greatest foible seems to be a peculiar partiality for the English nation. This is plainly running through the whole work. His own and every other country shrink from a comparison with England. Whether the writer went from an obscure corner of Germany, with but little previous knowledge of the world, or whether he wrote to gain popularity in England, we do not pretend to say; but he seems to be as much delighted on his first arrival in London, as if he had come direct from a hermitage. This partiality, from whatever cause it originates, leads him to paint too highly, to look too much at the sur-

face, and to overlook deficiencies. In the very commencement of the work, speaking of the wrong notions formed of England by vulgar travellers, he thus breaks out:

> Few of the wealthy, with frontless impudence, lift their towering heads above the rest; misery is concealed from the view of the public within the asylums prepared for their reception; throughout all ranks, affluence and plenty are diffused; the people raises its majestic head, asserts its claims to uncontrolled independence, appears rather to rule than to obey, takes an active share in all important events, and never acts as the passive tool of despotic power."—p. 7.

This is certainly very fine, but far enough from truth. We have no wish to diminish or obscure a single glory of England. But we should like to know if the writer, when he penned the above, entirely forgot himself; or whether he never saw any thing of that tide of floating, starving poor, which almost clogs up some of the streets in London, and which threatens to sweep down the very pillars of the country? Or whether the proverbial inequality of the British people was unknown to him; or whether he never heard of the terrors and oppressions of the press gangs? Or whether the frequent seditious meetings which require the strong hand of military power to quell them are the seasons when "the people lifts its majestic head?"

The observation of our author seems confined almost entirely to London; and it is only incidentally that we learn that he ever went beyond its precincts while in England. Hence some parts of his descriptions are minute beyond what is desirable. When you hear him talk about remote corners of the kingdom, you are surprised to find him immediately after emerging from some narrow street or lane. He makes London to his travels, what the polar star is to the magnet, if he digresses for a moment he invariably returns ere you can notice his absence. For this reason he often wearies us by leading us through the streets of the city; for though he describes them as spacious and elegant, yet we cannot but think of the country as well as the metropolis. Notwithstanding an over-drawn eulogium of the city, yet he confesses that there are at least three months in the year, when

> "The streets are obscured almost all day, with damp fogs and the steam of the coals being forced downwards with vapours, invests the houses with clouds of smoke," and that during this time, "these black clouds hover over the town, impervious to the cheerful rays of the sun; and that the houses indeed, sustain a material injury from coal damps, and being constructed of bricks which are not covered with a layer of lime or mortar, contract by degrees, a dark brown colour, which if they were deprived of other accompaniments, would give them a very gloomy appearance. But the spacious streets, the magnificent causeways, the transparent windows which reflect the beams of day light with two fold lustre, the shops elegant beyond all description, the vast concourse of well dressed people ebbing to and fro, and above all, a great number of green lawns and public gardens which enliven the finest parts of the town, by the pleasing image of rural scenery; all these, I say, are advantages which no place possesses in such an eminent degree as London, and which almost make the mind overlook the defects of the houses, their disagreeable colour, and the meanness of their architecture."—p. 11.

While our author is in transports as he walks through the large and majestic streets of London, and views the magnificence of the retail shops, our readers cannot but be amused with the whimsical conceits of these shop-keepers in order to gain customers.

> "A grocer in the city, who had a large bee-hive for his sign hanging out before his shop, had allured a great many customers. No sooner were the people seen swarming about this hive, than the old signs suddenly disappeared, and bee-hives, elegantly gilt, were substituted in their places. Hence the grocer was obliged to insert an advertisement in the newspapers, importing that he was the sole proprietor of the original and celebrated bee hive!" A sim-

ilar accident befel the shop of one E. in Cheapside, who has a considerable demand for his goods on account of their cheapness and excellence. The sign of this gentleman consists in a prodigious grasshopper; and as this insect had quickly propagated its species through every part of the city, Mr. E. has in his advertisements repeatedly requested the public to observe, that "the genuine grasshopper is only to be found before his warehouse." But nothing, in the opinion of a London shop-keeper conduces more towards establishing his credit, than to have his shop decorated with the ensigns of royalty, and to be able to acquaint the public that he enjoys the protection of his Majesty or one of the princes. But some of these privileges are so completely ludicrous, that seriously as they are meant, we are tempted to think them a mere farce. Thus you see near Leicester square a species of quack's shop, very elegantly fitted up, the proprietor of which, styles himself, "Privileged Bug Destroyer to their Majesties!" On the New Road, you may pass by a house with an advertisement inscribed in very legible characters over the gateway, announcing that "a Vender of Asses Milk to their Royal Highnesses the Duke and Dutchess of York resides here!" A short time ago, a strange conceit was entertained by a man who manufactures wooden legs with much dexterity, and who has placed before his shop on the Strand, an enormous sample of his art, as a symbol of his profession, which was no other than to apply for the title of "Manufacturer of Wooden Legs to his Royal Highness the Prince of Wales!" It may be easily conceived, however, that the Prince who has the finest legs in the world, could not comply with this ridiculous request.—pp. 36, 37.

Our readers are probably aware, that in no part of the world, does a certain class of idlers known in this country by the name of 'dandies,' so much abound, as in London. We can conceive of no characters, if character they may be said to possess, which are more truly the object of commiseration, than these 'dandies.' They are commonly wealthy, loitering about the streets, yawning in the face of all that is worthy, and laboriously busy, *operose nihil agendo*—in killing their great enemy, time. They profess to enjoy all the sweets of life, while every pleasure palls upon their sickened taste, and all that is beautiful and lovely flies at their approach. No censure can be too great on a life so unmanly, so useless, so degraded, so contemptibly wicked. This class of persons is already sufficiently numerous in our large cities; but they have not yet arrived at that acme of nonentity which the London beau has reached. Write a history of the manner in which one of these creatures spends his time in London for one day, and you have written his memoirs. He seldom rises before eleven. He then takes a hasty breakfast, and hurries to meet his grooms and servants at his stables. He here finds his horse ready before him. He chats with his grooms, enquires after the health of his horses, &c., and after distributing a sufficient quantity of oaths and orders respecting their management, mounts his horse or curricle. If the weather admits, with his servants at his heels, he traverses several streets, and soon arrives at Hyde Park. If it be stormy, he visits the shops of saddlers, and carriage-makers, buys new articles, or goes to the auction of horses. He next visits the print and toy shops, and about 3 o'clock stops at a fashionable coffee-house, where he takes a second breakfast, meets his associates, looks at the papers, and arranges some new pleasures for the coming evening. At five he returns home. His valet de chambre now dresses him. He next looks over his visiting cards, and gives proper directions on this important point. Unless he has an invitation at some friend's house, at seven he repairs to a genteel coffee house to dine. He rises from table at about nine, and goes to the theatre, from which he repairs to places of dissipation, and at four in the morning he returns home borne down by fatigue and sin, and prepares to spend the coming day in precisely the same manner! This is the representation given of a London beau.

The description which the writer before us gives of that class of fe-

males who live by the sale of their reputation and lives, is such as to awaken the deepest feelings of commiseration. This class of persons are computed to amount to one eighth of the foot passengers, in the principal streets of London, or to the round number of 70,000. As one generation lives but a very short period, their places are filled up by those who have been seduced and betrayed in the country, and the daughters of the poorer people in the city. As soon as a young woman is abandoned by her betrayer, and her guilt known, she is at once forsaken by kindred and friends—every tie of love and humanity is sundered—and disinherited, despised, persecuted, she plunges into this vortex of misery. Here her short existence is only wretchedness prolonged. There is however one Institution in London, established for the purpose of recovering these forlorn victims, and restoring them again to society. This is the well known Magdalen Hospital. It consists of four buildings enclosing a court, and a neat little chapel. It is so small that it can receive but seventy persons at once; and so well managed, that the directors have ten applications for admission where they can admit only one. Those who are newly admitted, are separated from the rest, till their reformation is apparent; and their intercourse with each other is regulated according to the prospect of their ultimate amendment. After a reformation is fully visible, they live together in pairs in large galleries, while the most profligate are kept in the lower part of the house. While here they are kept constantly employed, and a love for occupation is cherished. They perform all kinds of labor, and employ themselves in embroidery, lace, millinery business, &c., with a surprising degree of perfection. Each one selects her own employment, and is instructed with great tenderness in every thing she wishes to learn. Close confinement is the most disagreeable to them, but it is absolutely necessary. During their stay here, the Directors take every possible means of reconciling them to their friends. Should these efforts fail, or should the female be destitute of friends, and if her character has been good for three years, they make some provision for her, and dismiss her with a sum of money to prevent immediate want. If her conduct, on strict enquiry, should uniformly prove to be good for a year after her dismission, the Directors give her a proper commendation, and a larger sum of money. Their little chapel is filled on the Sabbath by respectable citizens, but the inmates are concealed by a green hanging in the gallery. We cannot but hope that the spirit of benevolence will not rest satisfied till we have such an Asylum in all our large cities. The pious efforts of ladies in Boston, who have established such an Institution, are very commendable,

The schools of the higher kind in England, are justly celebrated. The boys are brought together at an early age, from different parts of the country, and so situated that each school forms a little republic of itself. The boys, acknowledging no superior except their principal instructor, they learn to act for themselves, to see the most rigid justice inflicted without partiality, to revere truth as the great pillar of social union, early to inhale a spirit of freedom, to acquire a thorough and practical knowledge of human nature, and to form permanent friendships to gladden maturer years. At holidays, they visit and enjoy the society of friends, though living in the remotest parts of the kingdom; and thus, while they are yet children, they learn to submit to separations and privations, and to exert their own ingenuity and powers.

When young persons are destined for the sea service, their tender age is exposed

to the perilous hardships of long voyages. Many of these young naval heroes, at an early age, when boys in other countries are scarcely permitted to walk out without a servant, have already crossed the ocean several times, and visited every quarter of the globe. When I saw the worthy Captain Colnet, the companion of Cook on board the Glatton, as he was preparing to set sail for Botany Bay, whence he intended to make a fourth voyage round the world in the spring of 1803, I found several fine boys on board his ship; and learnt, to my no small astonishment, that thirty-six young persons, for the most part sons of creditable families, accompanied this able navigator on his daring expedition.—p. 118.

The advantages of sending boys to a respectable academy are perhaps superior to those of a private tutor; and it is a circumstance peculiarly favorable to the prosperity and prospects of our country, that some of our schools are formed after the excellent model of the English. One of the greatest evils attending the system of schools, is the great number of private ones of a very ordinary character.

The number of their private establishments is daily multiplied. In the most inconsiderable towns, nay, even in many villages, the stranger's curiosity is excited by beholding hand-bills or painted boards posted up, announcing academies where young gentlemen are liberally educated, or boarding-schools for young ladies. With these institutions the police of the country does no in the least interfere, and the same licence is given to literary and medical quacks. Any ignorant fellow, who has in vain tried to make his fortune by other methods, boldly embraces the profession of a teacher. By forming a match with the daughter of a poor citizen, he easily acquires a sum adequate to the purposes of hiring and fitting up a small school. He then inserts an advertisement in the public prints, importing that 'able assistants are wanting at a private academy,' or else makes application upon this head to one of the numerous offices of intelligence in London. All the starved votaries of science are eager to embrace his conditions, provided he only promises them an increase of thirty pounds per annum, and board and lodging. As soon as he has selected proper ushers, his proposals make their appearance in the daily prints, in which he acquaints the public, that 'he has been prevailed upon by the earnest entreaties of some respectable families, in an age when a set of quacks wholly unqualified for the undertaking have engrossed the office of instruction, to fulfil the wishes of such parents as have the moral and scientific improvement of their children at heart, by fitting up and establishing an excellent academy, calculated to promote those desirable ends.' Then follows a list of the sciences which are taught in this institution; and it is finally added, by way of postscript, that, in order to shew the disinterested views of the undertaker, he will perform all this for the trifling annual recompense of thirty guineas. This is the substance of hundreds of advertisements, with which the English newspapers abound.—p. 125.

The American student has been accustomed to associate all that is venerable and lofty in science with the names of Oxford and Cambridge. These Universities, it is true, have produced men whose spirits have broken through all barriers, and soared to a height that leaves us gazing in astonishment. But when we see the defects of these institutions, we are amazed at those prodigious powers of genius, which could overcome so many impediments; and we would fain conjecture what these mighty men would have been, had no hindrances been in their way. Young Englishmen commonly spend from the seventeenth to the twentieth year at these Universities. The buildings of these institutions are an irregular collection, scattered over large towns, sometimes half a mile distant from each other, and apparently wholly unconnected. The professors and tutors at present, certainly, are not very distinguished. They are so well endowed, that every instructor is sure of his salary, whether he exerts himself or not. The whole course of anatomy, for instance, 'is despatched in twenty-four lectures.' Several sciences, 'such as the metaphysical science of nature, and the elegant theories of taste and of the fine arts, are even nominally unknown at these universities.' Our author as-

sures us that their libraries are principally made up of classical and theological literature, and are not as copious as the libraries of Gottingen or Dresden, and many other German cities. The bond which should exist between the instructors and pupils is said to be very frail; both apparently indifferent to the promotion of science. Besides the ordinary professors and tutors, there are in these two Universities, eight hundred and forty fellowships. Many who have enjoyed these fellowships, have done honor to science and learning; but when we consider that these men have no troublesome office; that they have no avocation but to range in the immense field of literature; that they live in plenty; that they devote the flower and vigor of their lives to books—we are surprised that so comparatively small a number are known beyond the limits of their respective colleges.

One of the most interesting and best executed parts of the book before us, is that in which the characters of the eminent English statesmen are discussed. No one can read it without great interest. Wilberforce, whose name will be held in everlasting remembrance, is thus characterized as an orator.

> Wilberforce has a weak voice, which diminishes the otherwise considerable force of his expression; but he speaks without hesitation, in a free and unpremeditated manner.—p. 195.

The character of William Pitt is deservedly eulogized. He was a wonderful man. He arose in the British Parliament at a very critical juncture; and the world immediately felt his influence—nor has it yet ceased to be felt. Every part of the world bears testimony to his greatness as a statesman.

On the subject of religion, our author seems not very profoundly versed. He alternately praises or blames the Church of England; complains bitterly of the mode of delivering sermons, and severely censures many of the beneficed clergy. He has hardly charity to think that some know how to read, much less, write with correctness, and possesses a peculiar faculty of presenting the defects of the Episcopal church. He seems to favour the Presbyterians, but is intolerably severe and uncharitable towards the Methodists. He considers their churches as but little less than hotbeds of discord and civil rebellions; and those parts of their creed which are most in accordance with the Bible, he treats with an unwarrantable degree of harshness. His opinion of the Moravians and Quakers may be gathered from what follows.

> "The Quakers and the Moravians are the only religious communities in England, to whose virtues the public voice bears unequivocal testimony; and they are likewise the only ones, that have not been polluted by those atrocious crimes, which have consigned so many of the established and methodist clergy to the hands of the executioner. For, that a clergyman should deserve and undergo the sentence of hanging or of transportation, is by no means an unusual phenomenon in England. But I have been positively assured, that no example of such dreadful delinquency ever occurred among the quakers.?"—p. 298.

It is no injustice to other nations to assert that no country on earth is so distinguished for benevolence and philanthropy as England. The number of her streams of charity to relieve the wants of the wretched, both spiritual and temporal, is immense. Among the former, are the National Bible Society, the numerous Missionary and other religious associations for the spreading of the Gospel. Among the latter, are St. Bartholomew's Hospital, St. Thomas'—Guy's—Bedlam—St. Luke's, Christ's the Asylum &c. &c. The former are not even mentioned by our German traveller while upon the latter he expatiates very fully and handsomely.—The English Hospitals are very simple and plain in their structure, but admirably neat and convenient. The domestics of such establishments

are selected with the greatest care, the rooms are spacious and airy, the bedsteads are of iron, and supplied with curtains. The physicians are men of skill and acquirements. No instance has been known in England where the Directors of a Hospital have embezzled its monies. St. Bartholomew's Hospital comprises four large buildings enclosing a spacious court. The number of sick connected with this institution is not far from two thousand and eight hundred; and it relieves as many as at least two thousand every year. St. Thomas is nearly as large as to its buildings, and assists an equal number of sick annually. Guy's Hospital was founded by Thomas Guy, a London Bookseller. He gave at one time £20,000, and at another, 220,000 guineas, besides several smaller donations. It receives about eight thousand persons every year.

St. Luke's and Bethlem, are retreats for the insane. The former is considered the best Hospital in the world. Bethlem was established in the year 1751. From that time to the year 1802 it had admitted seven thousand and eighteen lunatics. Of these 534 had died; 3,047 had recovered, and the remainder had remained incurable.

In one of the public rooms, says the writer, "I found twelve persons busily engaged at a gaming table, they were professed gamesters, who had deranged their intellects in the practice of their profession, but even in Bethlem continued their original pursuit. It is somewhat remarkable that they are still so knowing as to observe each other's characters and foibles; one fool is the butt and laughing stock of the other, and they retain the talent of remarking the follies of others, rather than their own."—p. 309.

The asylums for the poor in London, besides numerous work-houses, amount to more than one hundred. In Christ's Hospital alone, are a thousand poor children.

We shall close this article by observing, that in general we have been very highly gratified and interested in the work upon which we have been remarking. Our readers will find themselves well compensated for reading it, by the fund of general information which it contains, by the easy flow of language, and the now and then interesting turn of thought peculiar to a German.

Literary and Philosophical Intelligence.

The Board of Trustees of the College of New Jersey have, unanimously chosen the Rev. Professor Lindsly, President of that institution.

A History of the State of Maryland, shewing particularly her situation in 1823, is preparing for the press, by Thomas Kennedy.

Davis and Force of the city of Washington, propose publishing, annually, a volume entitled *The Statesman's Manuel*, consisting of a digest of Public Documents laid before Congress, and also containing notices of public transactions in this and other countries.

Count Romanzoff, who fitted out, at his own expense, the expedition under Kotzebue for circumnavigating the globe, has sent out travellers to cross the ice from the eastern coast of Asia, to the western coast of America.

New South Wales.—At Sidney, in New South Wales, three public journals, and five other periodical publications, now issue from the press. A second printing office has been established at Port Jackson. General intelligence, and information are beginning to be more widely diffused, and the commerce of this Island is becoming considerably important.

In Peters' Township Pa. a cave has lately been discovered. A person, living at the base of the North Mountain,

was about to dig for water, and as there is a very large spring, issuing from the rocks, at the foot of a hill of considerable height, he thought by digging some distance above it, he could probably come upon the stream. Accordingly he commenced digging, and had proceeded but a few feet, when he could plainly hear water running, apparently with great rapidity; and at the distance of about 12 feet from the surface, he came to the water at the lower extremity of a fissure in the rock, which immediately expanded into a large, and beautiful cavern. Its entrance is somewhat obstructed by loose rocks; but after advancing a little distance every obstruction disappears. The solid rock on every side is enamelled with spar, reflecting different colors to the eye of the beholder; and in every direction the most beautiful stalactites, of every hue, are seen pendent from the walls and roof of the cavern. This cave has been explored to the distance of 800 feet, and at that point there was no appearance of its termination.

Egyptian Literature.—T. Lacour of Bordeaux, has published an important essay on Egyptian Hieroglyphics. The comparison which he has instituted between the Egyptian and Hebrew languages has convinced him that the Hebrew was very nearly the language which was spoken in Egypt when the Israelites sojourned in that country. M. Lacour adds, that he is persuaded that the Hebrew was in Egypt the sacred language; and that what is called the Coptic, was the language of the lower orders of people.

The labours of M. Champollion, jun. are of a very interesting nature. He has discovered that the Egyptians made use of three kinds of writing. 1st. The Hieroglyphic, which painted ideas by means of characters resembling the forms of sensible objects. 2nd. The Hieratic, or Sacerdotal. Its characters are chiefly arbitrary, retaining only faint resemblances of sensible objects. This kind of writing is that used in inscriptions upon tombs. 3d. The Demotic (popular) writing, which was employed in civil affairs, and private concerns. This is composed of signs borrowed from the Hieratic, but combined in a manner peculiar to itself. All these kinds of writing represent ideas only. But in order to express proper names, they had an auxiliary series of signs which represented sounds. A complete alphabet of characters has been discovered. M. Champollion has thus been able to read the names of the Greek and Roman emperors on the Egyptian monuments, and on those of the first class, the names of the Pharaohs, or kings of Egyptian race. These discoveries, certainly argue well to the cause of archæology, and historical and biblical criticism.

The Greek Seminary founded at St. Petersburgh in 1775 by Catherine II. is becoming daily more interesting and of higher importance. Two hundred Greek and Albanian youth are there receiving their education; they have twenty five professors. Besides the military sciences they are instructed in French, Italian, and German; and when they have completed their education they have the choice of a commission in the army, of becoming interpreters at the Colleges of St. Petersburgh or Moscow, or of returning to their native country. There are pupils from Chio, Lesbos, and Naxos.

It is stated that a machine has been invented by means of which a person may plunge to the bottom of the sea and work freely with his hands and feet, ascend to the surface or stop at any depth; and in this manner remain several days under water without interruption and without effort. The inventor calls this machine *the Dolphin.*

Magnet.—Professor Patterson of Philadelphia has exhibited a magnet of the horse shoe form, which supported the enormous weight of one hundred and sixty two pounds. Its own weight is only 32 pounds. It is said to be the most powerful magnet ever known. It was prepared by Mr. Lukers of Philadelphia, who has discovered a method of *touching*, much superior to that used in Europe.

Tread Wheel.—The tread wheel has been applied by M. Van Heythuysen to the propelling of barges in canals. It is found that two men can propel a barge by it at the rate of five miles per hour.

List of New Publications.

RELIGIOUS.

A Letter to the Right Rev. Bishop Hobart, occasioned by the Strictures on Bible Societies, contained in his late charge to the Convention of New-York. By a Churchman, of the Diocess of New-York.—John P. Haven, New-York.

Stewards of the Mysteries of God: A Sermon preached at the Ordination of Lemuel P. Bates, in Whately, February 14, 1822; before the Convention of Congregational Ministers in Boston, May 30, 1822; and at the Ordination of the Rev. Dorus Clark, in Blanford, Feb. 5, 1823. By Zephaniah Swift Moore, D. D., President of the Collegiate Institution at Amherst. —Boston. Crocker & Brewster.

A particular Relation of the American Baptist Mission to the Burman Empire; in a Series of Letters, addressed to Joseph Butterworth, Esq., M. P. London. By Ann H. Judson.

Church Poetry, being portions of the Psalms in Verse and Hymns, suited to the Festivals and Fasts and other occasions of the Church, selected and altered from various authors. By the Rev. William Augustus Muhlenberg, Rector of St. James' Church, Lancaster.—Philadelphia. S. Potter & Co.

MISCELLANEOUS.

Geographical Dictionary, or Universal Dictionary, Ancient and Modern, 2 vols. By J. E. Wocester, A. M. 2nd edition.—Boston. Cummings, Hilliard & Co.

Elements of Geography, Ancient and Modern, with an Atlas. By J. E. Worcester, A. M. 2nd edition.—Boston. Cummings, Hilliard & Co.

Justina; or the Will. A Domestic Story. In 2 volumes, 12 mo.—New-York. Charles Wiley.

A Grammar of Composition; including a Practical Review of the Principles of Rhetoric, a series of Exercises in Rhetorical Analysis, and six Introductory Courses of Composition. By William Russell. 12 mo.—New-Haven. A. H Maltby & Co.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

We make the following extracts from the monthly papers of the American Bible Society:—

On Thursday, May 8, 1823, was held, at the City Hotel, New-York, the Seventh Anniversary of THE AMERICAN BIBLE SOCIETY.

The Hon. *John Jay*, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. *Matthew Clarkson*, Senior Vice President, who was supported by the Hon. *De Witt Clinton*, and *Richard Varick*, Esq., Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New-York, a large number of Clergymen of different denominations, and other Gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 62d chapter of Isaiah, by the Rev. Mr. *Sutherland*, of New-Hampshire.

Letters, apologizing for unavoidable absence, were read by the Rev. Dr. *S. S. Woodhull*, Secretary for Domestic Correspondence, from the Hon. *John Jay*, President, the Hon. *Bushrod Washington*, Hon. *John C. Smith*, Hon. *William Tilghman*, Hon. *Andrew Kirkpatrick*, Hon. *John Q. Adams*, Hon. *Charles Goldsborough*, Hon. *William Phillips*, Hon. *Duncan Cameron*, Hon. *David L. Morril*, *Joseph Nourse*, and *Francis S. Key*, Esqrs.

The Rev. Dr. *James Milnor*, Secretary for Foreign Correspondence, read

the following ADDRESS from the President of the American Bible Society:—

GENTLEMEN,

It gives me pleasure to observe that this anniversary, like the preceding, brings with it tidings which give us occasion for mutual gratulations, and for united thanksgivings to Him whose blessings continue to prosper our proceedings.

These annual meetings naturally remind us of the purposes for which we have associated; and lead us to reflections highly interesting to those who consider what and where we are; and what and where we are to be.

That all men, throughout all ages, have violated their allegiance to their great Sovereign, is a fact to which experience and revelation bear ample and concurrent testimony. The Divine attributes forbid us to suppose, that the Almighty Sovereign of the universe, will permit any province of His empire to remain forever in a state of revolt. On the contrary, the sacred Scriptures assure us, that it shall not only be reduced to obedience, but also be so purified and improved, as that righteousness and felicity shall dwell and abide in it.

Had it not been the purpose of God that His will should be done on earth, as it is done in heaven, He would not have commanded us to pray for it. That command implies a prediction and a promise that in due season it shall be accomplished. If therefore the will of God is to be done on earth, as it is done in heaven, it must undoubtedly be known throughout the earth, before it can be done throughout the earth; and consequently, He who has decreed that it shall be so done, will provide that it shall be so known.

Our Redeemer having directed that the Gospel should be preached throughout the world, it was preached accordingly; and being witnessed from on high, "with signs and wonders, and with divers miracles and gifts of the Holy Ghost," it became preponderant, and triumphant, and effulgent. But this state of exaltation, for reasons unknown to us, was suffered to undergo a temporary depression. A subsequent period arrived, when the pure doctrines of the Gospel were so alloyed by admixtures, and obscured by apendages, that its lustre gradually diminished, and like the fine gold mentioned by the prophet it became dim.

Since the Reformation, artifice and error have been losing their influence on ignorance and credulity, and the Gospel has been resuming its purity. We now see Christians, in different countries, and of different denominations, spontaneously and cordially engaged in conveying the Scriptures, and the knowledge of salvation, to the heathen inhabitants of distant regions. So singular, impressive, and efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and in many instances, to such hazards and privations, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature.

Can such extraordinary and unexampled undertakings, possibly belong to that class of enterprizes, which we are at liberty to adopt or decline as we please: enterprizes which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and maturely weighed; especially as this evidence is accumulating, and thereby acquiring additional claims to serious attention.

We observe a strange and general alteration in the feelings of Christians towards the Heathen; and one still more strange and unprecedented, has taken place in their feelings towards the *Jews;* feelings very different from those, which for so many centuries have universally prevailed. Although, as it were, *sifted* over all nations, yet, unlike the drops of rain which blend with the waters on which they fall, these scattered exiles have constantly remained in a state of separation from the people among whom they were dispersed; obstinately adhering to their peculiarities, and refusing to coalesce with them. By thus fulfilling the prophecies, every Jew is a living witness to their truth.

The same prophecies declare, that a time will come, when all the twelve tribes shall be restored to their coun-

try, and be a praise in the earth; but the precise time is not specified. By declaring that 'blindness in part hath happened unto Israel, *until* the fulness of the Gentiles be come in, and that Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled,' they lead us to conclude, that their blindness will not be sooner removed, and therefore, that their conversion is not to be sooner expected. Individual Jews have, from time to time, been relieved from their blindness, and become christians; and there are expressions in the scriptures, which favor the prevailing opinion, that the conversion of a large portion, and perhaps of the whole tribe of Judah, may precede that of the other tribes. They are now experiencing less oppression, less contempt, and more compassion, than formerly. Their obduracy is softening, and their prejudices abating. These changes have the appearances of incipient preparatives for their conversion.

Besides these recent changes in favor of the heathen and the Jews, another has taken place in the disposition and feelings of our people towards the many savage nations who still remain within our limits. The policy formerly observed towards them, together with our rapid population, increased their necessities, but not our endeavors to alleviate them. This indifference has latterly been yielding to a general sympathy for their wretchedness, and to a desire to meliorate their condition. For this laudable purpose, our government has wisely and virtuously adopted measures for their welfare; and benevolent societies, and pious individuals are using means to introduce among them the benefits of civilization and christianity.

Nor are these the only events and changes which are facilitating the distribution, and extending the knowledge of the Scriptures. For a long course of years, many European nations were induced to regard toleration as pernicious, and to believe that the people had no right to think and judge for themselves, respecting religious tenets, and modes of worship. Hence it was deemed advisable to prohibit their reading the Bible, and to grant that privilege only to persons of a certain description. Intolerance is passing away, and in France, where it formerly prevailed, Bible Societies have been established, by permission of the government, are proceeding prosperously, under the auspices of men high in rank, in character, and in station.

From the nature, the tendency, and the results of these recent and singular changes, events, and institutions—from their coincidence, and admirable adjustment, as means for making known the Holy Scriptures, and inculcating the will of their Divine and merciful Author, throughout the world—and from the devotedness with which they are carrying into operation, there is reason to conclude, that they have been produced by Him, in whose hands are the hearts of all men.

If so, we are engaged in His service; and that consideration forbids us to permit our ardour or exertions to be relaxed, or discouraged by attempts to depreciate our motives, to impede or discredit our proceedings, or to diminish our temporal resources. The Scriptures represent Christians as being engaged in a spiritual warfare, and, therefore, both in their associated and individual capacities, they are to expect and prepare for opposition. On the various inducements which prompt this opposition, much might be said; though very little, if any thing, that would be new. The present occasion admits only of general and brief remarks, and not of particular and protracted disquisitions.

Whatever may be the characters, the prejudices, the views, or the arts of our opponents, we have only to be faithful to our Great Leader. They who march under the banners of EMMANUEL, have God with them; and consequently have nothing to fear.

The Treasurer, *William W. Woolsey*, Esq. read the report of the Committee who audited his accounts, by which it appeared that,

The net receipts for the year, (including the monies received to aid in building the new Depository,) have been	$45,131 25
The expenditures for the Year	47,360 26

Parts of the Annual Report were then read by the Rev. Dr. *S. S. Woodhull*, Secretary for Domestic Correspondence, from which it appeared that

the issues of Bibles and Testaments within the year, (though the removal from the old to the New Depository, and the prevalence of epidemic fever in New York, caused a suspension of the business for more than two months of the past year,) were 28,448 Bibles and 26,537 Testamets, making with those issued in former years, 248,623 copies of the Scriptures.

Several resolutions were then *unanimously* adopted by the Society.

The Rev. Dr. *John Woodhull*, of New-Jersey, of the Presbyterian Church, moved the following resolution:—

"*Resolved*, that the Report of the Managers, now read, be approved and adopted, and that it be printed under their direction.

This venerable gentleman, is in the eightieth year of his age, and concluded his speech as follows.

Much, very much has been done, yet much more remains to be done, which calls aloud for perseverance, and increasing activity. Let us not forget, that our time for acting will soon be past, and that the night of death will soon overtake us, in which no man can work. He who now addresses you, will, probably, do it no more; one whose head is whitened with the frost of eighty winters, and who has laboured fifty five in the vineyard, may well conclude, that he has almost finished his course, and may be taking leave of the world, of the church, and its useful institutions. In this situation, it is no small comfort to feel assured, that the great work will go on, until the earth shall be filled with the knowledge of the Lord, as the waters cover the sea —and, until that universal song shall be heard, *Alleluia, for the LORD GOD Omnipotent reigneth!*

This motion was seconded by the Rev. *William Ross*, of New-York, of the Methodist Episcopal Church.

The Rev. Dr. *Philip Milledoler*, of New-York, of the Dutch Reformed Church, moved the second resolution:

'*Resolved*, That the thanks of the Society be given to the Board of Managers for their services during the past year.'

The motion was seconded by Hon. *Chauncey Langdon* of Vermont.

Hon. *De Witt Clinton*,

When I had the satisfaction to attend, some years since, an Anniversary Meeting of this Society, it was honored, I believe for the last time, by the presence of its venerable President, who has been since numbered among the illustrious dead. His mortal remains are mouldering in the grave; but it is humbly hoped that his immortal spirit is in heaven, enjoying the rewards of a well-spent life, the communion of saints and angels, and the smiles of the Almighty Father of the Universe. His worthy successor is, I learn with deep regret, disabled by bodily infirmity from attending in his place, but he has favored us with an emanation from his highly gifted mind. Like his predecessor, he was a statesman of the revolution, and has rendered eminent services to the Republic. After a life devoted to patriotism, illuminated by talents, and distinguished for independence and integrity, he has dedicated his setting sun to the diffusion of the light of the gospel, and has given all the weight of his elevated character to the support of an institution, which embraces within its purview, the highest interests of the human race. He too will, in the course of nature, follow, ere long, his distinguished predecessor. Let us render him, when living, the honors due to his high office in this institution—to his exalted merit—to the purity of his private, and the usefulness of his public life: And under this impression, I have the honor to propose the following resolution:

'*Resolved*, That the thanks of the Society be given to the President, for the address with which he has favored the Society on the present occasion, and for the lively interest which he manifests in its prosperity and success.'

On this occasion, and as intimately connected with this subject, I shall endeavor, with great diffidence, to illustrate the principles, enforce the objects and elucidate the merits of associations established for diffusing the Holy Scriptures. If it be admitted that the Bible is a revelation from God, intended for the benefit of man in this world, and for his happiness in a future state, it follows as an inevitable corollary, that its extensive circulation is a duty of the most imperative nature, and an interest of the highest character. However the various members of the christian community may differ about doc-

trine or discipline, they must all, notwithstanding, recognize the divine origin, and the sacred character of the Bible; like the radii of a circle, they must all emanate from a common centre, and all terminate in the same periphery.

As this place is neutral ground, on which all the contending sects of Christendom may assemble in peace, for the purpose of diffusing with pious zeal the knowledge of the Holy Scriptures, and of promoting, with concentrated effort, the great cause of religion, how deeply it is to be regretted, that different views should be taken of this subject, and that controversy should be excited as to the dispensation of the highest charity. For, alas! it has been contended that the Revelation of God to man should be modified or restrained by human agency. While this opposition proceeds from quarters entitled to the highest respect, and is enforced by the most ingenious appeals to sectarian feeling, to the passions and the imagination, it is our incumbent duty to resist all attempts to intercept the light of heaven from striking the earth. In maintaing the pre eminent merits of Bible Societies, let us not, however, lose sight of that charity which is the brightest ornament of the christian character; and let us not mingle acrimonious imputations in our vindication of a great and glorious cause. The citadel of benevolence and christian charity, may be defended without the use of poisoned weapons, and we may refute the arguments, without impeaching the motives, or wounding the feelings of our opponents. And let it be indelibly impressed on our minds, that the errors of wise men are, at least, entitled to sympathy, and that even the obliquities of good men incline towards heaven.

Whatever glosses may be thrown on this subject, and whatever disguises may be adopted; it is obvious that the opposition must finally entrench itself in the obsolete, exploded doctrine of the danger of illuminating mankind. And no person can take this ground without entertaining erroneous views of the fabric of human society, and of the high destinies of religion. In its full latitude and unqualified extent, it compels us to consider the ruler every thing, and the people nothing, and to substitute the exposition of the priest for the will of the Deity. As ignorance is the patron of error and the enemy of truth, the diffusion of knowledge is friendly to the propagation of religion and the ascendency of good government. If it teach man his rights, it also teaches him his duties. 'Truth and goodness,' said an illustrious philosopher, 'differ but as the seal and the print; for truth prints goodness, and they be the clouds of error which descend in the storms of passions and perturbations.'

To deny the full benefit of the Scriptures, in the most unlimited and unsophisticated shape, to all the family of mankind, is to assume the ground of our incapacity for the full reception of the revealed will of heaven; and the whole assumption is predicted on the most untenable premises. If the Almighty, in the plenitude of his goodness, has graciously condescended to promulgate his will to the human race, we cannot deny our capacity to understand the revelation without charging Divine Providence with an useless dispensation. And, if we take refuge in the pale of sectarian pretensions, and insist that the light of the gospel shall only reach us through the refracting medium of human illustration, is not this a virtual abandonment of the controversy? The Deity, in declaring his will, announced that man was able to receive, and ought to enjoy the full benefit of the revelation. And in contending that it must be conveyed in an exclusive channel, or only through certain selected organs, we fully concede that human nature may be rendered a fit depository as well as channel of divine truth. And, to borrow the language of a great philosopher, 'to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light.' Within this narrow compass is comprised the whole philosophy of the debate.

Mr. C. concluded his speech as follows:—

The Christian religion, armed with power, endowed with light, fortified by truth, and revealed by God—foretold in the prophecies, attested by miracles, sealed with the blood of the saints, and sublimed by the morality of Heaven, is thus presented to man, exhibiting him in a state of probation, and enforcing his good conduct in this transitory

state, in order to secure his felicity in the regions of eternal bliss. It places what Archimedes wanted, the level of power on another and a better world, and controls all the operations of man in unison with the prescriptions of divine love.

Feeble and imperfect as this view is, it notwithstanding presents powerful inducements to encourage your animated perseverance and redoubled exertions in the cause of philanthropy and religion. Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven.

To this resolution, Peter A Jay, Esq. replied, acknowledging on behalf of his father, the tribute of respect from the Society:

William W. Woolsey, Esq. addressing the second Vice President, said,

Sir,

Having, for several years past, had the honor of being associated with the acting Vice President in the labours of this Society—feeling towards him that high respect and affection, which we love to entertain towards a character so pure and virtuous—knowing as I do, his devotion to to the interests of the Society, the important services which he has rendered it, and his unremitted and arduous attention to the duties of his office—I have a peculiar satisfaction in offering to this meeting the following resolution:

"*Resolved*, That the thanks of this Society be given to Matthew Clarkson, Esq. acting Vice President, for his constant, unremitted, and zealous attention to the concerns and business of the Society, ever since its organization."

Samuel Boyd, Esq. of New-York, on seconding the motion, observed:—

That he had enjoyed the happiness, ever since the formation of this Society, to be an eye witness of the entire devotedness of the distinguished, and highly respected individual, to whom the motion referred, to advance the interests of this great institution; by giving his time, talents, and influence, in presiding over the deliberations, and co-operating in the labour of those, to whom was confided the management of its affairs; and that he considered it as a distinguished honour, to be permitted to second a motion, for the adoption of a resolution, which he was sure, was expressive of the opinion of every member of the Board of Managers. He concluded by saying, he was admonished, that under existing circumstances, he ought not to say more, but that he would have done violence to his feelings, if he had said less.

The Rev. *John P. K. Henshaw*, of Baltimore, Maryland, of the Episcopal Church, moved, and *Joseph C. Hornblower*, Esq. of New-Jersey, seconded the fifth resolution, viz.

"*Resolved*, That the thanks of the Society be given to the Secretaries and Treasurer, for their important services *gratuitously* rendered to the Society."

The Rev. Dr. *Milnor*, on behalf of himself and his associates, replied to the vote of thanks to the Treasurer and Secretaries.

The sixth resolution was—

"*Resolved*, That the thanks of the Society be given to the Auxiliary Societies, for their contributions to its treasury, and for their exertions in distributing the Scriptures in their several districts."

Rev. *John Finley*, of Baltimore, Maryland, of the Baptist Church, moved, and Mr. *John Griscom*, of the Society of Friends, seconded this resolution.

Rev. *Benjamin Mortimer*, of the Moravian Church, moved, and Rev. Dr. *Alexander M'Leod*, of New-York, of the Reformed Presbyterian Church, seconded the seventh resolution—

"*Resolved*, That the thanks of the Society be given to the several individuals, who, by their liberal contributions, have assisted in erecting a convenient building, for the accommodation of the Society, thus enabling it to

extend its operations, and to perform in a more acceptable manner, the important duties for which it was founded."

The last resolution was moved by *Theodore Dwight*, Esq. of New-York, and seconded by Rev. Mr. *Johnson*, of Newtown, Long Island, of the Episcopal Church.

"*Resolved*, That the Society learn with lively satisfaction, that the prospect of introducing the Scriptures into various parts of South America becomes more and more flattering; and that the Society will do every thing in their power to supply the wants and gratify the wishes of the inhabitants of that portion of our continent on this interesting subject."

Rev. Dr. *Milnor* then introduced to the Society Senior *Vicente Rocafuerte*, a South American, and a native of Peru, who made the following remarks:

Conscious, as I am, of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country, superior to any self consideration, impels me to break silence, and ask your indulgence.

Born in South-America near the equator, under the Spanish yoke, and inquisitorial fanaticism, how gratifying is it for me to meet here so many good Christians, the glory of America, and consolation of humanity. My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity in dress, and worship, are all clothed with the spirit of the true God, enlightened with the wisdom of the Bible, and united by the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the Gospel, they love their fellow creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism, and to extinguish for ever that monastic superstition; the enemy to every useful reform; that lever which shakes the earth, fixing in Heaven its point of support; which in the name and in behalf of Religion, sacrificed to its avarice the innocent race of Peruvian Yncas, condemned to the stake the unfortunate Goatimozin, the last of the Mexican emperors, and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation, its application to the new governments of America is indispensable. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection; they are fighting gloriously for independence and liberty, but alas, liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel; those sacred books without note or comment are the true elements of social order. To promote virtue through the Gospel, is to fix on solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is in fine to attain the great object of this institution as new as it is admirable.

In the rapture of my patriotic exul-

tation, for the morality and liberty of my country, I would wish you might send, on the wings of Cherubims, thousands and thousands of Bibles and New Testaments, to South-America; that you could immediately establish, in Lima, an auxiliary Bible Society, I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by short-sighted bigotry, has deprived them till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the parent Society. Perhaps a great many patriots, and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and giving the Bible to the people, they will repeat what the Lord said to Joshua.

This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.

Yes, the new nations of America will enjoy the triumph of their Independence, and the felicity of their liberty, if they would organize their new institutions, following the spirit of toleration, of equality, and self-denial, so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitimacy of divine origin; its generosity must be the Holy Alliance suitable to Independent America. An alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, insure universal peace, and form, from the myriads of the inhabitants of the earth, a numerous and Christian family as enlightened, as good, and as benevolent, as the members of this meeting. This same meeting is only a sketch, a miniature, of the large evangelical Society, that in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

Mr. William Scott, of Elizabethtown, N. J. has, by the gift of $2,500, endowed a scholarship in the Theological Seminary at Princeton.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $2,120 41, from March 13th, to April 12th, inclusive, besides $425 in legacies.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $1,175 07, in the month of April.

Ordinations and Installations.

Feb. 26.—The Rev. ABRAHAM J. SWITS, was ordained to the Gospel Ministry, and installed pastor of the United Reformed Dutch Churches of Schaghticoke and Tyashoke, Rensselaer County, N. Y. Sermon by the Rev. Philip Duryee, of Saratoga.

March 19.—The Rev. LYMAN CASE, was ordained pastor of the Congregational Church and Society in Coventry, Vt. Sermon by the Rev. Mr. Wooster, of Fairfield.

April 17.—The Rev. AMZI FRANCIS, was ordained pastor of the Church

at Bridgehampton, L. I. Sermon by the Rev. Mr. King.

April 22.—The Rev. JEREMIAH SEARLE, was ordained to the Gospel Ministry, and installed pastor of the First and Second Reformed Dutch Churches, of Rotterdam, Schenectady County, N. Y. Sermon by the Rev. Samuel Kissam, of Bethlehem.

April 29.—The Rev. CHARLES BLANCHARD, was recognized as pastor of the Second Baptist Church in Shepleigh, Maine. Sermon by the Rev. Mr. Ripley, of Portland.

April 30.—The Rev. JOHN WALKER, was installed associate pastor with the Rev. Abraham Wood, of the Church and Society in Chesterfield, N. H. Sermon by the Rev. Mr. Whiton, of Antrim.

April 30.—The Rev. HENRY AMBROSE MERRILL, was ordained pastor, of the Congregational Church in Shepleigh, Maine. Sermon by the Rev. Mr. Cogswell, of Saco.

View of Public Affairs.

FRANCE AND SPAIN.

THE war between these powers has at length begun. The French army is attended by one of the Ministers of the King, prepared alike to negotiate or fight. The Duke de Angouleme, who is nominally Commander in Chief, issued a proclamation on entering Spain, stating the objects of the war.

In this proclamation he states that all hopes had vanished of establishing in Spain an order of things compatible with the safety of neighboring states. The object of the war is stated to be to aid the Spaniards in liberating their captive King; to raise again the altar and the throne; to rescue the priesthood from proscription; men of property from spoliation, and the whole nation from the domination of a few ambitious persons, who, in proclaiming liberty propose only the slavery and ruin of Spain.

The danger arising to regular governments from the influence of liberal principles of government is much deprecated; and particularly, their influence on the French army stationed on the borders of Spain.

If the French army were really in danger from the influence of Spanish example or Spanish principles, a more appropriate and effectual remedy than war, would have been, to remove that army to a greater distance from the frontier. France voluntarily places a large army on the borders of Spain in the attitude of war; and when the blow is about to be struck she has the assurance to complain, that the principles of this army are in danger of being corrupted by their proximity to the Spanish territory and connection with Spaniards!!

Soon after this proclamation the French Troops crossed the Bidassoa and entered Spain—a few French and Italian Refugees, not exceeding 150, or 200 in number, appeared on the banks of the river with the tricolored cockade, sung some national songs, and endeavored probably to entice the desertion of the French soldiers. This motley group was promptly dispersed by the discharge of one piece of artillery which killed 8, and wounded 4. The news of this important, this wonderful achievement was communicated by General Guilleminot to the War Minister, and by him to the Chamber of Deputies. The reading of the despatch was attended with true national enthusiasm and the Hall of the Chamber, resounded with cries of '*vive le Roy*,' and general acclamations. The despatch was ordered to be printed and distributed.

Such attempts made to magnify a petty incident in the commencement of a mighty war, shew clearly that the war is unpopular in France; that the *nation* has not yet entered into the views of the monarch and his ministers; and that the object of the Chamber of Deputies, was by *huzzas* and acclamations, to enlist the mighty influence of popular feeling in its favor. We strongly suspect that Bonaparte would have cashiered the General who condescended to notice so trifling an affair.

England has determined to remain neutral in this contest. She has however communicated to France her expectation;

I. That France is not to establish a military occupation of Spain, nor to force the King to any measures derogatory to his crown, or to his existing relations with other powers.

II. That she expects the dominions of Portugal will be respected.

III. That a frank explanation on these points was necessary in order that England might maintain a strict neutrality.

Notwithstanding these conditions which England imposes on France as the price of her neutrality, it must be still uncertain what course England may be compelled to pursue. A violation of Portugal would almost necessarily involve England as a party in the war.

Will the Spanish nation be able to hold out, or must it sink and be compelled to surrender the Constitution of its own choice, under the overwhelming power of France? This is a question interesting alike to the friends of pure religion and rational liberty.

That the French army will proceed to Madrid and occupy that capital, there can be little doubt. *There* they will probably organize a temporary Government for the Spanish Nation, round which they will rally the friends of ancient and absolute despotism, both civil and religious. Should the King of Spain fall into the possession of the French, he will be placed at the head of this Government, and his authority and influence directed against the constitutional authorities.

We are by no means sanguine as to the success of the Spanish patriots. The invasion of a country by a hostile army has been generally found to unite all classes in support of their own Government. But we do not calculate upon this result in the present instance.

The constitutional government has many and powerful enemies in the bosom of Spain, who adhere to their ancient prejudices, and consider the constitutional system as nothing less than disloyalty to the throne and impiety to Heaven. The foundations of liberty were not laid, as in the United States, by habit, education, the diffusion of the scriptures, and the practice of self-government. Nothing is more true than that habit will attach the affections of our nature, to any system of government, civil or religious, and that nothing but *knowledge*, can dispel the influence which it produces. We recollect that an attempt of Gen. Junot, when he occupied Lisbon, to cleanse the streets of that City from *mud* and *filth* which had been accumulating for years, was nearly attended with a general insurrection of the populace of that City. The monks raised an outcry that the *mud*, the *sacred mud*, of their streets, was in danger from unhallowed hands, and all the people said *amen*. Like the people of Lisbon, the Spaniards of the lower order are buried in profound ignorance and abject superstition; looking to Roman Catholic Priests for the forgiveness of their sins and sure passports to Heaven. The Clergy, of whom Spain was full, were deprived by the revolution of a great portion of their power and influence, and many of the lower orders of the priesthood utterly proscribed. The disbanded priests have been the instruments of sedition and discord among the credulous and ignorant populace, over whom they exercise unbounded controul. The materials therefore of faction, insubordination and violence, are widely extended; and the effect is already visible in the numerous guerilla parties or bands of the faith, which, organized under the influence of fanatics, have already distracted the kingdom and filled it with violence. We fear that these discordant and hostile bands cannot be united in defence of their country by the invasion of France; on the contrary, that the French will be viewed by the malcontents as friends, sent to deliver them from the present government, and to restore the true faith and the absolute King; and that broken by divisions, Spain may fall a prey to one of the most unprincipled aggressions, ever attempted upon an independent nation.

We still hope that such may not be the result; that the heroic perseverance and bravery which distinguished them in their resistance to Bonaparte will be found still to animate the nation; and that the same bravery and perseverance will now, as it was formerly, be approved by Heaven and crowned with success.

Obituary.

For the Christian Spectator.

Died, in this city, on the 28th of April, the Hon. Charles Chauncey, LL. D, in the 76th year of his age. After a long and distinguished life, he has gone to his grave, with the hope of entering upon a new and

nobler state of being. He was born at Durham, May 30th, O. S. 1747. He early manifested a vigorous and rapid intellect, and intense application to the objects of his pursuit. His native powers were such, that without the advantages of a public education, he soon came forward, to a commanding eminence in his profession. Having studied law, with James Abraham Hillhouse Esq. he was admitted to the bar in Nov. 1768. In 1776, he was appointed Attorney for the State of Connecticut; and in 1789, was placed on the bench of the Superiour Court. As an advocate and a judge, he satisfied the public, that he possessed powers and attainments, of no ordinary character. In 1793, he resigned his seat on the bench, and retired from the business of the courts. From this time, he devoted himself, principally, to reading, superintending the education of his family, and giving lectures, to a class of students at Law. In testimony of respect for his talents, his acquirements, and his public services, the honorary degree of Master of Arts, was conferred on him, by Yale College, in 1777, and the degree of Doctor of Laws, by Middlebury College, in 1811. His mind had not been roused to activity, merely by the pressure of business, or the calls of ambition. He was excited to unceasing exertion, by an intense ardor which continued with him through life. His thirst for knowledge was unbounded. Few men have read so extensively; or with so deep an interest. Scarcely any department of literature, of history, of civil policy, or of theology escaped his attention. The rich furniture of his mind, was manifest to all those who had the opportunity of hearing him converse. In legal science, his investigations were profound and original. He did not content himself, with treasuring up a confused mass of forms and precedents. The practice of the law, he delighted to reduce to the invariable principles of justice. The relations and connections of these, he traced in his lectures, with a kind of professional enthusiasm. This awakened the interest of his pupils; among whom are numbered some of our ablest advocates and statesmen. On political subjects, he had enlarged and liberal views. While he considered all rightful authority as proceeding from the people; he saw the necessity of checks and balances, to give stability to government.

But that in which he felt his own highest interests, and those of his fellow men, to be involved, was religion. His intellectual endowments which were of so high an order, he believed to be given, by his Creator, for high and holy purposes; to be employed, in obedience to the divine commands. He had long been directing his views, to that invisible state upon which he has now entered. But he did not consider his own unassisted understanding, as a sufficient guide, in preparing for the retributions of eternity. He sought for the light, which neither learning nor philosophy can bestow. He looked for a revelation from heaven, and he believed that he found this revelation, in the volume which claims to be a message from God. In so momentous a concern, he was not satisfied to rest upon the opinions of others. He examined the evidences of Christianity for himself. He consulted the records of antiquity. He weighed the cavils of unbelievers, with the arguments which are adduced, in support of the scriptures. The result of his investigations, was a settled conviction, that the Bible is indeed the word of God.

But he did not confine his attention to the outworks of Christianity. He was sensible that he was bound to inquire, not only whether God has made a revelation; but *what* he has revealed. Though he had read, extensively, the works of able theologians, he was not disposed to call any man master. The tenets which he believed to be of the greatest importance, and the most clearly supported by scripture, were those in which the great body of protestant churches, are nearly agreed. Nor did he think it sufficient, to hold a system of speculative opinions merely. He knew that religion was intended, not only to enlighten the understanding but to influence the heart, and appear in the life. He early made a public profession of his faith, and as he advanced in years, the effect of religious considerations, on his feelings, appeared to be more and more happy; inspiring him with grateful recollections of the past, and serene anticipations of the future. After he had reviewed, in his last sickness, with deep emotion, the kindness of providence, to himself and his family, the slumber of death came upon him, gradually and gently, like the repose of the night, upon him who has faithfully performed and finished, the labors of the day.

Answers to Correspondents.

W.; and J. P. W.; will be inserted.

P. R.; B. G.; C.; F.; F. W. H.; LOVER OF THE TRUTH; and G. S.; have been received.

The communication of C. W. B. is well written, but of too personal a nature.

CLERICUS will find that his request has been complied with.

ERRATUM.—Last Number, page 252, c. 1, l. 30, for *when* read *who*.

THE

CHRISTIAN SPECTATOR.

No. 7.] JULY 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

The Waldenses.

Had this people, prior to the reformation, an order of ecclesiastical officers, who were mute presbyters, or lay-elders? This is the subject of the following investigation.

That a secluded christian people had inhabited either the valleys of the Alps, or the forests of Germany, from the days of the Apostles, without connexion either with the Roman or Greek Church, has been often asserted but never shown. The people of Piedmont, and those of Bohemia, have with justice claimed an existence respectively, prior to the time of Waldo. His followers flying from persecution in the South of France, have often found sanctuary with both; and all of them have been persecuted under papal bulls made against the Waldenses. But whilst a similarity of doctrines obtained among them, they lived under different civil, and ecclesiastical governments; their creeds, articles, confessions, and discipline, though in substance allied, were not identically the same. To escape the confusion, which exists in the histories of the Waldenses, this name must be used only for the followers of Waldo, amalgamated as they are with the orthodox of Albi, and the consideration of them postponed to the successive accounts of the Piedmontese and Bohemians.

The Piedmontese.

Piedmont, named from the vallies of the Alps, *à pede montium*, was subject to the Lombards, from the year 568, until 774, when Charlemagne destroyed the monarchy. It constituted a part of the German empire from that period until its dismemberment in 888. From thence till 919, all Italy was in confusion. In 936, Otho conquered Italy, and the vallies of the Alps remained under German princes till 1137, when they became the property of the house of Savoy; who were Counts till 1416, Dukes till 1713, and afterwards, by the acquisition of Sicily, Kings till 1796.

In these vallies the gospel was planted at an early period; and being a frontier of Italy, their religious government was that of the peninsula. But remote from the vortex of corruption, they tardily received innovations. They were still a constituent part of the Latin church in the year 817, and subject to the religious government of that age, which was episcopal. Claude in 815, had been promoted to be archbishop of Turin, the principal city of Piedmont, by Lewis the meek, the son of Charlemagne and emperor of the West. But whilst Claude submitted to the ecclesiatic supremacy, he denied the orthodoxy of the Pope. In the council of Frankfort 794, he had been active against image-worship, and had seconded the emperor's wishes to bring over pope Adrian the first, from the errors of the second Nicene council of 786. When in 823, this excellent man was accused of innovation, because he ordered the images

to be cast out of his churches, he declared, "that he taught no new sect, but kept himself to the pure faith." The truth was supported during his life, in Piedmont, against the corruptions of the Latin and Greek churches. He lived and died the Archbishop of Turin, in full connexion with the catholic church. Nor did the Piedmontese depart from the communion of that church, "so long as she did not attempt to force them to embrace her errors." The Piedmontese churches were episcopal before and during the life of Claude. His followers were persecuted by his successors in office, but not immediately; for Claude lived nearly to the dismemberment of the German empire, after which, the political confusions of Italy presented some defence against persecution, till the conquest by Otho. As this period was long before Dominic and his inquisition, it is not probable that the principles and doctrines of Claude produced a separation before the middle of the tenth century. Sir Samuel Morland, who was sent by Cromwell to the Duke of Savoy, in 1658, to mitigate his persecution of the Piedmontese reformers, has observed, that Claude left the lamp of his doctrine to his disciples, and they to their successive generations in the ninth and tenth centuries. The precise era of their separation from the Catholic church, we have not found; but no persecution appears to have been sustained by them under the German princes to whom they were subject, till 1137. If indeed that oldest document, which is furnished by Perrin, and by Morland, purporting to be a confession of their faith in fourteen articles, and which they place at 1120, were so old, that would prove a separation, before they came under the house of Savoy. But though in 1146, they were persecuted, and some of them fled into Bohemia, there is neither proof nor probability shown, that those articles were four centuries before the reformation. The twelfth was made against the doctrine of transubstantiation, which we should not expect before the council of Lateran in 1215, or at the earliest, in 1160. The ninth, expressly against the error of Purgatory, which would seem to have been unnecessary, before the council of Florence in 1438. When these articles were made, they, no doubt, had still their bishops and priests, as there is not a word in them concerning church government. The followers of Claude must have retained episcopal ordination. The monk Rainerus names Belazinanza of Verona, and John De Luggio, as eminent bishops of the Waldenses about 1250; and is quoted by Perrin, as having written of the Piedmontese, in his account of heretics, that, 'they 'had a greater bishop, and two follow-'ers, whom he called the elder son, 'and the younger, and a deacon; that he 'laid his hands upon others, with 'sovereign authority, and sent them, 'where he would, like a pope.' This, Perrin denominates an 'imposture.' But the monk relates things of his own day, and his means of knowing the truth were better than those of Perrin.

The latter was averse to Episcopacy, wished to represent the Piedmontese and the reformers in France, as the same sect; and has actually concealed the Episcopate of Stephen, the last bishop of the Austrian Waldenses. What Perrin has gleaned in opposition to Rainerus, rather supports him. He says from Morel and Masson, of Provence, who were divided from the Piedmontese only by the mountains, and were more nearly allied to them than those of Dauphine; "The money that is given us by the people is carried to the aforesaid general council, and is delivered in the presence of all, it is then received by the *ancients*, and part thereof is given to those that are travellers, or way-faring men, according to their necessities, and part thereof unto the poor." These *Ancients* were clerical men and the *seniors*, or bishops, who ordained their preachers, like Stephen the last

of the Austrian Waldensian bishops, from whom the Unitas fratrum now hold their succession. The name bishop was generally substituted by some other word, as senior, superintendant, or perhaps guide, and leader; but was understood by Rainerus. The *Way-faring men*, who received an annual support from the people, through the hands of these bishops, were the travelling preachers whom they sent "where they thought good," to different and distant places in the countries of Europe, who were persecuted every where under the name of Vallenses and afterwards as Waldenses. What the form of the ecclesiastical government of the Piedmontese came to be is uncertain. Their preachers were called barbes and pastors. Their *guides* or *leaders*, if they were not the same with the ancients or bishops, were laymen of prudence, to direct the people, who lived under a catholic and persecuting civil government, whose fury they were often obliged to shun by fleeing to the mountains.

The assertion, that, "the office of ruling elders as retained in their churches is recognized in a number of places in Perrin," we cannot find supported, and believe to be founded in mistake. One place has been pointed out in his works, ch. 4, page 49, to show that there was a Synod, in which ministers and elders convened, "long before the time of Luther." But it proves to have been after the deaths of Luther, Melancthon, Bucer, Zuinglius, Peter Martyr and Cranmer. We do not wonder, that such mistakes should have been made, in reading the confused story of John Paul Perrin. He never lived either under the civil, or ecclesiastical government of Piedmont; he was a follower of Peter Waldo; lived at Lyons, and dated his works in 1618. He is a loose writer, without any talent for discrimination, and his credibility has lately been, and perhaps deservedly, impeached by the Rev. William Jones.

Morland mentions a manuscript dated in 1587, seventeen years after the Synod last spoken of, which speaks of annual councils, and of one, at which there were one hundred and forty barbes; but no elders are said to have been present. We have found no Synods among them before the Reformation.—On the 12th September 1532, after the Augsburg confession had been made, and the protest signed, and after the people of the vallies knew, that the Waldenses of Dauphine and Provence, had sent their pastors George Morel and Peter Masson into Germany, to confer with Œcolampadius and Bucer, they held a general meeting at Angrogne, to hear the letters of those reformers, and then entered into articles accordant with the doctrines of the Reformation. But even there we find no mention of ruling elders or lay-presbyters. The intermediate unscriptural order did come in at the reformation, but we have found no trace of it before it. The resort to the history of the Piedmontese to prove lay-presbyters, appears therefore, to be entirely unavailing.

The Waldenses of Bohemia and Moravia.

In the ninth century, the ambition of the rival Pontiffs of Rome and Constantinople, occasioned efforts to be made by both the Western and Eastern churches, to plant the Gospel under their respective standards on the banks of the Danube. The sister of the king of the Bulgarians became, whilst a captive at Constantinople, a Christian. He sent thither for Missionaries and obtained Cyril and Methodius. Pastors also, afterwards went from Rome into Bulgaria. The attempt of the Roman see in the tenth century to render the Bohemians subject to their ecclesiastical government, produced resistance and persecution; but their ritual was at length received upon the express condition, that it should be in the Sclavonian language. In this century, evangelical impressions were

made on the Hungarians, Dalmatians, Polanders, Danes and others. The Duke of Bohemia, Bolislaus, was a christian of the Latin church; his daughter, the wife of the Duke of Poland, persuaded her husband about 965, to become a Christian. But idolatry prevailed near the southern shores of the Baltic. In Pomerania, christianity was not tolerated, till the arms of Otho had prevailed in 1126. The people of Bohemia were averse to the Romish rites, preferring those of the eastern church, but in the twelfth century their zeal began to succumb to persecution. In 1146, some of the Vallenses, fleeing from Roman persecution in Piedmont, sought refuge among them. That Peter Waldo died in Bohemia in 1179, is not supported. The Bohemian christians, whilst with the Greek church, can with neither reason nor propriety, be supposed to have had lay-presbyters, for none such are found in that church; and so far as the influence of the Latin church prevailed with them, it could have had no tendency to produce an office, equally foreign to its principles and unknown in its government. During the reigns of the native kings of Bohemia, which terminated in 1305, and until the the reign of the Emperor Charles the fourth, which began in 1346, the corruptions of the western churches had been generally adopted in Bohemia. The great number of orthodox professors, said to have been in Bohemia in the fourteenth century, must be a misrepresentation. The Catholic errors were afterwards resisted by the pious confessors, Conrad Stickner, John Militsh, and Matthew Janowsky all of whom died near the end of the fourteenth century, and by John Huss. The latter adopted the doctrines of Wickliff, was burned in 1415, and is accounted the founder of the society of Unitas fratrum; but the name and compact of union obtained not, till after the middle of the fifteenth century. These have been called also Waldenses, from their union with those of Austria. These being Episcopal, there was still neither place for, nor the existence of lay-presbyters.* In 1432, the council of Basil satisfied the Calixtins, who contended only for the cup, and terminated the war which followed the death of Huss; but his other followers, the Taborites, were not reconciled. In 1438, popery gained the ascendency, by the establishment of the Austrian line over Bohemia and Hungary; and the termination of the Greek Empire by the Turks in 1453, prevented further efforts to return to the Greek church. Being cut off from ordination both from the Roman and Greek Churches; in 1467, the Brethren obtained episcopal ordination, for certain men chosen to be *seniors*, superintendents, or bishops, from Stephen, who was the last bishop of the Austrian Waldenses, (Vallenses) and was burned at Vienna in 1468.

This excellent, evangelical, and persecuted people, had more respect for sound doctrines, than scrupulous correctness in the matter of church government. Their prejudices have always been for episcopal government, even whilst groaning under the oppressions of Diocesan episcopacy. From the commencement of their new episcopate, which was about fifty years before the reformation, they had eight kinds of officers; *elders*, *almoners*, *inspectors* of buildings, *ministers*, *acoluths* (candidates for the ministry, who read homilies,) *deacons*, who preach, *presbyters*, or priests, who administer ordinances, and *bishops*, whom they denominate

* "Postea iidem, *scilicet Fratres Bohemi, seu Unitas fratrum* cum reliquis quibusdam Waldensium, in confiniis Moraviæ et Austriæ agentibus, conjungendi, unitate inter eos ac confœderatione initâ. Unde commune Bohemis Fratribus Waldensium nomen," &c. "Patet veneratas eas ecclesias suos episcopos, vel Super-attendentes, primos cùm ordinis tum potestatis prærogotivâ; scalam ministerii suis gradibus distinxisse,' &c. Frederici Spanhemii Hist. Christ. Secul. XV, Lemma VII.

*seniors.** The confession of faith, which this people first presented to Ladislaus in 1508 and presented amplified to Ferdinand in 1535, and which received a preface from the pen of Luther, does mention "*elders*," but expressly as ordainers of ministers, who were therefore the *Seniors*, before mentioned. Their elders who were inferior to the almoners and inspectors, were laymen, not presbyters. If their deacons were preachers, their presbyters, who were of a superior order, could not have been laymen; if also, both were inferior to their *seniors*, being ordained by them, these were their bishops. It is very strange that a proof of the imaginary order of lay-presbyters should be attempted to be brought from a church, which held and still holds, not only the presbyters, but the deacons of the apostolic times to have been, by the nature of their offices, preachers of the word.

The Waldenses in France.

The south of France was the country of the Waldenses, properly so called. A few of the persecuted followers of Claude, the Vaudois, Vallenses, or Piedmontese had fled over to Provence, and enjoyed peace. Among these, Joseph preached with success; and in Languedoc, in the 12th century. The Josephists were prior to Waldo. Peter Bruis taught in the same strain, in the latter place, in 1130 and was burnt at St. Giles. Henry was the successor of Bruis. Their followers were called Peter Brussians, and Henricians. In the same region Arnold, and Esperon, a priest, in the same century opposed the errors of the Romanists. All who held the doctrines of these reformers, and who lived near Albi, were called Albigenses; a name, by which all of this faith, who lived westward of the Rhone in France, were called, as others on the east of that river were distinguished by the name of Waldenses.* These were so called from Peter Waldo, a layman of talents, learning, and piety; who abandoning merchandise at Lyons, began to preach the gospel in 1160. His success produced the anathema of Pope Alexander, the third, against him and his followers. These fled over the Rhone into Provence, into Piedmont and into Germany, and Waldo after three years concealment, fled into Picardy and afterwards to other places. They who took refuge in Piedmont, were denied, by the house of Savoy, that toleration, which the natives of the vallies enjoyed, holding similar doctrines. The Waldenses in the south of France, multiplied in concealment. From 1305 to 1362 Avignon was the seat of rival popes by which circumstance they were greatly exposed. In 1380 and 1393, they were furiously persecuted. In 1478 Lewis XI directed letters to the governor of Dauphine for their relief, but in 1484, those who inhabited the valley of Loyse, were almost literally exterminated by the Archbishop of Ambrun. The oldest confession of faith of this people may be found in Bray's Perrin† and in Sir Samuel Morland‡ in different English translations, in twelve articles. It was furnished by Du Molin, and had been made at some period before the reformation, but how long after the

* Perrin, p. 64, says; "at the time when the doctrine of John Huss was received and entertained there, the ministers, *elders*, and protestants of Bohemia say" &c. And in p. 66, speaking of the martyrdom of the Austrian Waldensian bishop Stephen, he calls him *an elderly man*." In p. 19, he says, Aldegonde relates, that; "there was a certain man called Bartholomew, born at Carcassone (*in France*) who founded and governed the Churches in Bulgaria Croatia, Dalmatia, and Hungary, and ordained ministers," &c. Perrin must have known, that these *elders* and *clergymen*, were bishops, but writing a century after the reformation, he wishes to cast a veil over the government of those churches. What confidence can be placed in such a writer?

* The Paulicians were called also Albigenses, because condemned by a council held at Albi in 1176.

† P. 2. B. 1. C. XIII. p. 24. ‡ p. 37—39.

death of Waldo is not known. The fifth article alone touches the subject of government, is opposed to the catholic hierarchy, but neither elders, nor presbyters of any kind. A paper which Sir Samuel* denominates "The ancient discipline of the evangelical churches in the vallies of Piedmont," Perrin† who was a Waldensian, gives as "The discipline under which the Waldenses and Albigenses lived." It is allowed by both to have been several hundred years before the reformation. In it purgatory, transubstantiation, extreme unction, and confirmation are all rejected.

The opinions of these historians of facts passed before their day, are little to be trusted—their documents alone are valuable. In this discipline are contained, in the second and fourth articles, these words: "amongst other privileges which God hath given to his servants, he hath given them this, to choose their leaders, and those who are to govern the people, and *to constitute elders in their charges*, according to the diversity of the work, in the unity of Christ, which is clear by that saying of the apostle in the epistle to Titus, chap. 1. *For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee.*" In article 5, "Rulers and elders are chosen out of the people, according to the diversity of the work in the unity of Christ," &c. Perrin omits the catechism, which constitutes the fourth article. In Bray's translation, these things are thus rendered: "amongst other powers and abilities which God has given to his servants, he hath given authority to choose leaders to rule the people, and *to ordain elders in their charges*, according," &c. "We choose among the people rulers and elders according to the diversity of their employment, in the unity of Christ." Perrin also gives from 'book of the Pastors George Morel and Peter Masson,' the same who were sent from Provence into Germany to consult the reformers in 1530, the like account; "Amongst other powers which God hath given to his servants, it belongs to them to choose guides of his people, and *elders in their charges*, according," &c., ut supra. By *elders in their charges*, must have been intended pastors, who were elders in the scriptural sense. They certainly had pastors, because Morel, Masson, and Perrin were such, and the flocks could have been the charges of no others. The quotation from the epistle to Titus, which is a direction to ordain elders, brought as an authority for the office, also evinces the correctness of this construction. The terms, constitute and ordain, used with *elders*, and not with *rulers* and *leaders*, discover an additional proof, that the elders were the preachers, or pastors of the churches; and that such leaders and rulers, being neither said to be constituted, nor ordained, were consequently not elders of any kind except in the appellative sense. The single question on these passages must be, whom, or what must we understand by the "leaders, and those who are to govern the people;" which is Morland's translation of "*Regidors del poble*," the words of the discipline. Perrin's copy, or translation, has been rendered by Bray "leaders to rule the people;" and the expressions of Morel and Masson are translated "guides to the people." These were therefore under every view, evidently laymen, chosen to advise and support the people, under the dreadful persecutions, to which they were so often subjected. The same kind of prudent men were selected also among the Piedmontese, for the same purpose. If Perrin and Morland be each correct in their title prefixed to this discipline, then the Waldenses obtained it from the Piedmontese. Neither in the vallies of the Alps,

*p. 72. †B. v. c. VII.

nor in France, had the pious presbyters, who were ordained over their congregational assemblies, wisdom, or experience, sufficient to guide such multitudes, under the pressure of persecutions, scarcely second in malevolence, fury, and cruelty, to any that have been in the world. Unless the elders, mentioned in the passage quoted by them, were preachers, Titus ordained none in Crete; by elders, therefore, pastors must have been understood; and they seem to have availed themselves of the other general terms, as an authority for the choosing of guides, to *set in order things which were wanting;* and save them from that extermination, which the antichristian hierarchy ever meditated, and unremittingly pursued; for in later times the edict of Nantz suffered the cion to grow, only that by the nefarious revocation of that statute, it might be the more effectually extirpated.

J. P. W.

For the Christian Spectator.

The course of the hypocrite in neglecting prayer.

The scriptures teach that though the hypocrite may for a season call upon God in prayer, he will eventually discontinue this practice. "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?"

Probably no one ever deliberately resolved to leave off praying; or ever wholly relinquished the practice at once. The neglect is usually very gradual;—so much so as to be scarcely perceptible to the person himself.

After the hypocrite has lost the feelings which attended his supposed conversion, and has been again immersed in worldly concerns, he begins to find excuses for neglecting prayer. Business crowds, or company interferes. Occasionally therefore the customary devotional service is dispensed with; and the omissions, which were at first seldom, after a while become frequent. Still, his hope is not at all shaken. For he imagines his case is clearly pointed out by these words of scripture; "I will have mercy, and not sacrifice." This comfortable assurance of God thus misapplied, not only serves to justify past omissions, but emboldens him to multiply them in future. He therefore goes on from bad to worse; still believing that his conduct is acceptable to God; for if he occasionally neglects one duty, it is only for the sake of attending to another more important, and more immediately pressing.

There are times however, when conscience alarms him, and he suspects that all is not right. He remembers his former resolutions, and his former practice; and the repeated commands of God to "pray always." But his fears are momentary; for he has an infallible antidote at hand. He allows that he has verily been guilty;—that he has in fact, too much neglected the important duty of prayer. Still he says, his disobedience was not designed, but inadvertent: nay, though he is now convinced that he was wrong, he thought at the time that he was doing right. His offence therefore, if considering all the palliating circumstances it can be regarded as an offence, is a very pardonable one. He is aware however that it is his duty to reform; and he resolves that in future, he will be more prayerful. To show too that his conviction of duty is complete, he kneels down upon the spot, and prays. He continues also for a time, to pray more frequently than he had done before. But as his nature remains unchanged, he soon returns as "a dog to his vomit."

After a lapse of time, conscience again alarms him; and he is distressed by the reflection that, notwithstanding his resolutions to the contra-

ry, he has continued to lead to a great degree, a prayerless life. He is now indeed convinced that something must be done. Upon searching the scriptures for direction, he finds it written; "Whoso confesseth and forsaketh his sins, shall have mercy." This course he determines to follow. He enters his closet; makes a full confession of his sin, implores forgiveness, and engages that with reliance upon the divine grace, he will in future serve God more as he ought. He rises from prayer much refreshed. His mind is relieved from his distress, and he feels a comfortable assurance that his sin is forgiven. He looks upon what he has done with much complacency. He regards himself as thoroughly washed from his filthiness. He becomes in his own view whiter, and he believes that in the sight of God he is a lovlier saint than ever. But his "goodness is as the morning cloud."

Again, some alarming event, a passage of scripture, or a searching sermon, set home by an accusing conscience, leads him to reflect upon his prayerless life. But he still clings fast to his delusive hope. And this he may easily do; for the expedients of self-deception are never exhausted. He now remembers to have heard it said, that the most pious Christians are not always in a praying frame of mind; and he knows that real Christians sometimes have lamentable seasons of declension. He concludes therefore that his neglect of prayer is to be traced to a temporary decay of his Christian graces; or to admit the worst of his case, he is only a backsliding Christian. His conversion was certainly genuine: God will yet bring him to repentance and reformation; and though he should make no very considerable progress in holiness, he will finally be saved.

In the mean time, his conviction of the duty and importance of prayer is very much weakened. As his time and attention are necessarily taken up by his worldly concerns during the week, he believes that God will be satisfied, if he prays to him upon the sabbath. Besides, as his mind is freed from worldly cares on this day, he considers himself much better fitted for the devout and spiritual performance of the duty. But as he soon finds himself disinclined to pray upon the sabbath also, the rule of duty must be made still shorter. He now concludes that it is enough, if he prays to God in seasons of sickness and danger, and when he stands in special need of divine assistance; or in short, whenever he feels an inclination to pray. Thus he gradually settles down in the almost entire neglect of prayer; while his hope of heaven continues strong and bright. He is indeed now occasionally disquieted; though not often to any considerable degree, for the voice of conscience which once sounded an alarm, now speaks only in a faint whisper, and having often successfully imposed upon himself, he has learnt to do it with the utmost ease. If the question is at any time started in his mind, whether he calls upon God, his deceitful heart immediately answers that he does; for he frequents the public worship of God, and perhaps attends upon the devotions of the family; so that although it is true that he who does not call upon God, is a hypocrite, this does by no means prove him to be a hypocrite. If at any time, he asks himself how he can be a Christian when he lives in the habitual neglect of a known duty; his heart again replies, that all Christians have their failings; and why may not this be only the failing of a Christian. Moses spake unadvisedly with his lips; David was guilty of adultery and murder; and Peter denied his master; and surely the neglect of secret prayer cannot be a greater crime. Besides, although he may want this evidence of being in a gracious state, he has others,—and those that are completely decisive. His conversion had all the marks of genuineness; he has often exercised sorrow for sin; he leads a life of uprightness and integrity; the

Church have charity for him; and he is a Christian in the estimation of the world. With all this evidence it would be absurd in him to doubt the reality of his religion. So foolishly do hypocrites deceive themselves to their own destruction. L. J.

For the Christian Spectator.

On Universal Salvation.

There are two classes of Universalists, one who maintain that there are punishments in the future world, but not eternal; and the other that there are no punishments at all. Now, though there is at first sight a considerable difference between these doctrines; yet on a nearer inspection they appear to be of much the same character. Both are brought forward for the same purpose, to quiet the conscience in the commission of sin; the fear of a limited punishment hereafter has much the same effect as the fear of no punishment at all.

The argument in support of both these schemes is an *a priori* one. The abettors of them assume a knowledge of the operations of God before they come to consider his declarations; and when these declarations are found they must be all squared with ideas previously imbibed. In fact, the men of whom I speak do not attend to the plain assertions of the bible, but hunt up some passages which are acknowledged to be obscure, (such as I Pet. iii. 19.) and build their faith upon them. Now a fair interpretation of the bible, as of any other book, is, to explain the obscure passages in such a manner that they may not contradict the plain ones. If a writer declares in the plainest terms and in many ways, a particular truth; it is very unfair to throw aside all these plain declarations and resort to a passage of doubtful import to ascertain what his sentiments are with respect to that truth.

The question with the Universalist may be very much simplified by reducing it to a question of fact, and proceeding on the principles of the inductive philosophy. With the bible in our hands acknowledged to be a revelation from God, it ill becomes us to sit in judgment on what God must do according to our feeble and short sighted notions of justice. We must take his own account of himself, and rely upon it. Like the philosopher who proceeds on the principles of Bacon and Newton, we must not presume beforehand on what is the character of the divine operations. We must be totally in the dark till we are enlightened from the proper source. We must patiently learn the facts devoloped before we can form our theory. Why should not this which is allowed to be the only legitimate method of reasoning in philosophy, be acknowledged also in religion? Can we pretend to know more about the unsearchable God than we do about some of his works? Can we ascertain from a previous knowledge of his character what will be the conduct he will pursue towards the subjects of his moral government, better than we can the laws which he has set in operation in the natural world?

The question respecting the extent of the atonement has nothing to do with the question before us; for whether the atonement be made for all or only for the elect, it still remains to ascertain whether there are no personal conditions of acceptance with God. A way opened for salvation is one thing, and walking in that way is totally another. The question then is, what is the fact as to individual salvation. And we are to settle this question, just as we do every other which has not come under our personal observation, by testimony. And what but the divine testimony is sufficient?

Nor is the question before us whether the eternal damnation of the wicked is consistent with the glory of God, or with the ends of universal benevolence. Of this we are not competent judges. We know nothing about God, except so far as he has told us; and certainly, if we profess

to take the scriptures for our guide, we should follow them whithersoever they lead us. For aught we know, the eternal damnation of the wicked, taken in connexion with the thousand other events in the divine kingdom from the beginning of the creation to the grand consummation of all things, will be a great display of God's benevolence towards intelligent beings in general. For aught we know, all the inhabitants of this world are a very small part of the creatures of God; and for aught we know, those who shall be cast into the bottomless pit will be nothing in comparison with the multitudes which no man can number, that shall shout hosannas before the throne of God. Of these things we are absolutely ignorant, except so far as God has told us. Until then we can look down the long vista of ages through a boundless eternity, and comprehend the vast chain of causes and effects in the kingdom of God, we have nothing to do with the question whether any particular doctrine is consistent with the divine glory or not, any farther than the book of God informs us. The glory of God and the ends of his government are not planned for a day. It is not for thousands of ages, nor for millions, that God's glory is concerned. It is for eternity. It is for the great whole of existence, which God only can comprehend. It is therefore highly unphilosophical and unsafe as well as unchristian, to undertake to determine what shall be for the glory of God, or for the good of his kingdom, by our own independent knowledge. We are absolutely ignorant on this question and cannot be informed except from God himself. Our concern is with matter of fact, of which we are competent judges. We can understand, if we please, the plain declarations of God's word; and these are sufficient for our direction. God will vindicate his own character.

Let it not be forgotten then, we come to the question before us, as a question of fact; and we have nothing to do but to take the testimony of God to settle it. "What saith the scriptures," is the only inquiry which is consistent on this subject with the legitimate principles of reasoning.

On opening the bible we find that the same lips which commanded the apostles to preach the gospel to every creature, said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And lest we should mistake the meaning of this denunciation, the Lord Jesus has given us (Matt. xxv. 31. and onward) a particular account of the Judgment day.

I take it for granted that this is the judgment day which is mentioned in this passage, because no other event in the kingdom of God can answer to the description here given. It certainly cannot be the destruction of Jerusalem, as is alleged by some, because all the circumstances mentioned, are totally diverse from that event. There was not, on that occasion, an assemblage of all nations; nor were they separated one from another; nor was there any thing at all analogous to the sending away of one class into "everlasting punishment," (whatever be the meaning of that phrase,) and the receiving of the other into "life eternal." There is moreover, not even an obscure allusion to the destruction of Jerusalem any nearer the passage in question, than ten or twelve verses before the end of the preceding chapter; and that ingenuity which can bring together such distant points must be a wonderful talent indeed.

The Lord Jesus Christ informs us then, in the passage now before us, that he himself shall be the Judge when all nations shall be gathered before him, and that "he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." And then the particular sentence of condemnation or acquittal is distinctly made known. Now I ask here, *who* shall be separated one from another?

Not surely the devils from the human race, as is alleged by some; for the devils are not mentioned in this place as having any thing to do with this day. *All nations* shall be gathered, and separated one from another. This is the answer which the passage itself gives; and this is the only answer that can be given. Would it not be exceedingly unnatural, and contrary to the use of language, for the Saviour to say, 'before him shall be gathered all nations and he shall separate them one from another,' meaning at the same time that the devils should be separated from the human race? Suppose a man should say that the inhabitants of a particular town should be gathered into a certain place, and separated one from another. Would he mean by it that other people should be separated from these? or rather that these should be separated from each other?—Besides, one of these classes are doomed to be companions of the devil and his angels. Can any man believe that all this sublime description terminates thus? —that the devil and his angels are to be the companions of the devil and his angels,—a mere truism, an identical proposition? Can such trifling as this be ascribed to the Lord Jesus Christ?

Let us look now to the conclusion of this subject. 'These shall go away into everlasting punishment: but the righteous into life eternal.' Here then is the turning point. What is the meaning of this passage? Whatever it be, this is the declaration of a fact concerning the issue of the awful day described.

I do not expect to be met here with the criticism which is so often in the mouth of the ignorant who attempt to advocate the doctrine I am opposing, that the words *everlasting* and *eternal* are of different signification, because most of those who read the Spectator must be aware that the word in the original Greek is precisely the same for both; these English words being considered by our translators as synonymous, and the change being probably made for the sake of euphony. Does then the passage before us mean that one of the states described by it is interminable, while the other will come to an end? If so, why is there no notice given of such a meaning? The very same qualifying word is used for one that is used for the other. They are placed also in exact opposition to each other:—so that if one of them has a termination the other has too. You have as much right, according to the well known principles of language, to say from this passage that the happiness of the righteous shall come to an end, as that the misery of the wicked shall come to an end. Here then is a declaration of the fact, that God will punish the wicked in an interminable manner. Now, I must be allowed to remind the reader, we have nothing to do with the question whether such a punishment is right or not. It is a mere question of fact that lies before us; and God himself will settle the right of it at another day.

Again—"He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii, 36. Is such an absolute assertion as this to be construed as meaning, that he shall not see life till a great number of ages of suffering shall have expiated his sins? And are we to be told here that the wrath of God does not *abide* on unbelievers, but that the time will come when it shall be taken away? Suppose this text had said, He that believeth not the Son shall not see death; but the approbation of God abideth on him;—would any one then attempt to say that it meant the contrary? No, reader, the whole race of unbelievers would take their stand on it, and plead with some shew of correctness a reprieve from the condemning passages of the bible.

It is said of the wicked in the future state of existence, that "their worm dieth not, and their fire is not quenched." Though this is admitted to be figurative language, yet it cannot mean less than extreme suf-

fering. Nothing could more affectingly describe the endless torment of an accusing conscience than this.

Suppose then for a moment, that the whole philosophy of language, with respect to the use of the word *everlasting*, in the bible, were abandoned. Suppose it were conceded that because it means a limited duration when applied to the hills, the Levitical priesthood, and other subjects which in their very nature are perishable, that therefore it means the same when applied to the human soul, and other subjects which are not perishable;—what then shall be done with the great variety of forms in which the misery of the wicked is declared to be without end? An opponent would gain nothing even from this large concession, which would make war with the principles of language. He would still be met with declarations like those I have adduced above, where an endless state is affirmed without the use of this word. So that the doctrine of endless punishment would still stand, on the firm foundation of plain declarations of God, as matter of fact.

It avails nothing here to say, as is often said by the advocates of the doctrine I am opposing, when hard pushed by scriptural argument, that this is unreasonable, unjust, tyrannical, too much to bear. These are not the subjects in debate. I am only inquiring for matter of fact; and whether we see the reasonableness of this fact now or not, God will shew us at last that he is right, and the world wrong. God will proclaim before an assembled universe at the Judgment day, his hatred of sin, and his determination to punish it; and mankind will see that he is right in so doing, and that his glory and the good of his vast dominions will be promoted by such a procedure.

Now these few plain declarations of the word of God are as decisive on the question before us, as a thousand. It is sufficient that the fact stands here. Innumerable other passages indeed, might be adduced; and it might be shown that the whole tenor of the sacred scriptures is, "Say ye to the righteous, it shall be well with him—wo to the wicked, it shall be ill with him." It might be shown also that persons very similar to those who advocate the doctrine I am opposing, were opposed by the prophet Jeremiah, (xxiii, 17,) "They say still unto them that despise me, The Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you."—But I have proceeded as far as I intended. The question is not fairly met by those who would deny the matter of fact here proved, without showing that these passages, and others similar to them, mean something very different from what they appear to mean. It is to no purpose to resort to obscure passages to illustrate these plain ones. It is to no purpose to resort to inference in cases where the sacred writers speak of the future state of existence without guarding on every hand against an abuse of their language. It is to no purpose to infer from their silence in particular cases, doctrines contrary to their express declarations here. Nothing can disprove the matter of fact thus plainly declared but an invalidating of the testimony itself. And this must be done either by proving the bible a mere imposition upon the world, or by showing that these passages are not genuine, or that they do not mean what they say. B. G.

A SERMON.

A familiar discourse on the Parable in Luke, xvi. 19—31.—*There was a certain rich man, &c.*

To minds of earthly mould, it seems strange that one may not do what he will, with his own; that he should be called to account for using as he pleases, the property *his* hands

have earned; above all, that he should be punished for either his prodigality or parsimony. Therefore, when Christ taught the Pharisees that God or mammon must be abandoned, and that ungodliness, no less than vice, is destructive of the soul, they derided him. This parable contains a forcible illustration of the sentiment, scarcely credited by the lovers of pleasure even now, that the honorable man of this world, who uses it neither to the glory of God, nor the good of mankind, is in no less danger of losing his soul, than the most flagitious.

The condition of this honorable man, is contrasted with that of a beggar, who feared God; not to give encouragement to the hopes of the poor while destitute of piety, nor to alarm the rich and honorable, who possess not the spirit of the world. Character, and not rank, causes the distinction between the righteous and the wicked in their final state.

We are presented first with a man of rank and fortune, living in ease and pleasure, not penurious but worldly, not one of those who ruin their families by intemperance, or their neighbours by fraud. It is such a man, as is commonly an object of envy, rather than aversion. But he was not of that class, who, whether they eat or drink or whatever they do, do all to the glory of God. He could not make the christian's appeal, 'whether we live, we live unto the Lord, or whether we die, we die unto the Lord, whether we live therefore or die, we are the Lord's.' Though he does not rank with the profligate, neither is he elevated above men, whose description is, "not of the Father but of the world."

To shew that poverty and suffering, on the other hand, are no excuse for ungodliness, we have set before us next, a fellow creature, not merely without fortune but destitute of the necessaries of life, a man diseased and destitute of medical aid. Without friends to provide for him, or limbs to carry him, he is borne to the rich man's gate to be fed with the fragments of his table.

Who would not say, this inequality of condition was hard? who would not prefer the character and condition of the man of plenty, to those of the man of want? I can tell you. None would indulge such preference, did none abandon the law of faith, and walk by sight. None other than they who forget how short our time is, how precarious our circumstances, and how soon both the pleasures and the ills of this life, are over.

Whoever fears God, estimates the world, and life, and things present, and things to come, by faith, and therefore seeks first, the kingdom of God. All others, are governed by appearances, and therefore neglect the duties of piety, and the interests of the future, for present gratification. We must not charge God foolishly, nor in the most afflicted state seek counsel from the wicked. If the condition of men seem unequal, it is in no case hard. Our heaviest trials are lighter than our sins, and whatever our sufferings or our pleasures, they are not the recompense of our deeds. It came to pass that the beggar died;—happy end for the good man! But the rich man died also. Ah! said a man of fortune, of my acquaintance, 'that is the the misery of it, we must leave all.' That man will be able to say at last, Lord, Lord have I not eaten and drunk at thy table? But what will he profess unto him? Fools are we, to covet affluence, if it have influence thus to wed us to possessions which we must leave. Perhaps he thought the soul slept with the body, or perhaps he had a secret hope that they would suffer together, for a period only. I did not ask him. But I enquired of the word of God which makes no misrepresentations and it answered that the godly man though a beggar, was carried by angels to a state of rest, that the rich man lifted up his eyes in woe. Death makes no change then, in a man's disposition. He carries the same

temper, to the other side of the grave which he indulged on this. The soul that was holy, is holy still, and that which was filthy, filthy still. No new character is formed by its transition from the material world, to the world of spirits. The rich man makes no mourning for his *sins*. His affliction is, that he is in pain. Deliver a sinner from pain and he cares not for the honor of God. Deliver a just man from sin, and you shall never hear him complain of his sufferings.

What a change is here! From carelessness and pleasure on the one part, to thoughtfulness and remorse! From abjectness of condition on the other, to dignity and glory.

Why this difference? and why do we not enquire, and learn the answer now? why persist in waiting for the final reckoning, in order to return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not! Why, child of prosperity! forbid your friends to remind you of your latter end? why, fond parent, hide the truth from your children, till, to tell them of it, is to bring the miseries of the future, into the present life? Why teach them by example, to forget their dangers, and their duties, for fear of impairing their joys, till they are placed beyond the reach of recovering the image of God. The wretched man, however, cries for mercy. 'Father Abraham! send relief.' Unhappy men! who have none other, than Abraham to their father. But why may he have no mitigation of his anguish, why may not the beggar who ate of the fragments from his table, requite the kindness with one drop of water? We can only say, God had determined otherwise, and his counsel will stand. The sufferer is reminded therefore, that he has no ground of complaint. He chose his good things in this life, and he no less than the beggar received the gifts his heart desired. Had their preferences been one, the same had been their condition. He might have taken Christ's yoke, and have found rest to his soul. He knew the determination of God, or might have known it. But now, the separation is made, the dividing line is impassable, and the pious friends who would gladly have helped, when counsel might have availed, are now forbidden to relieve him. Abraham does not command in heaven. God is king there, and intercessions for sinners, end with their probation. Prayers for the dead are useless in *this* world, they are so in the world of destiny. We are to receive, according to the deeds done in the body, not according to views formed after soul and body are separated. God has restricted the period of preparation for heaven, to the present life. Between earth and heaven, intercourse is practicable. Now therefore remember, is the accepted time; behold now is the day of salvation. Take fast hold of the instruction, let it not go.

The rich man, however, did not lose the feelings of nature, by the transition and by the sufferings of his soul, and though while salvation was possible he cared to no purpose for himself, nor for his brethren, he learned at length, that nothing but salvation is worthy of solicitude. The favour of a messenger to his Father's house, to inform them of his situation, was next his request. He would save them from fatal mistakes, concerning the nature and the means of life. We may be selfish, and we may be benevolent in our wishes for the honor and interest of our friends. We may consult the will of God, or our own pleasure only, in urging, and labouring for their salvation. But whatever our motives, no soul doomed to hell, can be supposed to possess the spirit of benevolence to man, of obedience to God: and if he carry not this spirit out of the world, and if suffering do not produce it, how should he gain it, *there?* His request is founded on the fear of their descent to the same place of torment. But it was a reflection upon God, as if he

had not done enough, to convince them of their danger, to dissuade them from their sinful preferences, and thus to prevent their ruin. Did not his brethren live in the same country with Lazarus? enjoy the same means of salvation? With what show of reason or goodness could he ask for them, any greater advantages than had proved adequate to the beggar's security?

Besides, a messenger from the dead could add nothing to the knowledge, or the arguments, of the living; and he who is impenitent under the grace of the gospel, would be so in heaven or in hell.

A solemn lesson to the man who lives in error, and yet rests his hope of impunity on the supposition that he governs himself by the law of evidence. Give him sufficient evidence of his error, and he will renounce it. Let Christ come down from the cross, said the Jew, or let a dead man speak, says the Gentile, and I will believe. Why not believe then, what the dead man has spoken, from the place of the wicked, what Christ has uttered in the person of the Father of believers.

Is there no evidence here? Yet how many men read this admonition and persist in the same course with the man of pleasure, covet the world as earnestly, and seek their own as fervently, and go down to the grave as quickly, and drop into perdition as certainly, only through unbelief! How many, carrying with them the temper they exhibit here, can desire, and wonder, and call on some pious ancestor, as ineffectually? Will you be of this number? let me shew you that if you will, neither the sight of heaven and of hell, or, what is equivalent in your view, a messenger from the dead, would tend at all to reform you. No testimony is so well adapted to this end, as that already furnished you in the gospel of Christ. I am not so weak as to deny, that if one of the venerable shades* beneath my feet, were to rise and stand up in my place, and tell you all that he has learned in the world of spirits, and found upon this statement an exhortation to repentance, the impression would be more affecting and durable, than is made by this discourse of Jesus Christ. But I deny that it ought so to be. The testimony of Parsons, Prince or Whitefield, would add nothing to the good reasons God has furnished you for immediate repentance. For after all, you would have the witness of only a man, and we know that the witness of God is greater. The bible is the word of God. Its doctrines, precepts, promises, threatenings, directions, descriptions, correspond with the character of a being, wise, holy, gracious, powerful. They are such as no creature could have invented—such as none could have any rational motive to invent. The wisdom, purity, grandeur and perfectness of the God there revealed, and the symmetry and comprehensiveness of the system therein contained, altogether transcend those of any other being and system. Whence, then, but from Him who is the source of knowledge, could the penmen of this book derive their notions of such a Being—of such a system? Either it was from God, or there is no God, in our conceptions. For there is none so great or powerful, wise or good, beside, and no scheme of thought so grand, as the character and scheme unfolded here. Is it the word of God? What could the rising dead be able to add to its matter? And if not wiser than God, what better means devise, to convince and persuade men? If not more merciful than God, how could he be supposed to wish the sinner additional testimony or information? This is a short argument, but is it not conclusive? What then have you to gain by further communications from the world of spirits? Let Whitefield rise, and, taking the

* This sermon was originally preached over the grave of Whitefield and others.

place whence he has often spoke with tenderness and strength, tell you of all that the departed can have witnessed. Still you will need another witness, to prove that he speaks the truth. Unless he come from heaven, he is unworthy of credit, and, like the seducer in Paradise, would speak but to betray. That he came thence, would justly be suspected, did he either contradict or add to the revelation in your hands. In any case, to discard the word of Christ for that of a man, however venerable, or even for that of an angel from heaven, would demonstrate unbelief in God, and confirm the evidence of your delusion.

But if nothing would be gained in point of strength, and nothing in the matter of the testimony before us, what could be added to the nature and fitness of the evidence? That the event would be strictly miraculous, is not to be denied; but the gospel is corfirmed by many such miracles, and the fitness of another of the same kind, is inconsistent with the supposition, that God has any just claim upon our faith. The demand of further evidence being unreasonable, the answer would be necessarily equivocal; and you would have as much reason to deny the evidence of a fact addressed to your senses, as you now have to doubt the sufficiency of the evidence addressed to your faith. God knows the nature and amount of evidence best adapted to the end for which he has spoken to man. To grant more, or other, than he has already given or promised, would be a confession that every man is faultless, to whom it has proved ineffectual. It would look like granting the unbeliever and the impenitent, a privilege for his obstinacy; and every such grant would be but an argument for still further demands.

To this reasoning let us add a few facts, and though argument fail, let not facts be resisted. Take the very case stated: for Christ makes no improbable suppositions. The rich man was in hell. He therefore was convinced by experiment, that the penalty of the law follows the mere forgetfulness of God and his commands. But if the execution of this penalty produced no repentance, how absurd the supposition, that a bare statement of the fact, by a messenger to his brethren, should beget a humble spirit. You would say to him, were he sent to you from hell;—if you state facts, and would persuade me, give a proof in your own example. Are you sorry for your sins, and your negligence: if not, why come to us with an exhortation to repentance? On the other hand, were the messenger from heaven, you would answer, you have never been in hell; you know nothing of its torments by experience. Spare yourself then, the counsels we have already received from Jesus Christ, and the eye-witnesses of his resurrection.

But the experiment has been made. Saul calls for Samuel from the grave. The prophet rises, and stands up. From him, Saul learns his doom. Does he prepare accordingly to die? He sinks, on the other hand, into a state of despondence; he is driven to madness; his repentance is of the world, and, like that of Judas, worketh death. Had the rich man never heard of this? He was a Jew, and had probably read the sacred history of his nation. Why did he predict for his brethren, an efficacy in means which had wrought no salutary influence on himself?

Many of the Jews saw a dead man arise. They discovered no artifice in the case. We know not that they derived profit from the scene.

The people at the foot of Sinai, heard the voice of God himself. They were alarmed, but not amended. How vain the hope then, that you would allow to any species of evidence, new to you, in the manner of attestation, an influence more desirable than is claimed for that

which you resist. Acknowledge then, the justice of the reply to the sufferer, and to every unrepentant heart. If you are not reformed by the gospel, we must despair of your salvation, under means of your own prescription.

The compassionate God has devised for you the best possible means of salvation; and if these fail, you must make your bed with the rich man in hell. Is it too much to think of? What then, will it be to suffer? Is the apprehension insupportable to your *friends*? how intolerable will the experiment be to *you!*

Christ has spread these solemn facts before you, for the very purpose of influencing your conduct. He has done it in a manner the least likely to render terror prevalent over encouragement. He could not have given a sufficient revelation of the righteous judgment of God, in a manner less terrible; nor placed before you, more tender and noble motives than the gospel offers, to convert you to God. Why wait then, for other means of persuasion?

With no *better* advantages than the impenitent of this age, the rich man was required to be godly or die. You, if a sinner, are required to repent or perish. It was his practical mistake, that repentance is not necessary to happiness. Yours, is the same. You are not grossly immoral in the eye of man; neither was he. You give your fragments to the poor; so did he. But he chose his portion in the world, and you do so also. He was cast off, not so much because he had committed what the world call, great crimes, as because he lived to himself, and not to God. So, also, unless you repent and forsake the same course of impiety and selfishness, will God cast you off. When it was too late for prayer to avail even with God, he cried to Abraham. To whom will you cry for help in the day of darkness, when you can claim neither God nor Abraham for your Father? He did not charge God with injustice; he deserved all he suffered. God is no respecter of persons. If you live and die like him, how can you escape the consciousness of similar desert, and the evils consequent on such a judgment?

For the Christian Spectator.

The Publican.

It has been generally believed that our Saviour, in the parable of the Pharisee and publican, designed his description of the latter, to be characteristic of the true penitent. It has however been said on very respectable authority, that the description was intended to apply only to the character of a sinner under the influence of that conviction which commonly precedes repentance. That the former construction is the truth is to me entirely evident.

1. From the avowed design of our Saviour in the parable.

'He spake this parable unto certain which trusted in themselves that they were righteous and despised others.' The Pharisee, he must therefore have designed as an example of self-righteous confidence. To give effect to the picture, he places by the side of it, in strong contrast, the character of the publican. In this, he must of course have intended to draw the character of one who did *not* trust in himself that he was righteous, but was abased before God in view of his own sinfulness. Unless, then, a person who is not a true penitent may renounce self-confidence and be truly humble, the character given of the publican is the character of a penitent. Any other supposition is inconsistent with the design of the parable.

2. From the description itself.

The single trait of character with which the description of the publican is contrasted, is that which has been mentioned—the pride of self-righteousness. To exhibit this in a simple and prominent form, it is associated with those circumstances and qualities of character which the persons for whom the picture was direct

ly designed, most admired. The person was a Pharisee, one of that sect which more than any other was venerated among the Jews for sanctity. He was chargeable with no flagrant impiety or immorality; for he declared publicly, and therefore by reasonable supposition, truly, that he was not as other men, extortioners, unjust, adulterers, nor even as the publican. He also abounded in religious observances. He went up to the temple; the place which God has especially appointed for his worship. He went thither for the purpose of prayer; the employment which above all others became him. And there he made mention of his fasting twice a week, and giving tithes of all that he possessed; duties unquestionably important. The single fault in his character, and that which rendered it completely corrupt and odious, was the self righteous pride which his every word and every action expressed. He went up to the temple; and there in the presence of God's holiness, he boldly stood, unawed by the Majesty before which seraphs veil their faces and their feet. To this awful Being he professed to pray; but not a petition did he offer, not an intimation of want did he express, not a single defect did he appear to feel. He did indeed make mention of sins; but they were only the sins of other men. Even the publican who was at the moment engaged in supplication to God, and of whom he is supposed to have known nothing, except that he was of a despised class of men, he reviled; and to that glorious Being, before whom Gabriel durst not bring a railing accusation against Satan himself, presumed to express his contemptuous regard:—while of his own feelings and fastings and tithe offerings, polluted as they were with the spirit of selfishness, he boasted, with the confidence that they were viewed by "the Holy One," with the same complacency as by himself. The proper contrast to this character is that of penitential self-abasement, or Christian humility;—and the features of such abasement, we may confidently affirm, have never been so distinctively drawn, in any other language, as in the concise description which Christ has here given of the publican. He stands afar off in some retired corner of the sacred courts, as unworthy to mingle with the accepted worshipers of God. While his burdened conscience constrains him to pray, he presumes not, such are his feelings of shame and self-loathing, to lift up so much as his eyes to heaven. Nor does his sense of sinfulness awaken the feeling of shame only; but full of astonishment and indignation at himself, he smites upon his breast, and with these significant tokens of deep emotions, he pours out the prayer, 'God be merciful to me a sinner.' It is *mercy* which he implores. He is therefore sensible not only of the misery of his condition, as exposed to the sentence of the divine law, but also of the inexcusableness of his sins, and his desert of that sentence, as a transgressor of the law. It is mercy to be extended to him in the mere character of sinfulness, and therefore without respect to any thing good in himself as procuring it,—mercy free, sovereign, and absolute. It is mercy also, as the original implies, on the ground of atonement; and therefore, the mercy of God, is the justification of a sinner through the redemption of Christ. These comprehensive words 'God be merciful to me a sinner,' considered as the language of the heart, and such, in this case, they are supposed to be, express that humiliation for sin, that submission to the law, and that faith in God to justify the ungodly through an atoning ransom, which most essentially constitute the repentance of the Gospel, or the turning of the heart from sin to God.

The truth of this interpretation is settled beyond every reasonable doubt by the declaration of Christ, concerning the justification of the publican. I tell you this man went down to his house justified, rather than the other—that is, according to our idiom, *and not the other.* So

decisively do a multitude of passages in the scriptures declare, and so directly may it be inferred from all the peculiar doctrines of Scripture, that no impenitent sinner is justified, that we cannot for a moment believe our Saviour to have intended that the publican should be considered, when he went down to his house, impenitent. But no change of character between his visit to the temple and his return to his house is intimated. On the contrary his justification is mentioned as the immediate consequence of his prayer. His prayer was therefore the prayer of a penitent.

4. We are further confirmed in this construction of the parable, by the general instruction which our Savior derives from it. "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Are we not thus taught that every one who resembles the publican shall be exalted before God as an object of his peculiar favor? But will any one be thus exalted who is not a true penitent? If not, the character of the publican, is the character of every true penitent.

This parable was evidently designed to show the essential difference which there is between the two classes of men into which the visible worshippers of God, have, in all ages, been divided. The one class, trusting in themselves that they are righteous and despising others, remain under the sentence of the law; the other, abased for sin, and believing in him, who, through the atonement of Christ, justifieth the ungodly, are partakers of the grace of the Gospel. Pride is the characteristic of the one; humility, of the other. Ignorance of God, presumptuous boldness before him, insensibility to the evil of sin, self-glorying, self-preference, self-display, and proportional freedom in condemning and reviling others, whom, even according to their own principles, they ought rather to commisserate and pray for, are always among the most distinguishing features of the one; while holy fear, contrition, self-abasement, self-distrust, and a disposition to esteem others better than themselves, to give them full credit for their apparent virtues, and to mourn and pray over their manifest sins, defects and dangers, distinguish the other. Would that the christian world would make this parable, rather than creeds and forms, their standard of charac ter! H. R.

Miscellaneous.

To the Editors of the Christian Spectator.

In the number of the Christian Spectator for May, a writer asks the question, why are not ministers more eloquent; and he has with minuteness enumerated the obstacles to pulpit eloquence, and the means of overcoming them. As his views are in some respects different from my own, I will take the liberty of answering the question, in that plain manner in which a layman may be supposed to consider it, who has adverted to the subject only occasionally, and who looks upon it with the eye of common sense.

The errand on which the minister of the Gospel comes to the children of men, is the most important one within the conception of the human mind. The message he brings from the King of heaven and of earth, that God can be just, and justify him that believeth on the Lord Jesus, is calculated to excite the most profound attention, and the deepest interest, in the bosom of every child of Adam. Coming in such circumstances, and on business of infinite moment, shall we consider the minister of reconciliation, as standing on inferior ground for the display of eloquence, to the

lawyer, in a court of justice? Is the question, whether my neighbor or myself shall come into the possession of a portion of property, a more interesting subject of contemplation than the salvation of the soul? Is the effort to extend the government of law, one that will more completely absorb the faculties and powers of the mind, than the desire to continue and enlarge the empire of Jehovah? If the business and the enjoyments of time, can be put in estimation with the realities of eternity; if the tribunals of justice established among men, can be compared with the judgment seat of Christ; then may we consider the field of eloquence occupied by the lawyer, as being elevated to the same height, with that appropriated to the minister of the Gospel.

But although the message brought by the embassador of the Lord Jesus, is of the most interesting character, is it usually delivered in such a manner, as to arrest the attention of those to whom it is addressed? I need not answer this question; my clerical friends will be able to answer it for themselves. I will however, undertake to reply briefly to the enquiry, why ministers are not more eloquent, and suggest what they should do to become so.

1. *They should preach to the consciences of men.* Though ministers speak with the tongues of men or of angels, and do not call up the attention of the sinner to the salvation of the soul, their labours are in vain, they spend their strength for nought. The sinner must be convinced that he has violated the law of God, and deserves its penalty; that unless he repents, and believes on the Lord Jesus Christ, he must perish; and that without holiness, no man shall see the Lord. Unless these great truths, and others like them, are impressed upon the conscience, unless the individual is roused from his lethargy of soul, nothing will be accomplished. He will not flee for refuge to the hope set before him in the Gospel, unless he feels that he is in danger. He will not attempt to obtain the Balm of Gilead, or apply to the divine Physician to administer it, unless he believes that he is sick. He must be made to realize, that his heart is deceitful above all things, and desperately wicked. The law of God must be to him, as it ever has been to all others, a schoolmaster, to bring him to Christ. Now it is the very purpose for which the christian ministry was established, to declare these truths in a clear and convincing manner. But how shall this be accomplished? Shall the Messenger of God be afraid of offending the people, over whom the Holy Spirit has made him overseer? Shall he preach *himself*, and not the Lord Jesus Christ? Shall he prune and polish his sermons over and over, until their energy is frittered away, and lost? Shall he be more desirous of the applause of the critic, than of the salvation of his flock? Shall he be afraid

> "to wound,
> The sinner's heart with Hell's alarming sound?
> No terrors on his gentle tongue attend;
> No grating truths, the nicest ear offend—
> That strange new birth, that Methodistic grace,
> Nor in his heart, or sermons, find a place.—
> 'Tis best, he says, mankind should cease to sin,
> Good fame requires it, so does peace within:
> Their honours, well he knows, will ne'er be driven;
> But hopes they still will please to go to heaven."

There is no preaching more popular than that which is plain and pungent; and although the impenitent man is uneasy while listening, yet his conscience tells him, that it is right; and he loves and esteems the minister, who in this respect does his duty. If asked the question, he will declare freely, that the denunciation is correct, which says, "woe unto him who doeth the work of the Lord deceitfully." It is this kind of faithful preaching which will fix the eye and the ear of an

audience, in breathless attention, so that absolute stillness reigns. If this is not eloquence, I am ignorant of its character.

2. *They should preach their sermons, and not read them.* It has been customary in New-England, from time immemorial, for ministers to write in their studies, one or two sermons a week, which they read on the ensuing sabbath to their people. This custom has induced in many instances, a dull, monotonous manner of delivery; and it must necessarily produce this effect, to some degree, so long as the sermon is *read*. The custom I refer to, is by no means universal; the exceptions, however, are not so numerous as could be wished. If a lawyer of the greatest reputation should read his pleas, there would be but little curiosity excited among the people to hear him. If St. Paul had preached in this manner there is no reason to believe that Felix would ever have trembled. As the minister comes to his people on business of infinite moment, even with the offers of salvation from an offended God, so he must deliver his message with fervor and earnestness; he must shew by his engagedness, that he really desires, and ardently wishes, that they may inherit eternal life. Unless a good degree of animation is exhibited, his people will never give him credit for sincerity, and will pay but little attention to the instructions which he communicates. In this manner his usefulness is prevented, and the souls of his hearers are in danger of perishing.

Not only the manner of delivery, but the composition of a sermon, is materially affected by the custom of writing them. The man who enters his study and sits down to form a sermon, with nothing to disturb the deadness of the scene, will feel dull himself, and will therefore be miserably prepared to give fire and vitality to his thoughts. He may perhaps consult some "old divine," who has published a treatise, or sermon on the subject he is considering, and try to raise his own heat by lighting his taper at a fire which never burned clearly, and which has long been extinguished; he may take down his common-place book, and look out and copy those passages which were selected for a well turned period, or supposed originality of thought, for a pretty conceit, or a handsome figure; but after all has been done; the sermon he has manufactured, will be full of

> Trite, moral sea-saws, dull, as old.

But instead of this phlegmatic manner of composing his sermon, let the minister, after choosing his text, arrange in natural order the several divisions; let the skeleton be distinctly marked out and written down; a few of the leading thoughts, also, can be added, if it is desired. Let the whole plan be comprehended, and be familiar to the mind, and become the subject of thought. The bones and sinews will in this way be formed, and clearly seen, and easily referred to; then when he comes before the congregation, the sight of several hundred of his brothers and sisters of the human family, who must shortly come into the ark of safety, or perish forever; the amazing importance of the message he bears, as the servant of the Lord Jesus; and his own personal responsibility to deliver the whole counsel of God; will give life and animation to his manner, and vigor and pungency to his thoughts. He will now be more solicitous to save the souls of his flock, to guide them into the straight and narrow path which leadeth unto life, than he will be to search out for particular modes of phraseology, or exhibit the beauties of style. With a heart warmed by love to God, and a benevolence brought into active exertion by the circumstances in which he is now placed, he will find no difficulty in filling up the sermon. It will no longer be bones and sinews merely, but it will be clothed with flesh, and put on the appear-

ance of the living man. He will in this manner, speak as a dying man unto dying men; and if his flock be not saved, he will have delivered his own soul.

Where ministers preach in this manner, we do not find the audience regularly, at the commencement of the discourse, composing themselves to sleep, but where the common-place book furnishes the materials for the sermon, a nap seems to be a matter of course. And shall it be asked which of these methods is productive of the most eloquence; let the success attending them give the answer. One of the most eloquent and successful preachers I have known, was in the habit for many years of preaching extemporaneously. He studied his sermons thoroughly, but set down upon paper, nothing except the text, and the general divisions, and sub-divisions of the discourse.—A preacher, now living, well known in this State, commits nothing to paper, but delivers his sermon in a regular, methodical manner, inattentive to the elegancies of style, but abounding in pungent appeals to the conscience, and affectionate exhortations to the heart: in this way he excites the attention of an audience to a degree of intensity, which no written discourse, read in the happiest manner, ever accomplishes.

By omitting to address the consciences of their hearers, and instead of this course, spending their strength in attempts *merely* to enlighten and convince the understanding; and by reading their discourses, instead of preaching them, ministers are perhaps in danger of losing their own spiritual-mindedness, and may not sufficiently consider what they declared to be their belief at the time of their ordination, that they were in their own view, moved by the Holy Spirit, to take upon themselves the office of a minister. They may almost forget, that every individual under their ministry, has an immortal soul, which must be saved or lost; and that each one is moving on with the swiftness of time to the judgment seat of Christ. They may not sufficiently consider that what is to be done, must be done quickly; that whatsoever they do, they are commanded to do it with their might; that the day is soon coming, when they will be called upon to give an account of their stewardship; and that for every soul committed to their care, who is finally lost through their indolence, or indifference to their Master's cause, they must on that day, render a reason which shall be satisfactory to the Judge of quick and of dead, or they must abide the consequences of his displeasure.

To the Editors of the Christian Spectator.

MESSRS. EDITORS,

Though we live so far from the centre of the world, and girt in by the mountains too, we have heard something about the great *race* on Long Island. The newspapers, (for we have now and then one even here,) the newspapers told us a good while ago, that there *would* be rare sport upon an unparalleled bet; and lately, the result has been telegraphed from Louisiana to Passamaquoddy. Though you could scarcely have been Christian Spectators of the race, if you had tried, you have, I dare say, heard more about it than I can tell you; and yet, my fingers itch, to convey a few words, with permission, to your numerous readers, if readers you can retain after this. As every body went from every where, you may infer, perhaps, that I too was perched, *rara avis*, on some pine tree near by, or that with my wife and daughters, I stood behind the motley multitude, stretching my neck to its utmost longitude, and looking over a forest of heads and plumes of all colors, to see the sport. But I tell you, Messrs. Spectators, in good and sober truth, *I was not there:* and however strange you may think of it, my wife and daughters were not in the Pavilion. I can only speak from

hear say, *currente calamo*, or more technically, as I put my long goose quill "up to the top of its speed."

It was, it seems, one of the finest days of the season—the very "sun of Austerlitz." Not a cloud I suppose, sailed that way, to cast a momentary shadow over the brilliant and joyous scene. What a spectacle! The North and the South fired with the most magnanimous emulation, and marching briskly to the appointed rendezvoux. Every town and almost every village from Georgia to Maine, (as the fourth of July orators used to say,) fully represented in this biped and quadruped Congress. See—New-Jersey, with immense re-inforcements from beyond the mountains and rivers, moving in solid columns towards the scene of action:—all the North River *afire*, and coming down in a day—New-York pouring out myriads, from all its eastern *vomitories*, and Connecticut launching all its *craft* upon the Sound, and hastening with sails, and oars, and sweeps, to the sandy arena.

Fifty thousand people, at least, on the ground; and then what princely betting! *Forty* thousand dollars to begin with; to *begin* with I say, for what signifies such a trifle, compared with the hundreds of thousands which it seems to be admitted on all hands, were staked upon the two four-footed champions of that proud day. O how thrilling and chilling and stilling the first heat! Henry half a length ahead—two to one against Eclipse if you dare—two to one agreed all round the course. Truly, Messrs. Editors, this must have been the most heart-stirring and patriotic gambling, that ever was seen in our country. Now I like things on a grand scale. Card playing, for fifties and hundreds, is a mean two-penny business, and the honorable managers of the race prohibited it. I never liked it, and am resolved that I never will. But there is something in tens and hundreds of thousands, to make one proud of the American character. Second trial, Eclipse ahead, and now they stand heat and heat. Every jockey's, (I beg the gentlemen's pardon,) but every jockey's heart is in his mouth—the question is to be decided in eight minutes. It is decided; Eclipse against the world comes off *victorious*. And now where is the laurel, the niche, the monument, the bronze, for the northern champion; he has earned for himself an imperishable name. It must, it will go down to the most distant generation of horse racers, at least, if not a good deal further.

But I am running before my story. Let us go back a heat or two, and take breath. What added mightily to the sport was, to see the North pitted against the South; or if you please, New-York versus Virginia. How must it tend to obliterate all sectional jealousies, and tighten the silken cords of brotherhood, to meet every half year at the Washington and Union races, upon bets of half a million. If this does not preserve a good understanding on both sides of the Potomac, what can? In this view, how delightful are the prospects before us. A strife so friendly, so nearly equal in its results, cannot possibly stop here. Eclipse must run again, or pass for a foundered old coward. Even while I write, rumour says, that he is challenged to try his bottom at the seat of government, upon a purse of from 20 to 50,000 dollars.

But stop this galloping pen of mine, and stick to the turf on Long Island. Another thing which added surprisingly, it seems, to the brilliancy and pleasure of the scene, was the presence of a great number of Ladies, the *better* part of whom, I dare say, staked something on the occasion. You need not look so sarcastically at a body, Messrs. Spectators, for let me ask why should *ladies* be excluded from the sports of the race ground? Answer me to that if you can. And then answer another question, intimately connected with the foregoing. As it was city and country, all de-

lightfully mingled in the most republican fraternity, and there were so many fine women of the *town* there, what right had any body to exclude those from the country?

Why sir, how must those ladies in the Pavilion, *and so forth*, have been enraptured, how must it have awakened all the finest sensibilities of the female heart, to witness the straining and panting emulation of the rival coursers;—to see them coming out last, all foaming and covered with gore! Verily, we have heard nothing for a long time, in this dull corner of the world, which has so forcibly reminded us of old Rome in her power and glory, when her sober matrons and tender hearted virgins, witnessed with a delight, bordering upon ecstacy, the gladiatorial shows and contests in the Amphitheatre. Who can tell how soon the American fair, will attain to the same enviable height of refinement and sensibility? It may be true that the blood which trickled down so profusely at the Union races was not *human* blood. It was nothing more, probably, than what such a desperate trial must needs draw forth from the lacerated bodies of the brute competitors. But who can tell, should the strife for mastery be kept up between the north and the south, with suitable spirit on both sides, who I say can tell, how long it may be, ere wives, and sisters, and daughters, will hear of other contests? These are only hints, you see, and I freely confess to you Messrs. Editors, that I have not nerve enough to carry this train of thought any further.

But to try another heat—it must be very delightful, to spend a few days, and a few hundred dollars too, if one has so much, in going to the races. If he has not hundreds, why, let him spend what he has and can borrow. *Fifty thousand days* is something to be sure—about one hundred and forty years; and might make a difference in loss of time, upon a moderate calculation of 20,000 dollars. But why speak of such a paltry sum? It is enough to provoke one to hear these penny calculations, especially when the object to be gained is so immensely important. But you know if I don't calculate somebody else will. Who could stay away from such a race? I challenge the whole corps of your longwinded prosers to answer me that if they can. Who that went, could help spending from five to a hundred dollars, besides all the bets? If report be true, some hundreds of the spectators must have travelled from a hundred to a thousand miles, to the race ground. But why speak of *distance*, when it is agreed on all hands that *racing* shortens it exceedingly.

Among the moderate estimates of the knowing ones who were near the scene of action, I will just mention a fraction or two more, which I suppose some close calculators, will think ought to be reckoned in the general footing. It is said, that at least 20,000 strangers were in New-York at one time, on their way to the race ground; that they could not spend less, upon an average, than 20 dollars in and about the city. *Twenty thousand by twenty;* as you are quick in figures, and I cannot stop to multiply, without losing my distance, I must leave it with you to say how much it comes to.

Another thought, (for while one is upon the course, he must take thoughts as he can catch them, whether they are in place or not,) it may be urged in disparagement of the great match, that no little of the money which was gambled away, honestly belonged to creditors, who may find it very inconvenient to lose it; and that many a wife with her little children, will feel the gripings of poverty, thus induced, for a great while to come. Such moralizing may be *got up*, to discourage the noblest emulation, that ever glowed in the American bosom; but who will mind it? What are the claims of old fashioned justice, or affection either, when contrasted with the pleasures of a horse race? If I choose to stake five hundred or five thousand dollars, upon the issue, what right, according

to the laws of the turf, have my creditors, or my family to interfere? If I am the winner, and they all know I expect to win, why then I shall be so much the better able to pay the one, and provide for the other. But suppose the worst—suppose that I and a hundred others lose to any amount you please. The money only changes hands. It makes as many rich as poor: and how does it improve the morals of those who win! How sober and industrious will they be all the rest of their lives. Besides, those who lose at one race, will probably gain at the next, and so there will be a brisk and healthful circulation through the great body politic.

But I anticipate another objection. Whole sheets of small pica will be set up, about the dissipation attendant upon such a race, as that now under consideration. And indeed I cannot say, but that there might have been some trifling indiscretions, such as swearing, drinking, and the like; but then, I hate to see mountains made out of mole hills. It was all in good nature, I dare say, or if some sparks were elicited, by trifling collisions, it had a tendency, you know, to give life and warmth and variety to the scene. On this score, you had better be silent, for you will find every thing you can say about public morals and such antiquated things, treated with merited contempt. You will be spoken of in all decent company, as a century behind the age in which you live, and as a *blueskinned*, canting hypocrite.

Supposing, however, you should take my advice, and save your own reputation (which by the way I can hardly hope you will do,) but supposing you *should*, what a fine theme will the races furnish, to the managers and abettors of missionary and education societies! They will, ten to one, have the effrontery to calculate, how many young men, half a million of dollars would educate for the ministry; and they will talk about the good which these ministers might do in our own and other lands. They will tell how many schools half a million would support among the heathen; and a thousand other things, to make weak people regret, that some part at least of what was spent at the union races, was not differently appropriated. But who that has any public spirit, will presume to put the civilizing and christianizing of the heathen, in competition with improving the breed of horses?

There is one consolation at any rate. Such temerity will not be permitted to show its head with impunity. It will be narrowly watched by those puissant guardians of morals and religion, who have so often proved and demonstrated, and what is more, asserted upon their honour, that it is very foolish and wicked to raise money for missionary purposes, since it will all be pocketed by the priests at home; and even if it could be sent abroad, it would do more hurt than good, because the heathen are much better off without the Christian religion than with it.

But I forbear. Many edifying thoughts will suggest themselves to your readers, which in the dust and hurry of the scene have escaped me.

B. H.

For the Christian Spectator.

On Pain.

Pain is the handmaid of Mortality. She throws open the door, and man enters the theatre of life. There she forsakes him not—but amid the changes of his eventful drama, is often around his path, or within his bosom. His strongest lessons are impressed by her agency, and she sometimes forces him as a prisoner, to that 'hope which is an anchor to the soul.' There he bows meekly to her rough discipline, for he sees the 'captain of his salvation made perfect through sufferings.' When he prepares to quit this brief existence, she attends him. Hers is the shudder—the convulsion—the cold dew starting in drops from the temples—

the groan, with which he resigns this earthly being. Even when the 'silver cord of nature is loosed, and the golden bowl broken,' she is reluctant that their fellowship should be dissolved. She fixes her glance on the flight of the departing spirit. If it ascend toward a 'temple not made with hands,' she takes an eternal farewell: if it descend to the 'blackness of darkness,' she adheres as its companion forever. H.

For the Christian Spectator.

The Voice of the Spirit.

The heart of man, in the hour of its pride,
Mild Nature, the mother, address't,
'On the flowers of the vale, where fountains glide,—
On the brow of the forest,—the curl of the tide,—
And the cliff of the mountain where tempests hide,
See the hand of a GOD imprest.''

Slow Reason arose, with her finite chain,
And her lamp as the moon-beam clear,
'That Being who bridles the storm-stricken main,
And gems the skies with their countless train,
Is a Being for man to fear.'

Pure Inspiration's ray sublime,
Like the Sun from chaos broke,
'Remember him *now*, in the day of thy prime,
Thy breath is a vapor,—a span thy time,
And thy glory a wreath of smoke.'

Death hurl'd his arrow from the cloud
Where pestilence curtain'd his way,
On the throne of the heart its idol bow'd,
The bloom of its beauty was pale in the shroud,
And its strength the spoiler's prey.

A voice was heard:—'twas the voice of the dead!—
It was hoarse from the hollow grave,—
'Oh! heed the things of thy peace, it said,
Ere the worm is thy brother, and dust thy bed,
In the hour when none can save.'

Remorse, uplifted a serpent scourge,
And Conscience asserted her sway,
But the world, and the host of her vanities urge.
And buoy'd on the crest of their dancing surge,
That rebel heart was gay.

Heav'n mourn'd and the harps of her blest ones sigh'd,
(Thus the rose sheds the dew-drop tear,)
'The Son of the Highest for man hath died,
Yet still he exults in his guilt and his pride,
Ah! what shall arrest his career?'

There was joy in Heaven!—O'er the angels it shone,
A smile from Jehovah glow'd,
The '*still small voice*' from the awful throne
Had breath'd on that obdurate heart of stone,
And the rock like a river flow'd.

H.

Review of New Publications.

A History of the United States of America, on a plan adapted to the capacity of youth; and designed to aid the memory by systematic arrangement and interesting associations. Illustrated by engravings. By Rev. Charles A. Goodrich. Hartford. S. G. Goodrich. E. & H. Clark. 1822.

History of the United States. By Rev. C. A. Goodrich. Hartford. Published by Huntington & Hopkins. 1823.

WE cannot but wish favorably to undertakings of this nature, as we doubt not the public are beforehand with us, in the expression of equal good-will. To illustrate whatever pertains to one's country and its institutions, is praise-worthy; nor is it much less so to encourage the well-meaning attempt, and to crown it with the meed of approbation, when successfully executed. Besides, it is well known that, as Christian Spectators, we are in the habit of turning aside, occasionally, *qua—molli divertitur orbita clivo*, into the walks of literature, to observe what is doing there,

to ascertain the *moral* effect: and we certainly need offer no apology, for bringing to the reader's reflection the dictates of so grave and chaste a preceptress, as the Historic Muse. We hardly know any branch of letters so well calculated as history, when written with a proper spirit, and in accordance with facts, to subserve the cause of morality and religion. Its lessons are peculiarly important to the young, as giving them a correct estimate of life, and of human nature in all its variety—as shewing them, how man has acted according to his own pleasure, and at the same time, how God has conducted the series of events, to bring about the purposes of *His* wisdom and grace. Speaking aphoristically, history is a record of what God has done, and of what he has enabled or suffered man to do, on the stage of the world. Even without the direct moral comments of the writer, which, however, are due, we can derive important instruction, and can hardly help being impressed with the grandeur or solemnity of the movements of Providence, in the disposal of nations. The view of past ages fills the mind with a sublime melancholy. We dwell with deep emotion on the actions, sufferings, and changes of those who were 'bone of our bone, and flesh of our flesh'—we almost regret that some of them should ever have lived to disorder the world with their crimes, and that others should have died, to leave it without the benefit of their active labors. There is something in the picture of the generations before us, of their manners, pursuits and attainments, of their mode of thinking and acting, of their religion, government and literature, —especially there is something in the recital of the deeds of our immediate ancestors, which, while it gratifies our curiosity, teaches us wisdom, by the comparison of their situation with our own. From the whole, we deduce conclusions, that have an important bearing on human happiness and virtue. From the infinite variety of aspects, in which history presents the dealings of Providence, and from the immense number of characters and incidents which it brings into view, it becomes a source of perpetual interest, instructing us no less in regard to the character of God, than the duty of man. The novelist, with all the license he possesses, to imagine such physical and moral combinations as he pleases, cannot clothe his subject with half the attractions which a reflecting mind attaches to true narrative. In short, it is here we learn political science and philosophy, we ascertain the necessity of goverment, the blessings of civilization, the progress of reason and society, and especially, it is here we see

> 'a God employ'd
> In all the good and ill that chequer life,'

and in all the events that have a bearing on the interests of religion. The historian who, by deducing the maxims of wisdom from the annals of past ages, shall help us more effectually to learn morality and piety, deserves our cordial acknowledgements. Whether he writes lengthened and elaborate details, or only compends of events, if he keeps this moral purpose in view, he becomes our essential benefactor. In agreement with these thoughts, we hasten to shew very briefly, how the author of the volumes named at the head of this article, has acquitted himself in presenting to us, and particularly to his young countrymen, a portion of American history.

The two books are substantially the same work. The latter is founded on the former, and differs slightly in its form, though abounding in a larger number both of leading facts, and minute details. The latter, as being more complete, will furnish us with the few extracts which we shall present to the reader. We would not, however, pass lightly over the former work. It deserves a separate notice on account of its adaptation to the use of academies and

schools. As there is reason to believe, that the study of our own history has been, in general, too much neglected by our American youth, we think that a desideratum which *has* existed, is happily supplied by the present work. Aside from the common attributes of a good history, which we shall soon point out, it offers, by means of its structure, some facilities that are well worth attention.

One of them is the separation of that portion of the narrative, which is to be committed to memory, and which is the outline of the history, from that portion, which is merely to be read with attention. The latter consists of those more detailed views which fill up the above outline, or carry on the general story. By this means, as the essential statements are given in a connected view, the pupil who commits them to memory, acquires a knowledge of the *entire* history of the United States. These summary topics, are presented in a form tolerably well condensed, though doubtless experience, and reflection would suggest to the author, some improvements, in this particular. The more expanded accounts, which are in a smaller type, are so contrived, as to give a peculiar interest to the leading thoughts, and to connect them with permanent impressions.

Another facility offered by the present work, as a book of education, is the division of the history, into distinct, and well-ascertained *periods*. Such an arrangement seems almost indispensable in regard to the recollection of dates, which is always an object in the study of history. It is important also in other respects, particularly as to forming in the minds of pupils, the habit of generalizing their ideas. The views which they will thus obtain will be clear and definite. To answer, however, the purposes intended, the periods should be distinctly marked, and must not be too numerous. We doubt not, that the author has made a judicious classification, sufficiently marked, and comprehensive, considering the comparatively short period of American history.

To this account we may add, that the assignment of a certain portion of the history, to the *notes* which are appended to each period, is quite a convenience, in such an elementary work as the present. Information concerning the religion, manners, education, trade, commerce, &c. of the country, since it is not necessarily connected with the narrative of civil events; so it may well be embodied apart. By this means, the subjects treated of, are much more happily associated in the mind, and firmly retained in the memory, than by mingling them with the mass of other facts. The *questions*, also, following each successive period, which are omitted in the later work, undoubtedly have their value, in aiding the pupil to the proper answers to be given, in regard to the portions of the history which are studied. In a school-book, the *reflections* in conclusion, are important, since they are not only instructive in themselves, but shew the young, how to derive lessons, and deduce conclusions from whatever they read. In short the whole is formed on a plan of distinct method, and associated particulars, at once interesting, and useful to the young mind. The outline, though bold is judicious, as being sufficiently warranted, by the approved inductive philosophy of the present day. The filling up of an outline of this nature, admits of different degrees of perfection, according to the object in view, and the talents of the writer. In the present case, we are warranted in saying that the performance in this respect, is quite reputable to the author.

We shall now advert to the general characteristics of Mr. Goodrich's history, confining our remarks, more particularly to the recent work, or rather to the qualities common to both, but which are rather more predominant in that. The history commences with the discovery of the

continent, and is carried down to the close of the year 1822, embracing eleven periods. The first two periods, in which the author gives an account of discoveries and settlements, from the nature of the subjects, afford less scope for interesting details than the succeeding ones. Still they are enlivened with some sprightly narratives, and the story of Captain Smith, particularly, is told with good spirit and effect. The account of the Aborigines of the country, contained in one of the notes to the second period, is a handsome summary of most that is known, concerning their character, manners, employments, government, religion, and similar, subjects. The notes in general, to this period, are well worth attention, from the mass of curious information which they include. From the article, *religion*, in these notes, we select the following statement, not as disclosing any thing new, but as exhibiting an important trait in the character of our ancestors, which we shall do well often to call to mind. Their extreme solicitude in founding churches, and supporting ministers, is an example worthy of imitation.

The special object of the New-England planters, in settling the country, was the enjoyment of their religious opinions, and the free exercise of religious worship, without molestation. Early attention was, therefore, paid to the gathering of churches, and the regulation of religion. They were Calvinists in doctrine, and Congregational in discipline. Each church maintained its right to govern itself. They held to the validity of Presbyterian ordination, and the expediency of synods on great occasions. From the commencement, they used ecclesiastical councils, convoked by particular churches for advice, but not for the judicial determination of controversies.

In each of the churches there was a pastor, teacher, ruling elder, and deacons. The pastor's office consisted principally in exhortations; upon the teacher devolved the business of explaining and defending the doctrines of christianity. The business of the ruling elder was to assist the pastor in the government of the church.

Early provision was made for the support of the ministry. On the arrival of the colonists of Massachusetts Bay, at Charlestown, before landing, a court of assistants was held, and the first question proposed was, How shall the ministers be maintained? The court ordered that houses be built, and salaries be raised for them at the public charge. Their two ministers, Mr. Phillips and Mr. Wilson, were granted a salary—the former thirty pounds per annum, and the latter twenty pounds, until the arrival of his wife.

After the settlement of the several colonies, all persons were obliged by law to contribute to the support of the church. Special care was taken that all persons should attend public worship. In Connecticut, the law obliged them to be present on the Lord's day, on all days of public fasting and thanksgiving, appointed by civil authority, on penalty of five shillings, for every instance of neglect.

By the year 1642, twenty-two years from the landing of the pilgrims at Plymouth, there had been settled in New-England seventy-seven ministers, who were driven from the parent country, fifty towns and villages had been planted, and thirty or forty churches gathered.—pp 62, 63.

The story of Sir William Phipps, as told by our author, in his account of period 3d, will be read with interest.

The place of his birth, which happened in 1650, was a small plantation, on the river Kennebeck, at that time nearly the limit of the English settlements on the east. His father was a gun-smith, who had a family of twenty-six children by one wife, twenty-one of whom were sons, of which William was nearly the youngest. His father dying while he was quite a lad, he lived with his mother until his eighteenth year, during which time he was chiefly concerned in the care of sheep. Contrary to the wishes of his friends, he now indented himself as an apprentice to a ship carpenter, for four years, in which time he became master of his art. Upon the expiration of his service, he went to Boston, where he followed his trade about a year, during which he learned to read and write, and in which time he was respectably married. Failing of that success in his trade, which his enterprising genius coveted, he turned his attention to the sea, and during his first voyage, hearing of a Spanish wreck near the Bahamas, he directed his course thither, but obtained from it only sufficient to furnish himself for a voyage to England. On his arrival in that country, he heard of another Spanish wreck, in which was lost an immense treasure; but the precise spot of which was as yet undiscovered. Being sanguine in the belief that he should be more successful than those who had preceded him, in their attempts to discover it, he solicit-

ed the patronage of several persons in office, through whose influence he was appointed to the Algier Rose, an English frigate of eighteen guns and ninety-five men, in which, some time after, he sailed in quest of the wreck.

It often happens that Divine Providence, previously to crowning a man's exertions with success, involves him for a season in difficulties, and tries him with disappointments. This was strikingly verified in the case of Capt. Phipps. Not meeting with the success which he had promised his crew, they at length became mutinous, and on a sudden rushed upon him, while on the quarter deck, with drawn swords, and demanded of him, as the only condition of life, that he should join them in escaping to the South Seas, to engage in piracy. Although entirely unarmed, he stood firm and collected until he had fixed his plan, and then, with a courage bordering on rashness, rushed in upon their pointed swords, dealing his blows so judiciously that he felled numbers to the deck, and so awed the rest, that they consented to yield. At another time, finding it necessary to careen his vessel, he put into a desolate Spanish island, near to a rock from which a temporary bridge was extended to the ship. Mutiny was secretly working among his crew. While preparations were making by the carpenter for repairing the vessel, ninety of his men left her, and repaired into the adjoining wood, under pretence of diversion, but in reality for mutinous purposes. Here a plan was formed, which was, to seize Capt. Phipps, and the nine or ten men who were known to be friendly to him, and to abandon them to their fate on the island. Apprehensive that the carpenter might be necessary on their voyage, they sent to him, then at work on the vessel, and requested that he would come to them. On his arrival, he was apprised of their design, and threatened with death, should he not second their views. The carpenter, being an honest man, requested an half hour to think upon the proposal, and returning to the ship, accompanied by a *spy* from the mutineers, resumed his work. On a sudden, feigning himself severely distressed with pain, he excused himself, while he should hasten to the captain, who was below, for a *dram*. In few words, while the dram was getting, he discovered the plot to Capt. Phipps, and sought his advice. The captain bid him go back to the rogues, sign their articles, and leave the rest to him. No sooner had the carpenter gone, than Capt. Phipps summoned the men on board, of whom the gunner was one, and having briefly stated the plan in agitation, demanded of them whether they would share his fortune; to which they unanimously agreed.

All their provisions were on shore in a tent, round which several guns had been planted, to defend them from the Spaniards, should any chance to pass that way. These guns Capt. Phipps ordered his men to charge, and silently to turn in the direction of the mutineers, while he should pull up the bridge, and, with the assistance of two or three others, bring the guns on board to bear on every side of the tent. Scarcely were these preparations ended, when the mutineers, flushed with their anticipated success, made their appearance. On their nearer approach, Capt. Phipps bade them advance at their peril: at the same time directing his men to fire, should a single one come forward. Awed by his decision, and the death-like preparations visible, they paused; upon which Capt. Phipps informed them that their plot was discovered, and that he was determined to leave them to that fate which they had designed for him and those of the crew who were too virtuous to second their villanous purposes. At the same time, he directed the bridge to be let down, and the provisions to be brought on board—while some of the men should stand with matches at the guns, with orders to fire should a single mutineer advance. This unexpected reverse, and especially the prospect of a certain, but a lingering death on a desolate shore, had the effect to subdue the mutineers, who now on their knees besought his pardon, and promised obedience to his orders. Unwilling, however, to trust them, Capt. Phipps tied their arms one after another, and, when all were on board, immediately weighed anchor and sailed for Jamaica, where he dismissed them. From this place, having shipped another crew, he sailed for Hispaniola, intending to proceed in search of the Spanish wreck; but his crew proving unfit, he returned to England. Through the assistance of the duke of Albemarle, and other persons of quality, he was furnished with another ship and a tender, with which he sailed for Port de la Plata, where, after completing his preparations, he proceeded in search of the wreck. Having for a long time fruitlessly sought the object of his voyage, in the neighborhood of a reef of rocks called the *Boilers*, further search was about being abandoned, when, as one of the boats was returning to the ship, across the reef, one of the men, looking over the side, spied, as he thought, a *sea feather*, growing out of a rock: whereupon an Indian diver was directed to descend and fetch it up. But what were their surprise and joy, on his return, to learn that he had discovered several guns, lying on the bottom of the deep. A second descent of the Indian increased their joy still more, for, on his rising, he was bearing in his hand a *sow*, as they called it, or a mass of silver, of the value of several hundred pounds sterling. Tidings of

the discovery were immediately conveyed to Capt. Phipps, who, with his men, repaired to the spot, and, upon leaving the place, carried with him thirty-two tons of silver bullion, besides a large quantity of gold, pearls and jewels, over which the billows had been rolling for more than half a century. On his arrival in London, the property thus rescued was valued at nearly three hundred thousand pounds sterling; yet of this sum, such was his exemplary honesty and liberality, that, partly by fulfilling his assurances to the seamen, and partly by conscientiously paying over to his employers all their dues, he had left to himself less than sixteen thousand pounds. As a reward to his fidelity, however, he received a large present from the duke of Albemarle, and upon a representation of his enterprise to the king, his majesty conferred upon him the order of knighthood. Liberal offers were made to him by the commissioners of the navy to continue in England, but he had too great an attachment to his native country to think of a permanent residence in any other land than that of New-England.

James II. was at this time on the throne of England, by whom the colonies in America had been deprived of their charters, and under whose governours they were severely suffering from arbitrary laws, and excessive exactions. Pleased with Phipps, the king gave him an opportunity to ask of his majesty what he pleased; upon which, forgetting personal aggrandizement, he besought for New-England, that her lost privileges might be restored to her. This was too great a boon to be granted, and the king replied, "*any thing but that.*" His next request was that he might be appointed high sheriff of the country, hoping that by means of his deputies in that office, he might supply the country with conscientious juries, 'which was the only method,' says Mather, 'that the New-Englanders had left them to secure any thing that was dear unto them.' Having at some expense obtained his request, after an absence of five years, he arrived in his native country; but the king's government found means not only to set aside his commission as high sheriff, but also to raise against him such a tide of opposition, that he had nearly been assassinated before his own door. Finding affairs in so unsettled a state, and his own situation uncomfortable, he, not long after, took another voyage to England. Soon after his arrival in that country, James abdicated the throne, and the Prince of Orange ascended it. This event was the harbinger of better things to New-England. Having tendered his services to William, and rejected with disdain the government of New-England, proffered to him about this time by the abdicated king, he hastened his return to America, hoping now to be of some service to his country. In the unsettled state of the colonies, his wisdom and influence were of great importance, and contributed not a little to forward the revolution, which issued in freeing the colonies from the tyranny of James and his ministers.

The latter part of the life of Sir William Phipps is rendered doubly interesting, by his openly espousing the cause of religion. At the age of forty, he was publicly baptized in one of the churches of Boston, and received into her communion. In an address on that occasion, in conclusion he observed, 'I have had proffers of baptism elsewhere made to me, but I resolved rather to defer it until I could enjoy it in the communion of these churches. I have had awful impressions from the words of the Lord Jesus, 'Whosoever shall be ashamed of me, and of my word, of him shall the Son of Man be ashamed.' When God had blessed me with something of the world, I had no trouble so great as this, lest it should not be in mercy; and I trembled at nothing more than being put off with a portion here. That I may be sure of better things, I now offer myself unto the communion of the faithful.'

King William's war breaking out at this time, he sailed upon the expedition against Port Royal and Quebec, related above. In the following year, he received a commission as captain general and governor in chief over the province of Massachusetts Bay. No appointment could have been more acceptable to the people. He came to the government, however, in unsettled times, and though his administration was marked by disinterestedness and liberality, it was his fortune, as it is the fortune of all in high stations, to have enemies. Too restless to remain at ease, they at length preferred charges against him to the king, who, though satisfied of his fidelity, considering it expedient to inquire into the case, directed Sir William to appear in England. In obedience to the royal command, he took leave of Boston in November, 1694, attended with every demonstration of respect from the people, and with addresses to their majesties, that he might be continued in his present respectable and useful station.

On his arrival in England, the cloud, which seemed to have hung over him, was fast dispelling, and the prospect flattering of his speedy return to his government, uninjured by the accusations of prejudice and calumny. But providence had now accomplished its designs in respect to him. He was suddenly attacked by a malignant disease, which terminated his life, in February, to the great grief of all who were acquainted with the generosity and patriotism, integrity and piety, that distinguished him.

The life of such a man is always replete

with instruction. It reveals to those in the humbler walks of life, the means by which they may not only arrive at distinction, but to that which is of far higher importance, an extended sphere of usefulness in church and state. Enterprise, exertion, integrity, will accomplish every thing.—pp. 80 85.

There are other interesting relations, in this portion of the author's work, and also in period fourth, which we would present, were it consistent with the brevity that we have imposed upon ourselves. We subjoin only a part of the *reflections* on the third period, both because it conveys an important thought, and shews the manner of the writer in this department of his work.

In addition to the reflections subjoined to the account which we have given of the 'Salem witchcraft,' we may add another, respecting the danger of *popular delusion*. In that portion of our history, we see a kind of madness rising up, and soon stretching its influence over a whole community. And such too is the pervading power of the spell, that the wise and ignorant, the good and bad, are alike subject to its control, and alike incapable of judging or reasoning aright. Now, whenever we see a community divided into parties, and agitated by some general excitement—when we feel ourselves borne along on one side or the other, by some popular tide, let us enquire whether we are not acting under the influence of a delusion, which a few years, perhaps a few months, or days, may dispel and expose. Nor, at such a time, let us regard our sincerity, or our consciousness of integrity, or the seeming clearness and certainty of our reasonings, as furnishing an assurance that, after all, we do not mistake, and that our opponents are not right.—p. 111.

That portion of our history which comprises the war of the Revolution, with its causes, in as much as it is the most important, has received from our author, a proportionate degree of attention. It is sufficiently minute in its details, to convey a lively impression of the story, and we peruse it with an interest, which every American must feel, in recalling to his memory, the annals of so eventful a period—the glory of so successful a struggle. We have space, however, but for two or three sections. The following adventure of Col. John White, borders on the marvellous. We give it as a specimen of heroic daring, in which American history is by no means wanting.

While the siege of Savannah was pending, one of the most extraordinary enterprises ever related in history, one, indeed, which nothing but the respectability of the testimony could have prevented our considering as marvellous, occurred. It was an enterprise conceived and executed by Col. John White, of the Georgia line. A Captain French, of Delancey's first battalion, was posted with one hundred men, British regulars, on the Ogeechee river, about twenty-five miles from Savannah. There lay also, at the same place, five armed vessels, the largest mounting fourteen guns, and having on board altogether, forty-one men. Colonel White, with Captain Etholm, three soldiers, and his own servant, approached this post, on the evening of the 30th of September, kindled a number of fires, arranging them in the manner of a large camp, and summoned French to surrender, he and his comrades, in the mean time, riding about in various directions, and giving orders in a loud voice, as if performing the duties of the staff, to a large army. French, not doubting the reality of what he saw, and anxious to spare the effusion of blood which a contest with a force so superior would produce, surrendered the whole detachment, together with the crews of the five vessels, amounting in all to one hundred and forty-one men, and one hundred and thirty stand of arms! Colonel White had still, however, a very difficult game to play; it was necessary to keep up the delusion of Captain French, until the prisoners should be secured; and with this view, he pretended that the animosity of his troops was so ungovernable, that a little stratagem would be necessary to save the prisoners from their fury, and that he should therefore commit them to the care of three guides, with orders to conduct them to a place of safety. With many thanks for the colonel's humanity, French accepted the proposition, and marched off, at a quick pace, under the direction of three guides, fearful, at every step, that the rage of White's troops would burst upon them, in defiance of his humane attempts to restrain them. White, as soon as they were out of sight, employed himself in collecting the militia of the neighborhood, with whom he overtook his prisoners, and they were conducted in safety, for twenty-five miles, to an American fort.

The story of Champe, in this part of the work, exhibits to us, one of

those adventures on which the reader dwells with much emotion, and is related in a picturesque manner by our author. We would, however, remark upon it, that such expedients as that adopted, in the present instance, by the American Commander in Chief, are to be considered, rather as resorts of necessity, or unavoidable evils in warfare, than as just matters of eulogy. At least they should be delicately touched. Our author has perhaps been guilty of an inadvertence here.—In the following paragraph, we are presented with a just account of the 'continental currency,' so called, and of the evils which arose from its depreciation.

As the contest between England and America originated in the subject of taxation, it was early perceived, by the continental congress, that the imposition of taxes, adequate to the exigencies of war, even if practicable, would be impolitic. The only expedient, therefore, in their power to adopt, was the emission of bills of credit, representing specie, under a public engagement, ultimately to redeem those bills, by an exchange of gold or silver.

Accordingly, in June, 1775, on the resolution to raise an army, congress issued bills of credit to the amount of two millions of dollars. This emission was followed, the next month, by the issue of another million. For their redemption, the confederated colonies were pledged—each colony to provide means to pay its proportion, by the year 1779.

In the early periods of the war, the enthusiasm of the people for liberty made them comparatively indifferent to property. The cause was popular, and the public credit good. Bills of credit, therefore, by common consent, rapidly circulated, and calculations about private interest were, in a great measure, suspended.

It was obvious, however, that there was a point, beyond which the credit of these bills would not extend. At the expiration of eighteen months from their first emission, when about twenty millions had been issued, they began to depreciate. At first, the diminution of their value was scarcely perceptible, but from that time it daily increased.

Desirous of arresting the growing depreciation, congress at length resorted to loans and taxes. But loans were difficult to negociate, and taxes, in several of the States, could not be collected. Pressed with the necessities of an army, congress found themselves obliged to continue to issue bills, after they had begun to depreciate, and to pay that depreciation, by increasing the sums emitted. By the year 1780, the amount in circulation was the overwhelming sum of two hundred millions.

The progress of this depreciation is worthy of notice. Towards the close of 1777, the depreciation was two or three for one; in '78, five or six for one; in '79, twenty-seven or twenty-eight for one; in '80 fifty or sixty for one; in the first four or five months. From this date, the circulation of these bills was limited, but where they passed, they soon depreciated to one hundred and fifty for one, and finally, several hundreds for one.

Several causes contributed to sink the value of the continental currency. The excess of its quant ty at first begat a natural depreciation. This was increased by the enemy, who counterfeited the bills, and spread their forgeries through the States. Public agents, who received a commission on the amount of their purchases, felt it to be their interest to give a high price for all commodities. These causes, co-operating with the decline of public confidence, and the return of more selfish feelings, rapidly increased the depreciation, until bills of credit, or what has been commonly called, 'continental currency,' became of little or no value.

The evils which resulted from this system were immense. Under it, it became extremely difficult to raise an army, and to provide necessaries for its subsistence. At the same time, it originated discontents among the officers and soldiers, since their pay, in this depreciated currency, was inadequate to the support of their families at home. 'Four months pay, of a private, would not procure his family a single bushel of wheat, and the pay of a colonel would not purchase oats for his horse.' Under circumstances like these, it reflects the highest honor upon Washington, that his wisdom and prudence should have been able to keep an army together.

In addition to these evils, which fell so heavily upon the army, others, not less deplorable, fell upon the community. In order to prevent the growing depreciation of their bills, congress directed that they should be a legal tender. But this, while it did not much retard the regular diminution of their value, was the source of immeasurable injustice and distress.

The aged, who had retired to enjoy the fruits of their industry, found their substance but a scanty pittance. The widow was compelled to take a shilling, where a pound was her due, and the orphan was obliged to discharge an executor on the payment of sixpence on the pound. In many instances, the earnings of a long life

were, in a few years, reduced to a trifling sum.

Had congress foreseen these evils, they would have guarded against them. But it was a day of poverty and experiments. They designed no injustice. They had placed before them the freedom of the country from the yoke of British dominion, and if, in their zeal to effect it, they sometimes erred, the sufferings which resulted from their ignorance have been a thousand times compensated, by the subsequent enjoyments of a free and independent people.—pp. 200—202.

The remaining six periods, which embrace the establishment of the Federal Constitution, and the administrations of the successive presidents, are concisely, though satisfactorily told, and abound with interesting relations, particularly in that part, which details the operations of the late war with Great Britain. The notes appended to the last period, which are considerably extended, are a summary of useful information, on the important topics of which they treat. But we have space only for the author's remarks, in the conclusion of the last period.

Upon concluding this history of our country, we can scarcely refrain from asking, Who of our ancestors anticipated results from their toils, so stupendous as those which we behold? Who of them predicted, while they were laying up the pines of the forest for a shelter, that they were commencing an empire, which, within two centuries, would extend thousands of miles, and embrace within its bosom, ten millions of 'the most moral, the bravest, and the most happy of the human race?' Who then thought of cities, with their busy population, a thousand miles from the waters of the Atlantic?—or of fleets, on inland seas, proceeding to, and returning from distant voyages? or of navies pouring forth their thunder and their flame? Such results entered not into sober calculation, and were beyond even the dreams of fancy. Yet two centuries have brought them to pass. The branch which our fathers planted, under the fostering care of heaven, rose, extended, invigorated. It acquired stability by oppression, and gathered importance from the efforts which were made to crush it. In the progress of our history, we have seen the American people, while sustaining only the character of colonists, and struggling with the discouragements and difficulties of new settlements, maintaining at their own expense, and bringing to prosperous conclusion, wars, which a selfish and jealous mother country, by her pride and imprudence, had occasioned. We have seen these colonies, amidst all the oppressions which they experienced, through exactions, and calumnies, loss of charters, and one abridgement of liberty after another, still maintaining their loyalty—still indulging the feelings, and adopting the language, of affection, until justice and patriotism and religion, bid them rise to assert those rights, which the God of nature designed for all his rational offspring. Through a long and trying war, in which inexperience had to contend with discipline, and poverty with wealth, we see them pledging their fortunes, liberties, and lives to one another, and, to the astonishment of the world, accomplishing their emancipation. And when emancipated, and transformed into an independent nation, we see them calmly betaking themselves to the organization of a government, under a constitution, as wise as it was singular, and whose excellency and competency the experience of more than thirty years has confirmed. Simultaneously with these events, what extensive conquests have been made on the wilderness! Deserts have put on beauty and fruitfulness, and a way been constantly extending towards the waters of the Pacific, for the advance of civilization and religion.

Had we the spirit of prophecy, in respect to the future condition of America, this would not be the place to indulge it. No nation, however, ever possessed, in a higher degree, the means of national prosperity. Our territory is ample—our soil fertile—our climate propitious—our citizens enterprising, brave, and persevering. A sea coast of three thousand miles—inland seas, and numerous canals, facilitate foreign and domestic trade. Being free and independent of other nations, we can frame our laws, and fashion our institutions, as experience and an enlightened policy shall dictate. Our universities and colleges are yearly qualifying numbers for the higher professions of life, while our academies and schools are diffusing intelligence, to an unparalleled extent, among our virtuous yeomanry. The bible and the institutions of christianity are with us, and are presenting to us all the blessings, which religion can impart. Thus circumstanced, what should prevent our country from advancing to that eminence of national happiness, beyond which national happiness cannot extend? 'Manufactures may here rise—busy commerce, inland and foreign, distribute our surplus produce, augment our capital, give energy to indus-

try, improvement to roads, patronage to arts and science, vigor to schools, and universality to the institutions of religion; reconciling civil liberty with efficient government; extended population with concentrated action; and unparalleled wealth with sobriety and morality.'

Let but the spirit, the practical wisdom, the *religious integrity* of the first planters of our soil, prevail among rulers and subjects—let God be acknowledged, by giving that place to his word and institutions which they claim—and all these blessings are ours. We shall enjoy peace with nations abroad, and tranquillity at home. As years revolve, the tide of our national prosperity will flow broader and deeper. In the beautiful language of inspiration—'our sons will be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace. Our garners will be full, including all manner of stores, our sheep will bring forth by thousands and ten thousands; our oxen will be strong to labor, and there will be no breaking in, or going out, or complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.'—pp. 364—366.

So far as concerns the style of our author, we would remark, it is not to be expected, neither probably was it designed, to possess that elaborate and elevated character, which belongs to the higher, and more original investigations of history. The present work aspires not to the merit of such investigations. The author's design seems to have been rather to select, arrange, condense, and present in a new and interesting form, what was previously known in general, concerning the history of his country. This we conceive he has judiciously executed, and that, in a suitable style for such a work. It is perspicuous, neat, and flowing. Some inaccuracies of expression are discoverable, but we deem them both too few, and too slight to be here noticed.

The extracts that have been presented, will give the reader some idea of the manner of its execution in other respects. Aside from the above incidental notices, we would express our views collectively on a few topics.—In an historical book intended for popular use, we want something more than a dry abridgement, and something less than a voluminous detail of facts. By having observed a proper medium, the narrative becomes sufficiently rapid, and lively, to carry the reader along with ease and pleasure, over the surface of the work. In connection with this circumstance, he will find in it, a very considerable variety and quantity of matter, considering the size of the book. Most, if not all the leading events in the American history, will be met with, together with many particular narratives, contributing alike to the reader's amusement and instruction.

So far as we have examined, the author seems to have taken a good degree of pains, to attain to accuracy in his statements. He appears to have consulted the best authorities, and where differences of opinion exist, as to the dates of certain events, or the truth of facts, to have struck the balance with a careful hand. We know the difficulty at times, of assigning events to their particular periods, and the obscurity which attaches to events themselves, from their antiquity, or the imperfection of human records. It requires no little skill, and judgment, to reconcile conflicting opinions, and to unravel the intricacies, which arise from the uncertain nature, in many instances, of human conduct. The historian commends himself to our favourable opinion, who lets us see, that he takes sufficient pains to learn the truth, in all important cases. In him, who would present us with the memorial of past events, we can never dispense with *fidelity*. It is the first and the last quality requisite in writing history, since the object of studying it would otherwise be totally defeated. There is, indeed, less difficulty, (though doubtless there is some,) in ascertaining dates, and the truth of facts, in the history of this country, than in that of most other nations, in whom a great anti-

quity, or the rudeness of their character, has covered the circumstances of some portions of their existence, in impenetrable darkness. There is little danger, that to future ages, there will be a *fabulous* period in the history of this country, or that there will be any thing like that perplexing uncertainty, though there may be something of that misty grandeur, which hangs over the early ages of Grecian and Roman story. The history of the first periods of the United States, from their peculiar circumstances, will hereafter be one of the most valuable of human records. Our author's plan did not admit of his bringing into view, *every* circumstance relating to the affairs of the country, particularly the remote and hidden causes of events. So far as his narrative extends, we perceive the evidence of care, and correctness, though doubtless we derive more satifactory information, from the minute, and particular disclosures, which more extended history presents.*

We are happy also, to have it to say, that our author has manifested a very commendable degree of candour, and impartiality, in his statement of facts, and so far as he has attempted it, in his delineation of character. In regard to the living subjects of his history, delicacy would forbid any particular, or strong delineations. Perhaps too great a degree of timidity, in characterizing men and measures, may be observed in some instances, but it is better to have erred on this side, than on that of an unblushing boldness. In detailing the events of a long period of high political contention, he has steered a middle course, without any perceptible bearing to the one side more than the other. We were much pleased with the discrimination, and moderation of statement, which we observed in this part of the history. This, if we mistake not, is a capital circumstance in such a work, especially so far as the *youth* of this country are concerned. It is a point of vital importance to the welfare of the republic, that they should grow up uninfected with the bitterness of party spirit. Under the influence of the feelings which this spirit generates, justice is never done to merit, especially to *living* merit. That virtue which Montesquieu has so ably descanted upon, as essential to the existence of a republic, is eaten out to the very core, by such unhallowed animosities. The historian, who has a political side to favor, and prejudices to indulge, will be extremely apt to swerve from the due strictness of historical record. Impartiality is indispensable, equally to the correctness of the narrative, and to the satisfaction of those who read for information, rather than for the gratification of malignant, and angry passions. Justice is indeed to be done to characters, whether they be good or worthless; but we know not of any so effectual way of doing it, as by means of candor, and impartiality in the representation of facts.

We have furthermore to state, as a matter which gives us peculiar pleasure, in regard to the history by Mr. Goodrich, that its religious character and tendency are not at all doubtful. These are strictly evangelical. He seems to have given as much place to considerations of this description, as the nature of his work would admit. In his *notes* on the manners, and religion of the people, during the different periods, and in his *reflections* at the close of each, he has evidently manifested a laudable anxiety, to say that which is correct in itself, and calculated to do good. Virtue and religion are inculcated in

* The public have recently been favored, with an instance of such detailed views as we refer to, relating more especially to the remote causes of our revolution, with all their secret and powerful operation, in a work entitled 'The Life of James Otis of Massachusetts,' including notices of some cotemporary characters and events.

an earnest, and persuasive manner. What the severity of moral criticism may decide, concerning one or two instances of conduct, aside from the one already noticed, which the author seemed to approve, we are not disposed to inquire, since the general, and designed religious strictness of the work is apparent. We hope the day will soon come, when every field of science, and of taste will be secured by their rightful owners, and be consecrated to the production of the immortal fruits of piety.

If it can be necessary, to urge the study of our own history upon a community, we should think ourselves negligent in duty, not to say a few words, in favor of ours, in particular. No annals better deserve attention than those of the United States. We conduct our youth into the knowledge of Grecian and Roman history, often to the neglect of our own, as if this were vastly inferior to the ancient. Whereas, we greatly mistake, if we suppose that there is any thing wanting in our own, to fix the attention of youth, to give a manliness to their understandings, or to allure their hearts to goodness. We find here the best institutions on earth, the noblest struggles that liberty ever made, the greatest rewards that national enterprize ever secured, and the purest models of patriotism and piety. It is true, as Fisher Ames says, concerning the Greeks in particular, that they 'seem to us a race of giants, Titans, the rivals yet the favorites of their Gods. We think their apprehension quicker, their taste more refined, their prose poetry, their poetry music, their music enchantment.' But after all, when seriously considered, how slender are even the Greeks, in their best estate as to real worth, when compared to the early settlers of this country! It is true that in sprightliness of genius, in delicacy of taste, and certain other brilliant qualities, neither we, nor any modern nation may bear a comparison with them; but it should be remembered, that human happiness, is not essentially secured, by the possession of these attributes. They must yield in value, to the more extensive knowledge, which is the result of the continued progress of society, and to the purer virtue, which is the fruit of the christian revelation. We may send our youth to the Greeks for other objects, but we must instruct them, in the lessons of our own history, if we wish them to learn disinterested patriotism, real worth of character, and the science of legislation.

Although the same elegant writer above quoted, remarks, that 'the history of this country is not yet worthy of a Livy,' he would doubtless be understood to speak of it, as wanting a certain antiquity and grandeur, and a vast series of events, on which the force of a great genius might be expended, in the delineation. In every other respect, certainly, it *is* worthy of a Livy, since no human annals present to view a more virtuous people, placed in more novel, and interesting circumstances. No history whatever, considering the short period of our existence, is more replete than ours with heroic deeds, with lofty character, with variety of incident, with romantic adventure, or with substantial triumphs. The mixture of savage and civilized warfare, the intercourse between the settlers and the aborigines, and the management between them in other respects, the respective characters of each, the train of surprising events, arising from the novel combination of circumstances, in which our fathers were placed, their sufferings, perseverance and success—above all, the noble purpose had in view, in the settlement of this country, the intelligence and learning which were associated in the enterprize, and the all-controlling, all-subduing energy of religion, present a theme for the Historic muse, too tempting to be easily declined. We pity the writer whose mind cannot kindle in the delineation of such scenes, or the reader whose

bosom does not glow in view of such models of patriotism and piety. If it is important that our youth should be attached to liberty, and should revere the consecrated forms under which its blessings are enjoyed—if it is desirable, that they should dread the least appearance of despotism or misrule, and should be taught to guard the ark of our privileges with a sleepless jealousy—if it is necessary, that they should be virtuous men and citizens, fraught with courage, and adorned with intelligence, especially, that they should be christians, animated in the pursuit of nobler interests, than those of time, we should do well to send them first, *not* to Egypt and Persia, Greece and Rome, but to a judicious history of their own country, in which this civil and moral excellence shall be appropriately illustrated by examples.

The Age of Benevolence, a Poem. By Carlos Wilcox. Book I. New-Haven: A. H. Maltby & Co. 1822.

We cannot yet bring our hearts to sympathize with those literary seers of this age, who have begun to chant the funeral dirge of poetry—and the reason is, we think these obsequies quite premature. That poetry should always retain the gushing and sparkling joyousness of early youth, it were indeed unreasonable to expect. That some of her vernal charms have actually faded; that the loveliest freshness of her 'May day' is over; that her fancy is less rich, and her imagination less creative and daring than in the 'olden time,' we are not disposed to deny. Nor do we think it upon the whole strange, that certain classes of her intimates and admirers, should be startled at those hectical flashes, which have recently been more frequent and threatening than usual.

But we, as Christian Spectators, can perceive no serious cause of alarm. For, debilitating, and even poisonous as a great deal of the aliment of poetry is and has been, we feel an assurance, that she will survive its deleterious effects. We are persuaded her brightest and best days are still in prospect. Her loftiest darings are reserved for better ages. Her sweetest melody will gladden a distant futurity. She will yet feel a holier inspiration than has glowed in her breast, since the days of the Prophets: and thus, while she sits here upon the footstool, sweeping the strings of her lyre, she will be wrapt in the visions of brighter worlds.

What though she may have already culled the choicest flowers and inhaled the sweetest fragrancies of her earthly paradise—and wrought some of her richest materials into the pillars and ornaments of her temple? What though the sciences should encroach more and more upon the empire of song, as the great agents of nature, are subjected with increasing skill and success, to experiment and demonstration? What though the discoveries of the learned, in earth, air and water, should even expel the muses from some of their favourite habitations, and render much of the old machinery of poetry useless? What though, in the triumphs of intellect, in the mighty march of discovery and experimental philosophy, all the tutelary divinities of woods and waters, of mountain and ocean caves, should be expelled from their ancient dwelling places? What though Parnassus itself should be *cleared up* to the very top, and then the sun should drink all the springs of Helicon dry, and the whole Nine spread their pinions at once? Would poetry too take her flight from all the abodes of mortals, and leave the world forever? Is a heathen dress the only one which she will ever consent to wear? On this supposition, had there been no fall of man, there would have been no good poetry. Are her partialities for a pagan mythology so inveterate, that she will refuse to employ any other machinery? Are the materials which nature

has hitherto so generously proffered to the cultivators of poetry exhausted, or will they ever be exhausted? Not so long as the sun shines in his glorious tabernacle—nor while the 'moon still walks in brightness' and the spring returns with its songs and beauties and fragrance, and the 'hills are clothed with flocks, and the vallies also are covered over with corn.'

We cannot indeed deny, but that in some of the walks of poetry, there may be a growing dearth of imagery; and if this is the fact, we rejoice in it:—for like certain streets and lanes in great cities, they are walks which ought never to have been chosen. The very air cannot visit them without being polluted. Every foot of ground lies under a double curse. "For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons and the cruel venom of asps." In those unhallowed walks every germ and blossom is mildewed, every rose is cankered, every joy is reprobated.

And yet, poets of uncommon genius and great distinction, in various nations and ages, have not thought it beneath them, to let their imaginations revel in these haunts of pollution—to pluck every blighted flower they could find—to varnish over the haggard ugliness of vice—to consecrate by the mellifluous witchery of their verse, motives and passions and doings which should be regarded with unmingled abhorrence; and in short, to throw their richest drapery around the most seductive forms of sensuality. Thus have many, whose talents and opportunities might have placed them in the first rank of public benefactors, sold themselves as caterers to the most unhallowed and debasing propensities of a depraved heart. We regret to say, that the Prince of English Dramatists cannot be exempted from this heavy charge. His works in their original form, are very unfit for the eye and the ear of youthful modesty; and what is exceedingly to be lamented is, that the most objectionable passages in his plays, are so thoroughly wrought into the fabric of his verse, as to make it nearly, or quite impossible, to separate the precious from the vile, without violating all the unities of action and design. The very name of Moore, is identified with the "harlotry of his muse;" and the Noble Bard, who is perhaps placed by the general voice of critics and readers above all his cotemporaries, will have more than almost any other to answer for, on the score of impurity, as well as of impiety. With these and other mournful examples of perverted genius before our eyes, how can we as friends of purity and public happiness, help rejoicing, if we find reason to believe, that the materials of song, are becoming scarce in the particular department, of which we have been speaking?

It must be obvious to all who are versed in the poetry of our own language, to say nothing of the German, the French, or the Italian, that other contiguous walks, which are connected with the foregoing by many a secret passage, have been trodden so hard and explored so diligently by a thousand adventurers, that there is scarce any thing left in the shape of leaf, or bud, or flower, to reward the toil of the future poet. Under the name of love, and by the most unwarrantable perversions of its import, every thing that has a tendency to inflame the passions and move the heart, has been brought forward and presented in every light, and served up in every shape that the most prolific ingenuity could devise. There is not an auburn, or raven lock, but that has been curled and clipped, and wrought into rings and tokens and breast-pins, times without number. Nothing new can hereafter be said about arching brows, or dark eye lashes, or rows of purest ivory, or the smiling ruby that now covers and now reveals them.

Nothing but what every body knows by heart, can be invented about dimples and alabaster and drifted snow and ethereal forms and lily white hands. Nothing new can the most ingenious poet pretend to offer about rich heiresses and cruel stepmothers, and castle imprisonments, or about mysterious elopements and unavailing pursuit. Never can beauty smile more bewitchingly, or shed tears more pearly, or sigh more languishingly, or frown more indignantly, or expire more tragically, than it has done a thousand times over, in sonnets and ditties and elegies. These then, and other kindred and parallel walks of poetry, in which every thing good and bad has been already worked up and wrought into every conceivable shape, may in time to come be less frequented than they are at present.

But is there no room left for the successful cultivation of the noble art of poetry? Certainly there is. What has been felicitously called the poetry of human life is literally inexhaustible. The associations which give shape and coloring and life to poetical conceptions are endless. It is impossible to assign any limits to the powers of true genius in selecting, arranging, combining and painting the materials which nature furnishes. If a hundred Cowpers, or Thompsons, could sit down together upon the top of a mountain, under the same bright vernal canopy, with the far spreading beauties and promises of the year at their feet, each would see the charming landscape with his own eyes, and spread over it the colouring of his own peculiar feelings and genius. If a hundred Shakspeares were to describe the dark workings of human ambition, jealousy and revenge; and lay open all the deep and terrible energies of our fallen nature, or its soft and winning emotions, there would be something original in each description. While every one would be true to nature, no two would be alike. Thus also, were a thousand Homers and Miltons to arise at once, and soar together upon the wings of the Epic Muse, each would astonish us with a diction, with trains of thought and with imagery peculiar to himself. Such is the mighty power, and so inexhaustible are the resources of poetical genius. It is her prerogative to give a freshness and originality to every thing that she touches. While therefore, the seasons continue to revolve, and the lakes and mountains remain—or the dew glistens in the eye of the morning;—while there is an emerald isle or golden fleece in the blue depths of ether—while there is animal life to be happy in the fields, or a note of music in the woods, or a glorious sunset, or a starry evening—while the mind of man, that sublime ruin, that world of wonders, remains to be studied, and its operations to be described, poetry can never languish for want of materials or machinery, suited to its purposes. Looking at nature, with the same eye which by far the greater number of poets have hitherto employed, there is enough to delight and instruct mankind, for ages yet to come.

But there is another view of the subject before us, which warrants still more pleasing anticipations. Hitherto the lyre has been chiefly in the hands of 'strangers to the covenants of promise.' But few of the gifted children of song, have been experimental and warm-hearted christians. 'Having their understandings darkened,' the great majority of them have not discovered those beauties and glories, which shine so brightly in the wisdom and benevolence of a Father, and in the condescension and love of a Redeemer. Very little, indeed, of our most admired poetry, is at all imbued with the spirit of the gospel. But the time is coming, when the most distinguished professors of the art, will sit down with pleasure at the feet of David and Isaiah—when the very soul of poetry will be love to God and good will to men—when

the highest and most exquisite conceptions of true genius, will be consecrated to the cause of 'pure and undefiled religion;' and when, sitting down to commune with nature, whether in the sunny day or the solemn twilight, she will find,

> 'Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing.'

In this view, it is scarcely an objection, that the field of poetry has been so often explored by the favourites of the Nine. They have left more that is truly valuable, than they have taken away. There are many sacred enclosures which but few have entered at all; and how does piety enrich and elevate and sanctify the fancy, the imagination and the heart! It is the vital principle of the fairest forms in the regions of poetry. It identifies the brightest and loveliest creations of the poet, with the warmest emotions of the christian.

O how does the soul kindle, how does the heart exult as we proceed, and the rising light of the latter day shines brighter and brighter upon our path! What changes will be wrought in the character and condition of mankind, as the millennium advances and rolls blissfully away. Upon how many new and delightful eminences will the poets of distant generations be placed—what glorious manifestations of the divine character will be unfolded to their view—how many themes as yet unsung will call forth the noblest powers of their minds, and consecrate them by the most pious effusions of the heart! Surely the millennium must be the golden age of poetry.

But our readers may begin to wonder, what has become of the poem which we announced at the head of this article. We hope they will pardon this trespass upon their indulgence, especially when they consider the bearing of our speculations, upon the very theme which Mr. Wilcox has chosen for the exercise of his poetical powers.

It appears from the title page that this is the first book of a long poem; though we have no preface, or hint to inform us of how many books it is to consist when finished, nor when the sequel may be expected. This looks too much like studied concealment, to satisfy the proverbial inquisitiveness of the New-England character. When our countrymen are not permitted to know, or see all at once, they are apt to ask for the *reason;* and if it is not promptly rendered, they feel themselvas at liberty to consult their own convenience, in regard to any encouragement, or assistance which may be expected from them. Had Mr. Wilcox duly considered this, and published the whole volume, we suspect it would have gone into much more general circulation, among the lovers of serious poetry, than the fragment before us has yet obtained. Many who intend to possess the "Age of Benevolence," are probably waiting to purchase it all at once.

In its present unfinished state, a severe critic might object to the title as leading the reader to expect more than he will find. For, thus far, it is not the *Age of Benevolence*, as distinguished from other ages, which the author celebrates; but the benevolence of God, as it shines and blesses in all ages. More is indeed expected from Mr. Wilcox, to complete his plan, and bear out his title; but what, when, and how much? This however, merely in passing. If the poetry be good, as far as it goes, it will be favorably received by an enlightened public: indeed it has been *favorably* received already.

In the choice of his subject, Mr. Wilcox has, we think, been peculiarly happy. The theme is one, which cannot fail to move and warm and expand every pious heart. Poetry appears in all these pages, as the handmaid of pure and undefiled religion,

Mr. W. has looked abroad among the the works of God, with the eye of a true christian philanthropist; and he has spread a coloring over every page, which gives a charm to lines, that might otherwise be regarded as rather indifferent.

We took up this poem, or rather this *fragment*, with raised expectations. We had seen some beautiful extracts, and had heard it spoken of in the most flattering terms, by persons on whose judgment we placed no little reliance. To say that upon the first hasty perusal, it came up to the standard which we had fixed in our own minds, would be going too far. We laid it down with the impression, that however sensible and orthodox it might be as a theological dissertation, it could not be ranked among the best specimens of American *poetry*. But having afterwards turned over the leaves at our leisure, and in a better frame, perhaps, to appreciate its merits, we are glad to say, that it has risen many degrees in our estimation. We have marked quite a number of fine passages; and a few, which for truth and nature, would scarcely suffer in a comparison with Thompson, or Cowper.

In saying this, however, we would not be understood to place Mr. Wilcox on a level with the most admired writers of poetry on the other side of the Atlantic. Nothing, in our humble opinion, can be more ridiculous, nor can hardly any thing, in the end, be more injurious to American genius, than the extravagant praises which are so lavishly bestowed upon young and respectable authors. As yet, we have no Miltons nor Cowpers to boast of; and it is folly to set up claims, which can never be substantiated before any competent and impartial tribunal. It exposes us to derision, or pity, or both; nor does it mend the matter at all, to cry out upon the jealousy and illiberality of foreign critics. Where they misrepresent facts, and traduce our national character and valuable institutions, it is easy to meet them, and repel every such ungenerous attack; but after all we can say, England and Scotland are certainly our masters in literature, and will perhaps maintain this ascendency, for some fifty, or a hundred years to come. And what reproach, we desire to know, is it for a young country like ours, to admit that she cannot, at present, vie with the foremost nation of Europe, in arts and elegant literature? It would be little short of miraculous if she could. It is enough to claim that there is no want of genius or talent, of any kind, in America, and to prove it, by exhibiting what, under all her disadvantages, she has actually done.

But, to return from this digression —we shall first offer some general remarks upon the 'Age of Benevolence' as a *poem*, and then present our readers with such extracts from the book, as will enable them to judge of its merits for themselves. We shall use the more freedom, because we feel assured that Mr. Wilcox will rightly appreciate our motives, and because he has given no equivocal promise, in this essay, of future distinction among cotemporary poets.

For a *poem*, we think the Age of Benevolence is too didactic. The author is undoubtedly very able and lucid, in deducing the benevolence of God from the works of his hands; and triumphant, in disposing of infidel objections. But clear and conclusive argumentation is not all that the lovers of poetry are prepared to find, or relish, in blank verse The admirable reasoning of Paley, to prove the divine benevolence from the exuberant provision which is every where made for the happiness of creatures, is here very well versified; but, after all, we prefer it in the transparent prose of that distinguished writer. In the opening of this poem; in the general structure of the verse; in the inversions which abound, and in a disregard to measure, there is too obvious an imitation of Milton. We have marked more

than twenty lines of improper measure. This, with all the authority of great names to support it, is a blemish, which we hope Mr. Wilcox will not think it necessary to retain in his next edition. It is like breaking from a square and easy trot, in a hobble; and, to say the least of it, is rather embarrassing to the reader. These, however, are faults of minor importance, which it might not have been worth while to notice, in a work of inferior merit. We proceed to our extracts. The poem opens thus:—

Of true benevolence, its charms divine,
With other *motives* to call forth its power,
And its grand triumphs, multiplied beyond
All former bounds, in this its golden age,
Humbly I sing, awed by the holy theme;
A theme exalted, though as yet unsung,
In beauty rich, of inspiration full,
And worthy of a nobler harp than that
From which heroic strains *sublimely* soun d
p. 1.

This sentence is quite too long for the first, and the more fatiguing on account of its inverted structure. The antecedent of the word *motives*, in the second line, is, to say the least, sufficiently obscure; and the word *sublimely*, in the last, is one of those expletives, of which there are too many in the poem.

(*To be concluded.*)

Literary and Philosophical Intelligence.

The Rev. John H. Rice, D. D. of Richmond, Va. has accepted of a Professorship in the Theological Seminary of that State.

The Rev. Mr. Lindsly, Vice-President of Nassau-Hall, has declined the Presidency of that Institution, and the Trustees have elected as President, the Rev. Dr. Carnahan, of the District of Columbia.

Among the works advertised in England, is the following: 'Beauties of Dwight; or Dr. Dwight's System of Theology abridged; with a Sketch of his Life, a Portrait, and an Original Essay on his writings; in which is a Comparative View of Transatlantic Divinity, 4 vols. 18mo.'

It is stated that there are in the city of Philadelphia, 13 Presbyterian Churches; 10 Episcopalian; 8 Baptist; 14 Methodist; 5 Friends; 5 Roman Catholic; 2 Dutch Reformed; 1 Evangelical Lutheran; 1 Swedish Lutheran; 2 German Presbyterian; 1 Associate Reformed Church: 1 Moravian; 1 Free-Will Baptist; 1 Free Quakers: 1 Covenanter; 1 Mariners' Church; 1 Prison Chapel; 1 Christ-ian Church; 1 Jews' Synagogue; 1 Dutch Jews; 1 New Lights; 1 New Jerusalem Temple; 1 Unitarian; 2 Universalist; 3 Churches unknown—Total 80.

According to a statement in 'Zion's Herald,' there are in the city of Boston, 28 houses for public worship, viz. 9 Unitarian; 4 Episcopalian; 4 Calvinistic Congregational; 4 Baptist; 2 Methodist; 2 Roman Catholic; and 3 Universalist, besides other Societies which have no churches or chapels, viz.—one Society of Christ-ians; 1 of African Methodist; 1 of Calvinistic Congregational; 1 of Free-Will Baptist; 1 of Unitarians; 1 of Universalist; 1 of the New Jerusalem or Swedenborgian; and 1 Seamens' Meeting. A Society of Wesleyan Methodists is about being formed at South-Boston, and preparations are making for building a chapel.

It is stated in the Bombay Gazette, that one of the Eastern Literati has discovered an alphabet, which furnishes a key to ancient incriptions found in the caverns of India, which are consecrated to Hindoo worship, as the Elephanta, Keneri, &c.

West or Lost Greenland.—The indefatigable Capt. Scoresby is about publishing his discoveries on the coast of West-Greenland. Since the setting in of the polar ice in 1406, the fate of near three hundred villages or plantations, with sixteen churches, two convents, &c., has remained in obscurity, as all attempts to reach the coast have been unavailing. The perseverance of Capt. Scoresby, however, has enabled him to land several times in different places, in nearly all of which he discovered traces of inhabitants, but saw no people. He was within 200 miles of the presumed site of the lost colony. He has accurately surveyed the coast from lat. 75° to 69°, including nearly eight hundred geographical miles of the indented coast. He finds an error in the position of the land in lat. 74° as laid down in charts, of about 15°, or nine hundred miles of longitude. In Au-

gust 1821, he found the weather oppressively hot, and the air swarmed with bees, butterflies and musquitoes. The coast was highly picturesque, but it was seldom that the ice allowed him to approach nearer than fifteen leagues from the shore.—*Ed. Philos. Jour. Jan.* 1823.

Labrador.—A missionary of the United Brethren writes from Okkak, under the date of August 8th, 1821, 'I will add an account of a remarkable phenomenon, which took place here on the 7th of July last. On the foregoing day, the weather was remarkably warm, with an unpleasant smell in the air. In the morning of the 7th, about 7 o'clock, the sky in the western quarter looked quite black, as if a heavy thunder-storm was rising. About half past 7, it grew so dark that we could not see to work, and were obliged to light candles. The darkness was equal to midnight, and lasted till towards ten o'clock, when it grew lighter; but the sky now exhibited a red, fiery appearance, as if lighted by some great conflagration. During the whole time, it was perfectly calm. Some of our Esquimaux, who had been at sea, told us, that something like ashes had fallen upon their kayaks.'

Hottentots.—From accounts published by the United Brethren, we make the following extract from communications of their missionaries in South Africa:

'The Hottentots call themselves *gkhui gkhui*, (pronounced with a click of the tongue or throat,) and did not come from the interior of Africa, but over the sea. Their tradition runs thus: 'There arrived at the Cape, somewhere about the site of Cape-Town, '*a house of passage*,' (this is a literal translation of the Hottentot word, meaning evidently a ship or boat,) containing a man and his wife, with two boys and a girl, a bull and a cow, with three calves; two more bulls and a heifer, a ram and a sheep, with three lambs, and two other rams and a sheep; and these were the progenitors of all the Hottentots and their cattle. Where they came from, my reporters did not know, but I think some conjecture may be formed from the language. The sun and moon have the same appellation in the Hottentot and Hindoostan languages. I possess the Lord's prayer in the language of Madagascar, and find that *sica* is the word for *our* in both that and the Hottentot. Hence I presume, that we must look to the East-Indies or the Eastern Archipelago, for the home of the Hottentots. Besides the colony that came to the cape, another seems to have arrived somewhere about Plettenberg's, or Mossel Bay. *Houtniquas* signifies men that wear sail-cloth, and it is remarkable that the Koopman and Hessequa tribes, the former of which possessed the land from Capetown to Vier en twentig Revier and Breede Revier, and the latter from Breede Revier to Groenland, on this side of George, speak one language or dialect, and the Houtniquas and Gonaquas, another. Hence Sparman and Vaillant differ in their names for the same thing. The fact is, one has noted down the Hessequa, and the other the Gonaqua word. The Bosjesmans are runaway Hottentots. Their *T'Geikas* performed the same kind of juggling tricks which are described in brother Haensel's account of the Nicobar Islands, an additional circumstance, by which their origin may be guessed at.'

German Universities.—The number of students in the University of Gottingen has increased during the last half year; it amounts to 1410. Among them are 4 Princes, viz: the Prince of Brunswick, the Prince of Linanges, and the two Princes of Salm. Also, 17 Counts. Notwithstanding this great number, the students are distinguished by exemplary diligence, good manners and order. They may be classed as follows: students of Divinity, 270; Law, 730; Medicine, 224, and Philosophy, 105.

List of New Publications.

RELIGIOUS.

A Discourse delivered at Maryville Ten. Sept. 25, 1822, at the Inauguration of the Rev. Isaac Anderson, A. M. as Professor of Didactic and Polemic Theology in the Southern and Western Theological Seminary. By Robert Hardin, A. M.—Heiskell & Brown, Knoxville 1823.

God's Government the Consolation of his people. A Sermon delivered at Rogersville, Ten. February 2, 1823, by James Gallaher, A. M. Pastor of the Churches of Rogersville and New-Providence. Heiskell & Brown, Knoxville.

A Sermon delivered at the ordination of Richard Varick Dey; Greenfield-Hill, Jan. 15, 1823, by Stephen N. Rowan, D. D. Pastor of the eighth

Presbyterian Church, New-York. J. Seymour, N. Y.

A Lecture on Sacred Musick, delivered at a Convention of Singing Schools in Shaftsbury, March 15, also on a similar occasion, in Bennington, April 12, 1823; by Absalom Peters, A. M.—Bennington.

Letters on the Eternal Sonship of Christ: addressed to the Rev. Professor Stuart of Andover. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary of the Presbyterian Church, at Princeton.

A Sermon addressed to the Legislature of the State of Connecticut, at the Annual Election in Hartford, May 7, 1823; by Nathaniel W. Taylor, Dwight Professor of Didactic Theology in Yale College. Second Edition. New-Haven; A. H. Maltby & Co.

MISCELLANEOUS.

A Reply to the Goats of Columbia, in the State of South Carolina. By William K. Clowney.

Letters to a young Gentleman commencing his education: to which is added a Brief History of the United States. By Noah Webster, Esq. New-Haven. Howe & Spalding—Printed by S. Converse.

An Oration, pronounced at New-Bedford, Mass. Feb. 22, 1823. On the Anniversary of the Birth of Washington. By Daniel D. Whitaker.

Religious Intelligence.

From the Christian Observer.

THE PLANTING OF THE CROSS AT MONTPELIER.

It is deeply to be lamented, that the laudable zeal of the Ultra Royalists and Ultra Catholic party in France to awaken a sense of religion among the people, should have been expended chiefly in reviving the most frivolous mummeries and superstitions of the Church of Rome, undefecated by the Scriptural light of the Protestant Reformation, or even by the moderate counsels of those members of the Gallican hierachy itself,—the Pascals, the Fenelons, and the Arnaulds of a former age, who, with all their attachment to a corrupt church, inculcated a far more pure and spiritual system than that which the itinerating missionaries of the papal power are now zealously endeavouring to introduce. These new fopperies, studiously accommodated to the French nation, will too probably tend to fanatacize one part of the people, and to disgust the other; leaving both alas! at a distance from the pure and heart-searching doctrines and duties of our holy religion. The style in which these spectacles are arranged for the public edification may be learned from the following graphic description of "the planting of the cross" at Montpelier. It is extracted from the tour of a recent female traveller. We are not wholly satisfied with one or two of the writer's incidental remarks, and should be inclined to substract something from the "much good" which she states to have been done by the Catholic missions, till we are better assured than we at present are that these splendid and imposing ceremonials will be succeeded by a cordial reception of the religion of the Bible in its elevating purity of doctrine, and its holy and self denying effects upon the life. The general distribution of the Scriptures, the christian education of children and youth, and the simple unostentatious preaching of the Gospel, though they might not have suddenly drawn together as if by magic, "five thousand communicants, who never received the sacrament before," or emptied the markets of poultry during Lent, would, in our Protestant judgment, have laid a much safer and surer foundation for a genuine and rational revival of scriptural piety, among the much neglected population of France, than all the pomp of spectacles and hallowed relics. We are not, indeed, insensible to the decencies and public advantages of the outward forms of religion; but these may, and often do, exist where there is none of its power, and are always the more dangerous in proportion as they lead men to substitute the one for the other.

We are thankful, however, that even "one young servant girl" should have had her conscience awakened to a

practical duty, and we would hope that in her instance, and many others, "penance" was what the word really means, *genuine repentance*—and that at least here and there a true penitent in these promiscuous assemblages was brought in *heart* to the foot of that Cross, and the obedience of that Saviour, whose representation was, as we think, superstitiously, if not profanely, obtruded on their outward senses. The extract is as follows :

"April 19, 1821—We this day retraced our steps to Montpelier, and took up our abode at *l' Hotel du Palis Royal.* In our promenades about this place, we could not avoid being struck with the astonishing alteration which the mission appears to have operated in the manners of the inhabitants since our visit a few months before. Those who during the season of the carnival seemed to be occupied only in dancing dressing and card-playing, were now to be seen constantly attending their churches and processions. The town looked desolate, and the market was absolutely deserted. In all the poultry market was only to be found one women with a few couples of chickens! The part appropriated to vegetables was not quite so abandoned. Many of the shops were filled with engravings of the Holy Family, and sacred pictures; but among them M. L'Abbee Guyon and the cross were the most universal. There is no doubt that the mission has done much good here; five thousand individuals have communicated, who never received the sacrament before. A young servant girl, who had stolen some articles from her mistress, confessed her crime to M. Guyon, restored the stolen goods, and submitted to the penance imposed on her.

"April 27.—How shall I describe the singular ceremony of the plantation of the cross? Such an *elan* of popular feeling as it excited is scarcely to be rendered by description. The procession moved from the hospital about eleven o'clock; and we first perceived it as the foremost part came winding down the street to the esplanade. A body of cavalry preceded; followed by the *Penitens blancs* in their white dresses and veils, with the usual masks, walking four abreast, two on each side of the road. Among this band were several vases adorned with flowers, and a temple, supported by statues representing angels, in the interior of which were gilded images of the Virgin and Child; the canopy was ornamented with white feathers. Next came the *Penitens blues*, distinguished by a blue ribbon round their necks; after them, the boys and men of the hospital, and the school of orphans. Then followed the body of the inhabitants, who formed the great mass of the procession, distributed according to their respective parishes.

"The unmarried females preceded, amounting to an immense number; veiled, and attired completely in white, and each holding a small blue flag, on which the cross was worked in white satin. Among them were all the principal young ladies of the city, easily distinguishable by the elegance of their attire, from those belonging to inferior classes. They wore caps and veils of gauze, or muslin, or lace; muslin dresses, beautifully trimmed, and white satin shoes. They sung psalms and hymns as they proceeded. When this part of the female procession reached the esplanade, they made a pause, and the different divisions sung in parts, those behind responding to those in the fore-ground. This scene was very interesting: and it was impossible to see so many elegant young ladies in this bridal attire, and to hear their harmonious voices chaunting sacred music, without the imagination being transported to 'the multitude having white robes and palms in their hands,' and to the 'harpers harping with their harps' which the Apocalypse presents to the scriptural reader. I felt how strongly the Roman Catholic religion addresses itself to the senses; and how calculated it is to obtain and preserve power over the multitude, since even I, a Protestant, am not insensible of the seductive and touching influence of some of its ceremonies.

"Each parish was preceded by a band of music, making, by its martial melody, rather a singular contrast with the religious chaunt which so soon succeeded to it.

"After this almost countless train of *white* females had slowly swept along, came a sable suit composed entirely of the married women, who were all in black, with the exception of a white veil. Madame de F. only, the lady of the first President, wore a black veil to distinguish her from the rest. Next followed two companies of men, who

had already taken their turn to carry the cross, two hundred in each division: a third company were relieved by a fourth, at the foot of the esplanade; the remaining six relieved each other at the various stations appointed for that purpose. At each of these places was erected a species of canopy, formed of high posts, festooned with evergreens and connected with wreaths of the same, intermixed with artificial white flowers; from many were suspended crosses formed of lilacs, stocks, &c.

"Then came the cross itself, the first sight of which was accompanied by loud cheers from the assembled multude, crying, "*Vive la Croix, hurra, hurra!*" It was forty-five feet long; and the wooden figure of our Saviour was painted with the blood flowing from the wounds. It was to me an unpleasant spectacle, and I involuntarily closed my eyes. The artificers of the image it seems thought it really alive; and in consequence, declared to the Abbe Guyon that they would not nail it to the cross; which office the missionary was obliged to execute himself. M. Guyon was in this part of the procession, marshalling the men, giving the word of commaud, now jumping on the cross, then on the frame work in the prosecution of his arduous office, and reminded me of David dancing before the ark.

"The bishop and clergy followed the cross; after them, the authorities, and last of all a regiment of soldiers and band. I have omitted to mention that two thin lines of infantry extended throughout the whole length of the procession, to keep off the crowd.

The procession took two hours in passing by the spot on which we were stationed; it consisted of fifteen thousand individuals; about sixty thousand were present, including the spectators assembled in different parts of the town to view it.

"To this immense multitude, M. Guyon addressed a few words of exhortation, first from the cross, and afterwards from a stone pedestal, which prior to the revolution, supported a statue. During this short harrangue, which lasted only a few minutes, this extraordinary man addressed an appropriate word of exhortation to every class of people present. He spoke to the Bishop and authorities, paying them the highest reverence; to the clergy, the officers, the soldiers, the nobility, the merchants, the trades-people and artizans; the ladies, the females of the lower order; the young, the old, the rich, the poor. Above all, he exhorted them to concord, oblivion of parties, and past injuries, loyalty, religion, and universal charity.

"When the cross began to be raised, a general shout of acclamation burst from the assembled multitude. A young lady near me (who had escaped from the procession, alarmed by the vicinity of the horses) exclaimed, *'Que c'st edifiant cela.'* I smiled internally, but reflected that it was well for her if she was edified."

From the Christian Observer.

PRESENT STATE OF THE CHURCH OF ENGLAND.

The Rev. Dr. Yates—who is entitled to the best thanks of the members of the Church of England for his diligent exertions in pressing on the public attention, several years since, the lamentable necessity of increased church-room, and whose suggestions were a principal cause of the formation of the Church Building Society,' and the Act passed for effecting the same object—has just published a Letter to Lord Liverpool, on the patronage of the Church of England considered in reference to national improvement, the permanence of our ecclesiastical establishments, and the pastoral charge and clerical character. From his publications we shall extract some highly important statements relative to the present condition of the Established Church; principally as respects ecclesiastical residence and patronage. Non-residence, Dr. Yates considers, and justly, as perhaps the most serious evil with which our church has at present to contend. He remarks:

"Various deficiences, erroneous arrangements, and imperfect ministrations, in the several preparatory and superintendant departments of clerical life, have been from time to time noticed and descanted upon; but the loud voice of public censure has been more particularly directed to the concentrated danger and powerful mischief, arising from the want of a due, and full, and efficient, and personal discharge of

the stated and implied duties of a parochial Christian ministry;—and this defect has been generally considered as originating chiefly in what is termed the non-residence of the clergy."

The celebrated Consolidation Act (57 Geo. III.) like all former statutes, Dr. Yates admits, has failed of effectually securing clerical residence; though possibly it may have done something towards that desirable end, and might do more if the payment of the full stipend which it allots to curates were in every instance enforced by authority. The 'public and detailed discussion of the subject,' however, Dr. Yates allows, did much good; for 'it awakened many slumbering consciences; alarmed many mercenary worldlings, and tended, more powerfully perhaps than the enforcement of the laws themselves has done, to the promotion of this most useful object.'

The present *extent* of non-residence amongst our clergy is perfectly appalling.

'It appears, without comprehending cathedral churches and their preferments, that the number of parochial benefices in England and Wales may be estimated at twelve thousand, as included under the descriptive terms of Rectories, Vicarages, Perpetual Curacies, Donatives, and Chapelries; that these benefices are held by about six thousand seven hundred incumbents; that of these Incumbents about three thousand nine hundred hold one parochial benefice each person;—and that about two thousand eight hundred hold each more than one parochial benefice... The total number of incumbents being about 6,700;—if we suppose each of these incumbents to reside upon one of his preferments, which in all cases is not the fact, even that hypothesis will still leave about 5,300 parochial benefices necessarily without resident incumbents; and if we also estimate that about 600 benefices are, from other causes, without resident incumbents, the number of non-residences will be about 5,900,—nearly one half of the parochial benefices of the Church of England, at the present time, and under the operation of the present laws, without resident incumbents. And although the total number of benefices, and the total number of incumbents, given in the diocesan returns are not so large as the general statement, yet the proportion of non-residents is still higher; as, according to the returns for the year 1813, there were 6,375, and for the year 1814 there were 6,804, non-resident incumbents; being an officially ascertained number considerably exceeding one half of the parochial benefices of the Establishment."

The *causes* of this deplorable system of non-residence, Dr. Yates considers to be chiefly as follow:—

"The several modifications under which these causes present themselves may be chiefly comprehended within four leading heads, or points of consideration.

"I. The too often absent principle, in the want of a pious, a deep, and heart-pervading sense of the blessing of redemption, so grateful and predominant as to furnish the chief and commanding motives of action, and render the whole conduct subservient to the honor of God and the benefit of man.

"II. The too general prevalent principle of a regard to the occupations, the enjoyments, and the solicitudes of *time*, so absorbing and overwhelming as to exclude from the general habits of life the practical influence which a due consideration of *eternity* must have upon them: and in its stead to give a cold technicality, a mere business-like temporal character, to the remunerations and employments, the offices and functions of clerical engagements.

"III. The nature, circumstances, extent, and present application of the remuneration allotted and set apart for the time, talents, and exertions, devoted, exclusively of other avocations, to the national instruction and improvement.

"IV. The manner in which the exercise of parochial functions is intrusted to individuals,—and the motives that originate and determine such selection and appointment.

"The two first of these points, though of very powerful and extensive effect, are not immediately and directly cognizable by ecclesiastical discipline or human legislation.

"The two latter, including every consideration respecting maintenance and patronage, being in a considerable degree tangible by law and regulation, are the points to which attention will be chiefly solicited."

The principal cause of non-residence is clearly the present lamentable system of pluralities, as sufficiently appears from the above calculations, and a chief cause of these pluralities (abating the *moral* causes,) Dr. Yates considers to be the inadequacy of a large portion of our ecclesiastical benefices to maintain their incumbents in a reasonable degree of respectability and comfort. This inadequacy will very painfully appear from the following facts:—

"The result of my investigation is, that after all the improvements and augmentations which the liberality of the Crown, of the Parliament, and of individuals hath provided, there are no less than 4,809 benefices returned without fit habitations for the residence of an incumbent; and 4,361 benefices not exceeding the annual income of 150*l.* But these returns having been made in the year 1816, before the present depreciation in the value of all agricultural produce, parochial benefices have since suffered a reduction of at least 25 per cent. It may be necessary, in order to form a more accurate idea of the present state of the church establishment, to give an abstract of the preceding accounts reduced, as the benefices are in fact, full one fourth in their annual income.

Livings from £10 to £30 per ann.	422
——————30 - 60 - - - -	1,207
——————60 - 75 - - - -	645
——————75 - 98 - - - -	793
Benefices not exceeding 98*l.* *per annum.*	3,067

And if the 858 additional benefices returned to the Bounty Board be reduced in the same proportion, we may estimate that at least two thirds of them do not now exceed 98*l.* *per ann.*: this will give 572 to be added to the above, making a total amount, according to this estimation, of 3,589 parochial benefices not exceeding 98*l.* *per annum.*"

"It surely affords no occasion of surprise that much should remain to be effected when, upon an accurate estimation, considerable more than a third of the parochial benefices appear to be without a fit house for the residence of a minister, and nearly one half of them without an annual revenue of one hundred pounds. How lamentably insufficient this must be to the respectable maintenance of a liberally educated public instructor, needs not any further enforcement to make evident."

Extracts from a Narrative of the State of Religion *within the bounds of the General Assembly of the Presbyterian Church in the United States.*

The Presbyterian Church, in the United States, embraces thirteen Synods, and more than seventy Presbyteries. One of these Presbyteries is in the eastern part of New-England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New-York, to Missouri and Louisiana on the south-west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependant on the Presbyterian Church for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the Gospel, and the administration of its ordinances; the patronage of Literary and Theological Seminaries; the religious instruction of the young, and the encouragement and maintenance of charitable institutions. Could we command an adequate supply of labourers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of labourers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement. To illustrate this position, in regard to the preaching of the Gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates. The Presbytery of Albany is among those which are best supplied with the ministry of the gospel; but, in four counties within its bounds, more than 50,000 souls are represented as desti-

tute of adequate means of grace. In the extensive states of Mississippi and Louisana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population, in a very interesting state, have no minister of our communion. In one city with three or four thousand inhabitants, much anxiety is evinced to obtain a stated Protestant ministry.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers, and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Catechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds, the present condition of the Jews has made a distinct and affecting impression. While, on these subjects, it does not accord with the design of this narrative, to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and, particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty-five students. But the Board have still to detail the embarrassments under which it labours for the want of funds.* The Theological Seminary at Auburn is yet in its incipient state, but represented as rising in prosperity. Its number of students, at present is thirteen.

The proceedings of this Assembly contain a distinct representation, on the education of pious and indigent young men, for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Education Societies with their auxilliaries; and those in particular of the Presbytery of Albany, which alone is represented as having expended about 1200 dollars for this object, during the past year.

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favor. Hitherto its labours have been confined to our western Indians, among whom it has now five stations with well organized education families. There should be but one sentiment among christians on the duty of patronising this noble institution. The directors, have nevertheless, to complain that their resources have been limited to an amount far short of their expenditures: and the assembly would cordially unite with them in the hope, that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to enquire what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterial reports, it appears that the whole number of communicants belonging to our church has been much increased: but it cannot now be ascertained to what precise extent, as many of those reports are imperfect.* Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the christian community, by gradual distillations of the Holy Spirit, or by that increase of his influences which constitutes a revival of religion. Still there are many reasons for considering revivals of religion as peculialy desirable; and the assembly would disappoint the churches under their care, if they failed to designate those which appear to have been the most remarkable. During the last year, the following congregations have been graciously visited:

* Will any of our congregations remain unmoved on this subject, when they learn from the Report of the Directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

* According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that all the Presbyteries will be careful to send up their reports in the most perfect form.

viz. In the Presbytery of Niagara, Fredonia. In the Presbytery of Gennessee, Sheldon, Orangeville, and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayuga, Sempronius and Groton. In the Presbytery of Onandaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternutt's and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals, in Brownville, Adams, and Watertown. In the Presbytery of Champlain, notwithstanding the many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian Church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Esperance, and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New-York, the Rutgers-Street church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants. In the Presbytery of Jersey, Newton and New-Brunswick, the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of Susquehanna, Pike, Silver Lake, Windsor and Athens. In the Presbytery of Philadelphia, Doylsetown, Neshamony, Newtown, Deerfield, and Kensington. These revivals, together with the good order, and spirit of religious zeal, which prevail in the city of Philadelphia, render this a highly interesting part of our spiritual vineyard. In the Presbytery of New-Castle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it are Fagg's Manor, Upper Octarara, Nottingham, Charleston, Pencador, St. George's and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the College of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn., Mill Creek and the Flats. In the Presbytery of Hartford, New Castle, Slippery Rock, Long Run, New Salem, Mount Pleasant, Hopewell and Nishanok. This revival has been greatly promoted by Sabbath Schools and a system of visitation by several ministers. In the Presbytery of Grand River, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of Revivals at Fredericksburgh and Hartwood. In the Presbytery of Lexington, Lexington, New Monmouth, Oxford, Timberridge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburgh, Norfolk, Cumberland, Cubcreek and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which are spread around them, but of the reviving powers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien and St. Mary's.

REVIVAL OF RELIGION IN TOLLAND.

To the Editors of the Christian Spectator.

If you deem the following account of the recent work of grace among the people of my charge, adapted to subserve the interests of truth and righteousness, you are at liberty to insert it in your useful publication.

ANSEL NASH.

In the year 1816, it pleased the great Head of the Church, to grant the people of this place, a season of refreshing from his presence. This revival was the means of bringing about seventy persons into the congregational church, and was evidently the commencement of a new era amongst us. After this time, however, a season of comparative indifference, as to the concerns of religion, ensued. At no period during the six years immediately succeeding, was there greater cause for lamentation over the lukewarmness and neglect of the great salvation, prevalent amongst us, than during the few months preceding the late out-pouring of the Spirit. It was often truly appalling to witness the small numbers who attended the stated worship of God on the Sabbath, as well as all other meetings for religious purposes. For almost six years, very few instances of hopeful

conversion—probably not more than five or six, were known to take place in the town. By degrees our state became such as apparently to justify the remark, that unless God should return and revive us again, we must soon lose the form, as we had already, in great measure, lost the spirit of religion. At this time, however, there were a few, who, it is believed, were disposed to weep over the moral gloom which surrounded them, and to pray earnestly for the effusions of the Holy Spirit. As they beheld the gradual diminution of the church, they were filled with painful apprehensions respecting the future maintenance of the institutions of christianity, and excited to look for relief and encouragement to the everlasting hills, whence cometh salvation. For a considerable time previous to the late revival, a little company of pious females had been accustomed to meet weekly by themselves to pray that God would revive his work.

Such was the religious state of this people, when the General Association of Connecticut held its meeting here in June, 1822. Previous to the meeting of this body, the people of God were exhorted to make it a subject of special prayer, that it might be attended with the divine presence and blessing. With this exhortation numbers were disposed to comply; and it was afterwards apparent, that the petitions, which were offered for this end, entered into the ears of Him, whose throne of grace is always accessible. So far as human instrumentality is concerned, the meeting of the General Association was the first cause of the religious excitement, which commenced a few weeks after. It was attended with great interest. Some have since remarked, that at the time to which I refer, they discovered in the apparent feelings of this people, symptoms, that good things were not only in store for them, but near at hand. Whether this remark would have been made, had not subsequent events led to it, may be doubtful. But we know the impression was made on the minds of some individuals, that the many fervent prayers then offered in our behalf, and the powerful preaching with which we were favored, would not be lost. For a season, however, no special ground of encouragement appeared. Still there was more of a spirit of prayer among those who delight in Zion's prosperity, and a stronger hope that God would soon visit us in tender mercy.

The first visible change of feeling on religious subjects, was a lively interest taken in a work of grace in a neighboring town, united with a spirit of opposition to the work, and to the man, who was a principal agent in it, to which we had not been accustomed. To hear bitter and reproachful expressions respecting the servants of God and the operations of his Spirit, from those who had before manifested only indifference on religious subjects, was with some, matter of surprise and fearful apprehension. It was feared that infidelity and vice were about to rear their heads; that the rising generation were soon to be corrupted; and all traces of virtue and religion to be swept away. But on the minds of others, this unexpected appearance of opposition had a different effect. The more discerning regarded it as an omen of good. They saw in it, evidence that the consciences of sinners were beginning to awake, and believed that though the enemy was coming in like a flood, the Spirit of the Lord would lift up a standard against him.

Such was the state of things about the middle of July, when some young persons, influenced partly by their own feelings, and partly by the advice of christian friends, went to witness the work of grace in the neighboring town mentioned above, and to share in the religious instruction there enjoyed. Most of them went without any special seriousness on their minds; and, while on the way, some of them even remarked to one another, that they hardly knew why they were going. This visit was the means of good, which we trust will be remembered with joy and gratitude in eternity. Every one of these youths returned with some degree of religious impression; and they have all since made public profession of faith in the Redeemer. This was, properly speaking, the commencement of the good work which followed. In this manner were conveyed to this place those sparks, which were soon kindled into a glorious flame. During the two last weeks in July, the cloud of blessings, with which we have been refreshed, was evidently gathering over us. It was manifest, that the breath of the Lord from the four winds was beginning to breathe

on the valley of dry bones. A few were excited to inquire, what must we do to be saved? Religious meetings became more full and solemn. As yet, however, a revival of religion was the object of trembling hope and anxious expectation, rather than of actual enjoyment. The people of God deemed it prudent to make no mention of the anticipations which gladdened their hearts, except among themselves. They felt deep solicitude, lest all which appeared should prove as the early dew, or as clouds without rain.

Such continued to be our state till the evening of the first Monday in August. On this evening the tokens of the divine presence in the concert prayer-meeting, were so decisive, as to leave it no longer doubtful whether a work of special grace was begun. It was, without hesitation proclaimed, that such was the fact, and felt by all, that it could not be questioned. Some now began to rejoice in hope; the arrows of the King became sharp in the hearts of others; a deep and awful solemnity began to be extensively witnessed; the attention of many who had before cared for none of these things, was powerfully arrested. Most of the professed disciples of Christ, were greatly quickened. With some however it was a season of great and painful searchings of heart. They were brought to feel that God had come among us in his power and glory, and had found them unprepared. For a season, a sense of their coldness and backsliding caused them to taste of the wormwood and the gall, and, in all the anguish of a wounded spirit, to pray; restore unto me the joys of thy salvation. The distress endured by such, was, for a season, hardly inferior to that felt by those, who, for the first time, had their sins set in order before their eyes.

But though weeping endured for a night, joy came in the morning. In a little time, the people of God appeared united as the heart of one man in praying that his work might be advanced, and in rejoicing at beholding the triumphs of his grace over his enemies. Then were the displays of the grace of Zion's King marked with uncommon rapidity and power. Jehovah was seen, in a most signal manner, to take the work into his own hands, producing the impression on the minds of beholders, that all which men could do was to stand still and see the salvation of God. During the second and third weeks in August not less than sixty persons professed submission to God. Of these, ten hopefully became subjects of renewing grace in one day. Scarcely could we enter a house in the centre of the town, without finding those, who were borne down with a sense of sin, or beginning to rejoice in hope. For these two weeks the people of God almost felt that they were enjoying a second Pentecost. But little secular business was done. It was most interesting to behold the youth collecting in little groups, and speaking to each other of the joys which they felt in view of what God had done for their souls, or uniting with older saints in prayer and praise. Among these were some, who, a short time before, had manifested decided opposition to the operations of God's Spirit.

From this time, instances of awakening and of conversion became less frequent, though a very considerable number of persons were apparently, afterwards brought from darkness into God's marvellous light. In the week including the last days of August, and the first of September, about fifteen professed their compliance with the terms of the gospel. After this, the work gradually declined, till some time in the month of December, when it is supposed the last instances of conversion took place.

I consider every attempt at an exact enumeration of those, who, at such a season, place themselves on the Lord's side, as extremely liable to mistake. But if I may venture an opinion respecting that which can be known only to Him, who searches the heart, I should estimate the subjects of the recent revival, in this place, at about one hundred and forty. With very few exceptions, they have continued steadfast in the faith, and nearly all of them now afford comfortable evidence, that they have been born of the Spirit. As might be expected, they have manifested strong attachment to one another. In some instances, breaches have been healed, and former animosities softened into love. From an early period of the revival, the converts have held frequent meetings for prayer and religious conference among themselves. For some weeks past, there have appeared among them and others professing godliness, an increased fervor of sup-

plication and engagedness in the service of God, exciting the hope, that he has still further blessings in store for us.

One hundred and six have united themselves to the congregational church, and about thirty others to the Methodist and Baptist churches. The greatest number received at one time is sixty-eight. This was the first Sabbath in November, a day of great solemnity and interest, and which will be long held in remembrance by the people of God.

As to the general features of the work, they are substantially the same, that have appeared in the recent revivals of religion in other parts of the country. It is not pretended that the mode, in which divine grace operates on the hearts of men, is the same in all: we know *there are diversities of operations while it is the same God which worketh all in all.* But I believe no person with us, has professed hope in his mercy, without first experiencing deep and pungent conviction of sin. In most instances the season of this conviction has been of short continuance, and it has been followed by joy and peace in believing. Some have been awakened to special concern for their souls, and returned to their former carelessness. This, however, has been the fact with but very few, who have appeared to be subjects of real conviction. Nearly all such have, in a short time, professed submission to God, and by their subsequent conduct evinced the sincerity of the profession. In general, when we have seen persons *pricked in their hearts*, it has been predicted, that the time was near, in which they were to be brought into the liberty of the sons of God, and the event has apparently verified the prediction.

So far as I have had opportunity to observe, the converts have received the truth in love. It has been highly gratifying to observe with what readiness they have been disposed to embrace the doctrines of grace. They have usually expressed a conviction of the truth of these doctrines, both from what the word of God has taught them, and from the teachings of the Spirit in their own experience. Where doubts have for a time existed as to the sovereignty, or the purposes of God, as the means of removing them, an appeal has been made to their own feelings with entire success. Thus it has been made manifest that by those who love God, these and similar doctrines need only to be rightly apprehended in order to their being received with cordial approbation.

With regard to the subjects of this work, as well as the mode of carrying it on, God has evidently put honor on his own institutions. It is worthy of special observation, that it has been almost exclusively confined to those parts of the town, in which the people have been accustomed to give regular attendance on the stated means of grace. It is not in my recollection that a single individual has had a share in the revival, who has, in years past, wholly neglected the worship of God's house. The principal instrument employed by the Most High in carrying on the work, was the preaching of the gospel. The labors of those devoted men, whom in his kind Providence, he sent among us when they were peculiarly needed, were signally blessed to the spiritual good of this people. It was by their faithful instructions, their direct and powerful appeals to the heart and conscience, that sinners were awakened and brought to the Saviour. While we cherish a grateful recollection of their services, we would not forget that the excellency of the power is of God.

As we contemplate the glorious change, which has been effected in the state of society, as we behold so large a portion of the youth in our congregation, who were lately without hope, and without God in the world, now sitting together in heavenly places in Christ, we may well adopt the triumphat exclamation, *What hath God wrought!*

Tolland, June 2, 1823.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of $2,397 46 from April 13th, to May 12th inclusive, besides $350, as part of the legacy, of the late Dr. Solomon Everest of Canton in this State, (2,750 having been previously acknowledged,) and a legacy of $25 left by the late Miss Maria Manning, of Salem, Mass.

The Treasurer of the American Education Society acknowledges the receipt of $1244,55 in the month of May.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of $1734,31 during the month of May.

Ordinations and Installations.

May 1.—The Rev. STEPHEN SAUNDERS, was installed pastor of the Church and society in South Salem, Westchester County, N. Y. by the North River Presbytery.

May 14.—The Rev. WILLIAM S. HEYER, was ordained by the Classis of Poughkeepsie, to the word of the Gospel Ministry, and installed pastor of the Reformed Dutch Church at Fishkill Landing;—the Rev. JOHN HENDRICKS, was ordained, at the same time, as an Evangelist. Sermon by the Rev. David S. Parker, of Rhinebeck.

May 15.—The Rev. STEPHEN BAILEY, was ordained pastor of the North Congregational Church and Society in Nantucket, Mass. Sermon by the Rev. Mr. Pratt, of Barnstable.

May 19.—The Rev. Messrs. CYRUS PITT GROSVENOR, and DANIEL SHEPARD were ordained in the Baptist Church, Charleston, S. C. Sermon by the Rev. Mr. Brantly, of Augusta.

May 22.—The Rev. NATHANIEL H. HALL, was installed pastor of the First Presbyterian Church in Lexington, Ken.

June 4.—The Rev. CHRISTOPHER MARSH, was ordained pastor of the Congregational Church and Society in Sanford, Maine. Sermon by the Rev. Asa Rand, of Portland.

June 11.—The Rev. JOHN CAIRNS WELCH, was ordained pastor of the Baptist Church in Warren, R. I. Sermon by the Rev. Daniel Sharpe, of Boston.

View of Public Affairs.

Greece.—The affairs of Greece are as favorable, if not more so, than at any former period. Only two or three places in the Morea remain in possession of the Turks; and in respect to some of these, the Turks were treating for a capitulation. At sea, the Greeks have met with almost uniform success. It is said that the Greeks are now offered large loans of money by Englishmen who have visited the Morea. If this is so, it is conjectured with much plausibility, that these offers proceed from the English Government with a view that Greece may become an independent power; and present a barrier to Russia in any future attempt which she may make on the English possessions in India.

Slavery in Illinois.—We have seen nothing in the domestic concerns of our sister Republics, more calculated to alarm the friends of liberty and humanity, than a recent attempt to introduce slavery into the state of Illinois. It will be recollected that by an ordinance of Congress for the Government of the North Western Territory, passed in the year 1787, it was provided 'that there shall be neither slavery nor involuntary servitude in said Territory, otherwise than for crimes, whereof the party shall be duly convicted;' and it was further declared by the authority of Congress, that this should be 'considered as an article of compact between the original states and the people and states in said territory, and forever remain unalterable unless by common consent.'

In pursuance of this ordinance the states of Ohio, Indiana and Illinois, formed from the North West Territory, have inserted in their constitutions respectively, an article prohibiting the introduction of slavery; and they have hitherto had abundant reason to rejoice in their exemption from the greatest calamity in our country. During the last session of the Legislature of Illinois, an attempt was made to call a convention, the principal object of which was to do away the fairest feature in their civil polity, and introduce an evil which can never be rooted out, but must descend with increasing influence to the latest posterity. The subject is thus noticed in 'THE STATESMAN' a paper printed in New-York.

"A bold and deperate effort is making to introduce the curse of slavery into the free state of Illinois, and the first step towards the attainment of this purpose is marked with an abandonment of principle and upright legislation, exactly suited to the black design. The trick which has been resorted to by the friends of slavery in the legislature of that state, is of itself extremely disgraceful, and will fix a foul blot on her reputation, unless the people, with becoming indignation, disavow the act of their servant who seek to betray them into the polluting arms of slavery.—They must strangle the monster while they have the power, or he will spread desolation and misery, where now, freedom, security, and happiness, are enjoyed. It cannot but be a subject of deep regret to every benevolent mind, that at this age of the world, when a great and glorious struggle is about to commence in Europe in favor of the inherent and unalienable rights of mankind, against 'legitimate' tyrants and oppressors—when the civilized na-

tions of the earth are negociating for the abolition of the slave trade, as the first step towards universal emancipation—at such a time, it must be a subject of grief to every American, that in the country where Liberty has chosen to dwell, one of the confederate states is engaged in an effort to introduce slavery and its train of demoralization and misery. We will not, however, believe that the virtue of the people of that state can be made to yield to the cupidity of those who are blind to the dreadful calamity they would inflict. They will reflect on the ruinous consequences of the rash deed they are urged to commit; they will reflect that if slavery is permitted to take root in their free soil, it will soon spread its blighting influence over every department of society, and it cannot be eradicated for ages; and they will not incur the awful responsibility of entailing so great an evil on the present and future generations.

A bare majority of the legislature have passed a law to try the question for the call of a Convention to alter the constitution of the state; and we have it on the authority of a spirited, able and solemn protest of the minority, that the supreme object proposed to be accomplished, is the extinguishment of an essential feature of that Constitution and the *establishment of slavery*, as part of the civil polity; that a systematic design is formed to expunge the fairest feature of the Constitution—'there shall be neither slavery nor involuntary servitude.' The projectors of this plan, and the chief laborers in the unholy vocation, have not hesitated, in the first act toward the accomplishment of their object, to resort to an expedient, which as legislators and men should crimson their cheeks with shame, while it indicates that a most desperate effort will be made to subdue the virtue of the people.

'We will give you, fellow citizens,' says the Protest, 'a brief narrative of some of the leading measures adopted to ensure the success of the convention question; and leave it to you to pronounce your sentence of approbation or censure. It was openly and boldly avowed by some members that the session should never close until the question had succeeded; that they would sit here the whole summer, rather than be defeated. To accomplish the object it became necessary to remove some obnoxious member and introduce a new one, who would accommodate his vote to the exigency of the occasion. A pretext is sought for, and soon found. The seat of Mr. Hansen, a member of the House of Representatives from Pike county, had been contested by Mr. Shaw from that county, in an early part of the session. The subject underwent a full investigation, and it was decided that Mr. Hansen was entitled to the seat. After occupying it for ten weeks, he was removed to give place to Mr. Shaw, who it was perfectly well understood would vote for a convention; *and thus the measure succeeds!* The course of proceeding adopted for his removal was as extraordinary as the object in doing it. On Tuesday the 11th inst. the question for a convention was taken in the House of Representatives, and failed by one vote—a former decision of the House, several days previous, having negatived it by two. The advocates for a convention, however, unwilling to be defeated by this distinct and second expression of the will of the legislature, make another and more desperate effort to sustain a desperate cause. The vote of Mr. Hansen on Tuesday, stood recorded against a convention. On the morning of the next day a re-consideration of his right to his seat eventuates in his removal, the introduction of Mr. Shaw into the House as a member, and in the success of the convention question.'

Such is the disgraceful trick which has been resorted to by those appointed to watch over the liberties and promote the welfare of the people, for the purpose of introducing slavery into Illinois. An exposure, in a bold and manly style, of these unrighteous proceedings, by a writer in the Illinois Intelligencer, produced a resolution in the House, by vote of 17 to 15, that the editors forthwith inform the House who was the author of the article signed A. B. charging the legislature with corruption and dishonesty. It does not appear, however, that the legislature ventured to do more than resolve. The article concluded in these words.—"I trust in God he will not permit these fairest portions of his earth, to be trodden for ages to come by the foot of slavery: that he will not suffer them to be desolated, by the greatest evil that ever escaped from Pandora's box. I trust there is a redeeming spirit in the people of Illinois—a deep toned moral feeling on this subject, which on the day of trial will raise its voice upon the banks of the Ohio river, and proclaim to slavery, 'Hitherto shall thou come and no further, and here shall the arm of thy oppression be stayed.'"

Answers to Correspondents.

Y. J.; C. G. L.; and several communications without signatures have been received.

THE

CHRISTIAN SPECTATOR.

No. 8.] AUGUST 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

On the Life and Writings of Ignatius.

That Ignatius was sentenced by Trajan, whilst at Antioch on his way to the East, in his fourth year, A. D 116, to be carried to Rome, and there given to wild beasts, which was accordingly done, is sufficiently certain. The account of his martyrdom, which has been defended as ancient and authentic, disagrees with the relation Eusebius has given of his progress to Rome. The former declares, that he sailed from Seleucia to Smyrna, thence to Troas, and from thence to Neapolis. The latter relates that he passed through Asia, and confirmed the congregations, throughout every city where he came, preaching the word of God, &c. Whoever compares the seven larger Greek epistles which bear the name of Ignatius, with the account which Eusebius has given of the epistles of that apostolic father, will find such an argument as will establish a strong probability that they are the same. Yet this argument is nearly the same in favor of the smaller which are chiefly preferred. The Latin epistles, and the larger Greek ones are now generally, if not universally given up. The larger epistles are evidently tinctured with Arian opinions, which Eusebius held. His approbation of the epistles which he had, is some evidence that they were the larger ones. The question is whether those letters, which Eusebius saw were genuine epistles of that martyr. If the larger be claimed, their Arianism militates against their genuineness, if the smaller, their opposition to that doctrine must equally prove them supposititious. The writings of twelve christian Fathers, all born after the death of Ignatius and dead before the birth of Eusebius, have reached our times. Hermas and Clemens Romanus died before Ignatius; Polycarp survived him long. His letter to the Philippians appears perfectly in character for that excellent man, and entirely consistent with the circumstances of his day and the condition of the churches. That letter does mention letters of Ignatius, but except the message to the people of Antioch, the description of their contents by Polycarp, as those, "from which the *Philippians* would be able to derive great advantage, as containing faith and patience and all that edification which brings us to our Lord,"* is greatly different from the tenor of those, which are now offered to the world.

That which purports to have been written to Polycarp differs in style, but accords with the strain of the other six, the obvious design and the main scope of which, were to enhance clerical authority and popular subjugation; evils of a date long after the days of Ignatius. Speaking to the people through Polycarp, he is made to say; "Attend unto the Bishop, that God may also to you; my soul for theirs, who shall be sub-

* Εξ ων μεγαλα ωφεληθηναι δυνησεσθε. Περιεχουσι γαρ πιστιν και υπομονην, και πασαν οικοδομην την εις τον κυριον ημων ανηκουσαν.

ject to the bishop, presbyters and deacons."* We should have expected from the venerable martyr, on his way to the Amphitheatre, where he was to be eaten by wild beasts, that he should have breathed far other language. Eusebius has mentioned a quotation by Irenæus of a sentiment, which is found in the letter, supposed to have been written by Ignatius to the Romans.† Irenæus mentions not the name of Ignatius but says; "As one of ours, adjudged to wild beasts for his testimony unto God, said." Irenæus' book was written more than an hundred years, and the expression of Ignatius as spoken or written, two hundred before the time when Eusebius wrote. This was probably the evidence by *which* this credulous historian received those letters. If he had had other proofs, he would probably have given them. But there existed prior to his day, in the writings of Origen also a proof, which extends further than the passage in Irenæus, in as much as it both mentions the name of Ignatius, and gives a sentiment, which is found in that epistle which is directed to the Ephesians.‡ Thus Irenæus and Origin in these scanty references to the venerable Martyr Ignatius, furnished, as far as we know, all the foundation, upon which those seven epistles, which may have existed in the days of Eusebius, could have then claimed to be those mentioned by Polycarp§. If false men have produced other letters of Ignatius, written to Tarsus, Antioch, Hiero, Mary, and two to John ; and enlarged the seven, now under consideration ; or, as some think, abridged the large ones, to become what are now contended for, and corrected with excessive liberality, the presumption arising from the integrity of our race, that these are the original letters of Ignatius is exceedingly imbecile. The word bishop (επισκοπος,) was not used to distinguish the, president (προεστως) or messenger (αγγελος in the respective churches from the other presbyters (πρεσβυτεροι) who were equally bishops (επισκοποι,) till long after the death of Ignatius. Yet these letters impute to this pious martyr an excessive zeal for the authority of the bishop (επισκοπος) and always subordinate the presbyters to him. This also appears to have been more at heart with the writer than any other subject. Nor can a reader fail to discern the striking contrast between them and the letter of of Polycarp before cited; not only in the particular last mentioned, but in the general scope and tendency, and in the breathing of humility and piety, conspicuous throughout the latter. There are other particular grounds of objection appearing in these letters, which ought not to pass unobserved. In the epistle to the christians at Smyrna, he says, 'For I also, after his,' Christ's 'resurrection,' 'saw him in the flesh, and believe

* § 6. τω επισκοπω προσεχέ, ινα και ὁ θεος υμιν, Ανίψυχον εγω των υπόλασσομενων τω επισκοπω πρεσβύτερους in the larger epistle it is πρεσβυτερια και διακονους. The Latin translator has rendered Ανίψυχον *unanimis* but that is the force of the word, ομοψυχος. The English translation has, "My soul be for theirs," &c.

† § 4. Σίτος ειμι θεου και δι οδόντων θηριων κλήθομαι ινα καθαρος αρίος (θεου in the larger epistle.) ευρεθῶ (του χριστου is not in Irenæus.) *I am God's grain, and am* (now to be) *ground by the teeth of wild beasts, that I may be proved to be the pure bread* (*of Christ.*)

‡ Και, ελαθεν τον αρχοντα του αιωνος τουτου η παρθενια Μαριας &c. (6th hom. on Luke, Compar. with Ep. ad Ephes. § 19.) And the virginity of Mary was hidden from the ruler of this world. Also Origen quoted the words, Ὁ εμος ερως ἐσταυρωται. Ad. Rom. § 7.

§ Feeble as this evidence is, which establishes no more, than that, if a forgery, it was committed prior to the time, in which Eusebius wrote his ecclesiastical history; it might pass unsuspected, if the strain of the letters suited the character of the martyr, and the condition of the churches in his day. They do evince that they were written before the diocesan episcopacy was introduced; and in this they establish a claim of antiquity, but other circumstances place them after the period they arrogate to themselves.

he exists.'* This is at variance with the opinion, that Ignatius was blessed by the Savior when an infant.† For if then an infant, he could not have witnessed the resurrection of Christ. We may admit he was given to wild beasts, A. D. 116, for the reasons assigned by Pearson, Smith and others; and if he was twenty years of age at the resurrection of Christ, which is supposing him to have been as young as can well be admitted for such a testimony, then he was not such an infant, but must have been one hundred and twelve years old when he walked from Antioch to Seleucia and sailed to Smyrna, where he wrote four of those letters, and from thence to Troas, where he wrote this letter, that to Polycarp, and another to the Philadelphians, and from thence sailed to Neapolis, from whence he went on foot across to Macedonia unto the Adriatic. These labors appear inconsistent with the truth of the fact of his having seen Christ after his resurrection. And if Eusebius and Chrysostom are correct in saying that he travelled as a convict through Asia, preaching and comforting the churches, the difficulty is greatly enhanced. Chrysostom wrote since Eusebius, has given a long eulogy on the piety and death of Ignatius, through twelve folio half pages, and detailed his labors; yet never once has he mentioned any of his letters. But Dupin thinks there is, in one place, half a line, which has been taken from the letter to the Romans. If he accredited those letters, why did he pass them in silence? Many of the terms used in them appear to be of later adoption than the days of the venerable martyr. The church is denominated catholic, (καθολικη) the place of worship is ναος, *a temple* where there is εν θυσιαστηριον *one altar*, and it is affirmed την ευχαριστιαν σαρκα ειναι του σωτηρος ημων Ιησου. Χριστου την υπερ αμαρτιων ημων παθουσην, *that the eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins;* and also to be *the bread of* God, αρτος του θεου. But the favorite and predominant expression appears to be υποτασσεσθαι τω επισκοπω *to be in subjection unto the bishop*, to which is also added, ως χαριτι θεου, *as to the grace of God.*

There appears in the letter to the Trallians an example of proud boasting, badly accordant both with the character and circumstances of the aged martyr on his way to execution.‡ 'Am not I able to write to you heavenly things? But I fear that I should do you an injury, being infants; and, pardon me, lest, not being able to swallow, you should be strangled. For I also, not as though I am bound, am able even (*to write* γραφαι) heavenly things, and the local dispositions of the angels, and the companies under the princes, and things visible and things invisible.' Christ's appearance to Paul after his resurrection, and Paul's rapture and sight of what it was not allowed him to describe, seem to be the things here imitated, but the knowledge which Ignatius boasted, exceeds any claimed by the Apostle.

* §3. Εγω, γαρ και μετα την αναστασιν, εν σαρκι αυτον οιδον, και πιστευω οντα. If instead of οιδον be read οιδα, it may then be, "*I know that after the resurrection, he was in the flesh, and believe that he is so.*" But why should he have written to those, who had the same testimony from the apostles, of the divinity of Christ, which he professed; and why say that he *knew* it, when it was a matter of belief. But if he had seen him, it was proper to assert the fact.

† Ιγνατιον ον ετι νηπιον οντα, ως απλουν και ακεραιον ενδεικνυμενος, ειμη επισης ακεινω γενοιτο &c. Nicephonus, vol. 1 page 192.

‡ §5. Μη ου δυναμαι τα επουρανια γραφαι; αλλα, φοβουμαι μη νηπιοις ουσιν υμιν βλαβην παραθω. Και συγγνωμονειτε μοι μηποτε, ου δυνηθεντες χωρησαι στραγγαλονθητε (στραγγαλωθητε in the larger letter,) Και γαρ εγω ου καθοτι δεδεμαι, και δυναμενος τα επουρανια, και τας τοποθεσιας τας αγγελικας και τας συστασεις τας αρχοντικας ορατατε και αορατα. Whiston joins ου with δυναμενος *am not able;* but then these words contradict those which precede them, and also the larger epistle, when here adds his knowledge, "of the magnificence of the Æons, and of the incomparable Majesty of Almighty God."

It has been often objected to these letters, that there is a denial in that to the Magnesians, that Jesus Christ proceeded from Sige; which had been affirmed by Valentinus some time after the martyrdom of Ignatius. The words of the letters are, 'Seeing there is one God, who manifested himself by Jesus Christ his son, who is his eternal Word, not proceeding from Sige, who in all things pleased him who sent him.'* Irenæus and Tertullian, who wrote against the followers of Valentinus, both show that he held Sige to be one of his first duad, from whom mediately Christ came. Also that Valentinus began his fanciful modifications of the heresy of the Gnostics almost half a century after the death of Ignatius is indubitable.† It has been answered that Sige (*silence*) was meant appellatively. But this is not satisfactory. It has been also asserted that the Gnostics had the same error before Valentinus. But the correctness of this we have never found. There is a passage in Eusebius which has been brought to show that he referred Sige to Simon Magus, but the better opinion is that he speaks of Marcellius' Sige, as derived from Valentinus, and agrees with Epiphanius, who affirms that Marcellinus took his Æons from that arch heretic of the second century, which is also credible because Simon Magus was dead long before his day. This objection might appear enough, but it is amply supported by its coincidence with many others.

The larger copy is generally and deservedly abandoned as tumid with interpolations, and savoring of Arianism. Yet there are expressions in the smaller, how justifiable soever in point of doctrine, which would not have been so frequently reiterated, and with so much point, by any writer before the days of Arius. Thus Ad Smyrna, s. 1. Δοξαζω Ιησουν χριστον, τον θεον, &c. s. 10. ὡς διακονους χριστου θεου. Ad Ephes. Præf. Ενθελημματι του πατρος, και Ιησου χριστου, του θεου ημων. s. 1. εν αιματι θεου. s. 7. εν σαρκι γενομενος θεος. s. 18. Ο γαρ θεος ημων Ιησους ὁ χριστος,&c. Ad Trall. s. 7. θεου Ιησου χριστου. Ad. Rom. Præf. Ιησου χριστου, του θεου ημων. ibid. εν Ιησου χριστω, τω θεω ημων. s. s. Ο γαρ θεος ημων Ιησους χριστος, &c. Because Whiston has utterly failed in his efforts to sustain the larger epistles and the Pseudo-apostolic constitutions which President Dwight justly pronounces, 'a miserable forgery—in the latter end of the fourth, or the beginning of the fifth century,' it by no means follows that the above and other passages, which he has noted in the smaller epistles, are not strong proofs that those letters were written long after the days of Ignatius.

Upon the whole, that Ignatius wrote letters is true, if the passage to that effect in Polycarp's letter be not an interpolation. But the genuineness of these letters appears to be without any sufficient support prior to the fourth century. That either the smaller or larger ones existed when Eusebius wrote, is credible, but to what interpolations and alterations they may have been since subjected, is not known. If we place them in the third century, near its commencement, their existence is then admitted to have been an hundred years prior to the evidence furnished by Eusebius, and their language and subject matter will be freed from the many otherwise insurmountable objections, which have been so often brought against them. Upon a fair estimate of the whole evidence for and against them, the preponderance appears fairly to be on the side of their having been a forgery, made about a century after the death of that venerable Martyr whose name they bear.

W.

* §8.—Οτρ εις Θεος εστιν ὁ φανερωσας εαυτον δια Ιησου Χριστου του υιου αυτου, ος εστιν αυτου λογος αιδιος ουκ απο σιγης προελθων, ος κατα παντα συνηρεστησαν τω πεμψαντι αυτον.

† Vide Irenæus lib. iii. c.iv. Euseb. Hest. lib. iv. c. 2. Nicephonus lib. iv. c. 3.

The trial of Abraham:

A Sermon.

Genesis xxii, 12.—*For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

In the epistle of James is the admonition, "Let nó man say when he is tempted, I am tempted of God." Yet the narrative, which comprehends the text, is introduced by the declaration, "it came to pass, after these things, that God did tempt Abraham." This apparent discrepancy vanishes, however, when we advert to the different senses in which men are said, in the Scriptures, to be tempted. To tempt sometimes means to entice; and sometimes merely to prove by subjecting to trial. It is in the former sense that God is declared to tempt no man. Enticing men to sin—spreading motives before them with an insidious design upon their purity and happiness, is the work of the devil and wicked men, not of God. But in the latter sense God may be said to tempt every man; since all the circumstances of life which prove our sincerity are of his allotment.

The proper evidence of character is found only by trial. Accordingly when Abraham was found by trial to be sincere, "the angel of the Lord," who as the context unquestionably shews, was Jehovah himself, said unto him, "*now I know* that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

But did not God know this before? Unquestionably he did. But when he acts as Judge, he is accustomed to proceed on evidence manifest to his creatures. When as the final Judge "he shall bring to light the secret things of darkness and make manifest the counsels of the hearts" that he will do this in any other manner than by the exhibition of that visible evidence of the counsels of the hearts which will have been furnished by the works of men, may at least be questioned. His testimony concerning the "counsels of the hearts," we have already; and how slightly it is regarded, by the greater part of men, we painfully see. When he shall come to decide the eternal states of men, he will proceed on other ground than his own testimony. What they were he ever knew; but he will then make it manifest by evidence which all may directly perceive. He will adduce that evidence before the eyes of the assembled universe, from their conduct. What they have said and done, in the multiform trials through which they have passed, now collected into one view, will fully develope "the secret thoughts and intents of the hearts;" will unmask every hypocrite; will remove injurious aspersions from every saint; will exhibit in open day, the true character of every soul. Let it be borne in mind that when God acts as Judge, he is said to know men, just as they in the same capacity are said to know each other, that is by evidence, and we shall perceive a striking significancy in the declaration, "By this I know that thou fearest God." 'Thy not withholding from me thy son, thine only son, affords a visible and experimental demonstration of thy holy fear. By this I have evidence which will forever vindicate my righteousness in confirming with thee, as I now proceed to do, with an oath, the covenant of my grace.'

It was with his eye upon this transaction that the Apostle James made the appeal, "Was not Abraham our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Long previous to this, as the Apostle Paul remarks, he had been justified in the sight of the heart searching God;—justified by his faith. "He believed God, and it was imputed to him for righteousness." But now he

was justified declaratively. He was publickly adjudged a believer; and as a believer was confirmed by an oath in the possession of all the blessings of the covenant of grace. And this adjudication was made on the ground of his works as the proper evidence of the sincerity of his faith." "By works his faith was made perfect," that is, exhibited as comprehending all that constitutes genuine faith—faith perfect in its kind—perfect as a living infant, complete in all its parts, is a perfect child. Without works his faith had been found, the moment which furnished the opportunity for exhibiting itself, as the body without the spirit;—the mere form—the lifeless image of faith. In the same sense, will all true believers be justified at last by their works. Though they are justified before God on their simply believing, yet the evidence of this on which the public sentence of the last day will be passed, will not be the testimony of God to the fact of their believing, nor their own declaration, nor the mere story of their feelings, but their works.

Had Abraham, then, given no evidence by works, of the sincerity of his faith, before he offered up Isaac? Evidence of an illustrious character he had often given. 'By faith when called to go out into a place which he should afterwards receive for an inheritance, he obeyed and went out not knowing whither he went.' 'By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles;' and such was the moral dignity of his character, as a believer in Jehovah, that among whomsoever he wandered, from the prince to the herdman, they regarded him with veneration. And when, at extreme age, Isaac was promised, and in him a seed 'as the stars of heaven for multitude,' 'he staggered not at the promise through unbelief, but was strong in faith, giving glory to God.' Yet, since God was now about to confirm his covenant with him, and to set him up as the father and pattern of believers, before all succeeding generations, he required evidence, which, in the judgment of the universe, would put the question of his sincerity at rest. It is accordingly said, that after these things God proved Abraham, as though he had never proved him before; and as if every previous evidence of the faith of Abraham had been insufficient, he declared, *now* I know that thou fearest God.

The nature and result of this trial are familiar to you; but such is the importance attached to it in the Scriptures, as the preceding remarks obviously shew, that it deserves our frequent and very particular consideration. Let us then consider,

I. The circumstances of the trial.

II. The conduct of Abraham in these circumstances—and

III. The application of the subject to our own concerns.

I. The circumstances of the trial.

Here it may be remarked that, until within a few years immediately previous, the life of Abraham had been a scene of remarkable vicissitude. Special blessings and heart-rending afflictions had rapidly succeeded each other. Scarcely had he surveyed the land of promise, before he had been driven by famine into Egypt. There, his wife had been torn from him by its king, and but for a miraculous interposition, had been retained. For many years he had been childless; and when at last Ishmael was born, and was growing up under his tender care, such was the profane and envious conduct of the lad, and such the domestic unhappiness occasioned by him, that he was banished with his mother, from the family. But now, for a few years, a more quiet and prosperous state had succeeded. Isaac, the long expected seed was born—was advancing to maturity—and while youthful bloom adorned his cheek, divine grace was richly poured into his mind. In him, the delighted father found a companion of his weary pil-

grimage ; a solace of his declining age ; a partner of his spiritual joys ; and a worthy object of all those tender affections which were every day entwining themselves about him. In him he saw the hope of the church; the declared progenitor of him in whom all the families of the earth were to be blessed ; and in a word, the consummation of his earthly desires.

It was in this happy state, when we might imagine the venerable patriarch to have said 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,' that the well known voice which had so often spoken glad tidings to his ear, again summoned his attention. God said 'Abraham.' And he answered 'Behold, here I am.' 'Take now thy son—thine only son—Isaac—whom thou lovest.'—Take this son, and——what ? Why is every tender name lavished upon him ? Why are a father's fond affections thus excited? Is some new promise to be announced concerning this heir of promise ? No—but whether this heir of promise, or the God who gave him were the more loved, was to be proved. Was Isaac, then to be expelled, as Ishmael had been, with a cruise of water, and a piece of bread ? No—'take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains, which I will tell thee of.'

Who can conceive the shock which such a command must have given to the heart of such a parent ? Have you stood at the bed-side of a child of your hopes, to watch the departing spirit ? Have you stood and witnessed the unfrequent gasp, till you could endure the sight no longer, and sympathizing friends have come and said, He is gone. This you may have done ; but you never saw your child taken from your side and slain before you. You never beheld the fatal instrument thrust in a form so dear--the blood staining the ground --the limbs convulsed—the spirit fled —and then the body laid upon the prepared pile, and the flame leaving its ashes as the only visible remains. Much less have you been called to be yourselves the actors in a scene so tragical. But such was the office to which Abraham was summoned by the command, 'Take now thy son, and offer him for a burnt offering.'

Beside the shock to parental affection, how perplexing to faith and a good conscience was this command! To human view, how full in the face of the divine prohibition of murder! how inconsistent with the divine promises! how fatal the example ! how injurious the impressions of the deed upon the minds of surrounding idolaters, concerning the character of Abraham, the religion he professed, and the God he worshipped ! It can scarcely be doubted that such thoughts engaged his mind ; and to whom should he look for counsel ! Should he ask it of her who was the equal partner of their common joy ? Should he go and torture the mother's heart with the inquiries ; 'Will you now, at the divine command, surrender your Isaac a victim for the altar ? Shall I go and offer him for a burnt-offering ? Are you prepared now to give him the parting kiss, and then sit down, and act over in imagination, what I must perform in reality ?' This could not be. A mother's heart might not sustain it—or if her faith should be found equal, his own trial would have double severity.

So he endures the mighty struggle alone. During three days the secret is shut up in his own bosom : for he may not perform the sacrifice immediately. That his obedience may appear to be the result of calm, deliberate, settled purpose, he is directed to a distant unknown mountain. With what feelings must he have taken leave of Sarah ! With what tenderness must he have turned his eye every now and then, by the way, on

Isaac! How inexpressible must have been the struggle which often arose in his bosom! How many thousand times must the bloody scene have passed in his mind, before the destined mountain rose to view! And when 'on the third day he lifted up his eyes and saw the place afar off,' perhaps with a cloud of glory, resting upon it, how must his heart have died within him? Such at least are the reflections which mere nature would suggest concerning the feelings of the patriarch on this wonderful occasion. But we turn to the view which is given us of this part of the subject, by the pen of inspiration.

II. The conduct of Abraham in these circumstances.

Every part of his conduct discovers a spirit of prompt and resolute obedience. Consulting not at all with flesh and blood, he no sooner receives the command than his whole mind is directed to the single object of obeying it. He rises up early in the morning and saddles his ass and takes two of his young men with him and Isaac his son, and goes to the place of which God had told him. At his departure, he gives no intimation of his design to Sarah, perhaps lest her objections might shake his purpose. And when he comes to the foot of the mountain he leaves the servants behind; lest their interference might oppose the heavenly mandate. He takes the wood of the burnt offering from their shoulders, and lays it upon Isaac his son, (type of the well-beloved Son of the eternal Father, who ages after went up the same mountain bearing his cross,) and the fire in his hand, and a knife, and they two proceed together. And when Isaac, with a pious consideration and a filial reverence which must have pierced Abraham's heart, said 'My father! Behold the fire and the wood, but where is the lamb for a burnt offering?' his constant faith replied 'My son, God will provide himself a lamb for a burnt offering.' And when they had come to the appointed spot, and had laid the wood in order, he bound Isaac his son, and laid him upon the altar, and stretched forth his hand, and took the knife, and but for the voice which at that instant broke from heaven, Abraham! Abraham! had sundered the vital cord. At every step of this wonderful transaction, he acted the part of one determined on obedience, and afraid of every circumstance that might divert him. Like Jesus, his greater Son, he had a baptism to be baptized with, and how was he straitened till it was accomplished! Hence the terms of divine approbation: now I know that *thou fearest God.* Nothing indeed was more distant from his mind than that servile apprehension of divine wrath which the wicked feel. But that filial respect for the authority of God, that submissive acquiescence in his appointments, and that affectionate dread of offending him, which essentially constitute true piety, both in angels and in men, ruled his heart, and determined his conduct.

The principle of this fear in Abraham was his faith. Hence his obedience it ascribed in other parts of scripture, to faith. Notwithstanding the severity and strangeness of the command, he confided implicitly in the wisdom, justice, goodness and faithfulness of Him who gave it. How it would be made to *appear* wise and good; in what manner it would be reconciled with the promise so often repeated, or how the consequences which might ordinarily in such a case be apprehended would be prevented, was not for him to explain. Of this he was sure, and with this was satisfied, that what God had promised, he was able and faithful to perform. In that very son, whom he was about to put to death as a burnt-offering, he now saw, with the same certainty as at his birth, and on the same evidence, the father of many nations, the church's hope, and in a sense, the world's salvation. And the object presented to his faith, so entirely engaged his mind, and ruled his heart, as to overpower the

common feelings of nature. Such was its effect that he was not only stedfast in his purpose, but he seems not even to have felt any of that mental agitation which it seemed impossible to have avoided. Neither Isaac nor his other attendants appear to have noticed any thing unusual in his feelings, so much as to awaken a suspicion of his design; and when the crisis had arrived, he seems to have proceeded in binding his son, and laying him on the wood, and taking the knife, with the same unruffled mind, and untrembling hand, as though he had been offering an ordinary sacrifice. The only principle which could enable a man to do this is faith—that faith which is capable of giving to spiritual objects, an engrossing influence and a decided supremacy in the mind. "By faith Abraham when he was tried, offered up Isaac; and he that received the promises, offered up his only begotten son; of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up even from the dead; from whence also he received him in a figure."

We come now to the Application.—

1. While we are in the present world we must not expect to be exempted from trials. Distinguished piety furnishes no exemption. On the contrary, when God bestows abundant grace, he may be expected, by trials of proportional severity, to prove it, to his own honor and the eventual benefit of those whom he loves. Nor will previous trials, nor previous constancy in trials, be found to secure exemption; for still, divine wisdom may perceive occasion for evidence of sincerity yet more decisive; that if the heart be really corrupt, its hypocrisy may appear, and if sound, its integrity may be the more indubitably manifest. Trials accord with the design of the present world. Its varying scenes are accommodated entirely to a state of trial. They are allotted for the special purpose of trying us, and proving us, and shewing what is in our hearts, in order to the vindication of the righteous judgment of God in our final doom. They may not all be painful. The desired employments to which we are called, the valued connexions to which we are introduced, "our chief delights and dearest friends" may serve to detect that corruption in our hearts which mere affliction would not detect; still affliction in some form, is commonly a large part of the dispensation; and those beloved Isaacs—those desired gifts which afford our sweetest solace, and on which we are most inclined to rest, are likely to be made, in some special and affecting manner, the occasion of deciding the question concerning the sincerity and supremacy of our love.

2. In trials, it is the peculiar property of faith to confide in the truth, and do the will of God.

Circumstances will arise to discourage our confidence in his word, and our obedience to his will, else there would be no trial of our faith. In regard to his declarations I may be asked how I would reconcile this or the other doctrine with his wisdom, justice and goodness, or with the moral freedom and accountableness of man; in regard to his promises, how I will shew in this or the other event that the prayer of faith is answered, or what prospect there is that the heathen will ever be converted, or how the dead will be raised up? And in respect to his commands, what will be the consequence to myself, my family, or the church, if I strictly obey them? These and a thousand such questions I may not be able to answer in a manner that shall satisfy my inquirer; but sure I am that I can answer them in as rational a manner, as Abraham could explain in what manner that son whom he was to offer for a burnt sacrifice, while yet he had no child, would be the father of a multitude as the stars of heaven. But Abraham felt that it was not necessary for him

to explain, but to believe and obey. The simple question for him to decide was: Is this command, or this promise from the living God? Being satisfied on that point, his heart responded immediately to the one, and his confidence was reposed immoveably upon the other. Committing all consequences into the hand of Him to whom the care of them belongs, and leaving all seeming inconsistencies to be explained by the event, he yielded himself implicitly and peacefully to the divine direction. This is faith—and this is peculiar to faith. No other principle will be found, on trial, to support the peace and constancy of the mind. However some men may endure without it, by a natural fortitude, for a time; they will be found when difficulties press long and hard upon them, to prefer their own reasonings to God's declarations, and their own counsels to his directions. "This is the victory which overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Christ."

3. In seasons of peculiar trial, it especially becomes us to be humble and watchful. The event of a single trial may be the turning point of our characters for life, and of our state for eternity. If we are indeed faithful, "the Lord will not suffer us to be tempted above that we are able," but whether or not we are faithful is the thing to be proved. That emphatical expression—"now I know that thou fearest God," implies that even the sincerity of Abraham, when he was now a hundred and twenty-five years old, and had been an accredited servant of God more than fifty years, might until that moment be questioned—questioned at least by himself and other men, so far that the event of a new trial could not be certainly foreseen. Bear in mind, then, in every trial, that by this it is to be known whether you really fear God, or whether all your past experience must be reckoned as nothing. If now for many years you have honorably sustained the conflict, still keep your armour on, for he that endureth to the end, the same shall be saved," but "if a righteous man," that is, one accounted righteous, "turn from his righteousness and commit iniquity, he shall die, and his righteousness shall not be remembered." Bear in mind also the admonition, "thou standest by faith; therefore be not high minded but fear." Rush not uncalled into new temptations; be jealous in doubtful cases of partial and worldly-minded counsellors; parley not, when the direction of God is plain, with suggestions of worldly expediency; and in no case proceed as though you were at the disposal of your own wisdom, and safe in the sufficiency of your own strength; but with your eye upon the command and the promise of Him whose you are, in well doing commit the keeping of yourselves to him as a faithful Creator.

4. The event of trials to the obedient will be replete with joy. Who can imagine the transport of Abraham when the end of the Lord in the mysterious command was disclosed by the event? The promise now not only unrevoked but confirmed with an oath—all mystery dispelled, and wisdom, faithfulness and love, as the sun bursting from behind a cloud, gilding the scene which the moment before was veiled in thickest darkness. "And Abraham called the name of the place *Jehovah jireh*—the Lord will provide." Cast yourself, believer, on Abraham's God, and you also shall find that the word in which he has caused you to hope is sure. Dark as your path may now appear, you shall see that it has all been "prepared as the morning." Wisdom and love will be conspicuous in scenes which now are overspread with portentous gloom. How or when this shall be, you know not now, but you shall know hereafter: and even now you are most reasonably expected to count it all joy when you fall into various trials, in prospect of the praise and honor and glo-

ry, in which through abounding grace, they shall terminate.

Finally; in this wonderful transaction we discern a type of one more wonderful. In the father thus deliberately yielding up his only begotten and well beloved son a sacrifice; in the son meekly submitting to be bound and fastened upon the wood and slain; in the burden laid upon him as he ascended the hill of his execution; and in his rescue, after having been three days under the sentence of death, to be the progenitor of promised seed innumerable, who can fail to see a shadow of that greater sacrifice which God designed in after ages to accomplish, and of the glory that was to follow. It was however but a shadow; for in regard to interest and effect, how immense the difference! In the one, we see a man yielding up a sacrifice at God's command; in the other, God accomplishing a sacrifice which man had not the right to demand, nor the heart to desire. In the one, a man expressing his love to his Supreme Benefactor and Friend; in the other, God commending his love to sinners and enemies. In the one, the offering of a sinner born to die; in the other, the offering of the Holy One, made man, for the very purpose of dying. In the one, the substitute of a lamb provided; in the other, a thrice reiterated cry for some substitute, but none possible. In the one, an instructive example; in the other an example resplendent among other examples as the sun amidst the stars, and also an expiation wide as human guilt, and durable as the human soul. And to sum up all, in the one we behold the love of a man towards God; and in the other, the love of God towards man.

And now, Brethren, in view of these things will you withhold aught which the God of love demands at your hands? Will you question the wisdom or the goodness of any providential dispensation? Will you expect or greatly desire exemption from the trial of your faith? Or will you turn away from the voice that proclaims, "To him that overcometh will I give to sit down with me on my throne, even as I also have overcome and am set down with my Father on his throne." "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Amen.

For the Christian Spectator.

*On Social Worship.**

The duty of worshipping God is clearly taught by natural religion. If there be in the universe a Being possessed of infinite perfection, who is our Creator, preserver, and benefactor, reason instantly conducts us to the conclusion that we are bound to give him our undivided homage. This principle is so plain and palpable, that we find it has not been buried even in the rubbish of heathen superstition. The benighted Hindoo recognizes it when he falls down before his idol. The wildest savage in the wilderness does not lose sight of it; for he 'mutters his nightly orisons to the stars,' and offers his uncourtly homage to the Great Spirit, whose peculiar residence, he fancies to be beyond the hills.

The origin of social worship is easily traced to the peculiar constitution which Providence has given us. As we are made to mingle in the same pursuits, and for the same ultimate end, the author of nature has endued us with sympathies, with a manifest reference to the promotion of our mutual happiness. In consequence of this most wise and benevolent arrangement, we are enabled to alleviate each other's distress, and

* For several thoughts in this article, the writer is indebted to Doctor Dana's excellent dedication sermon.

heighten each other's joy. Hence too, we naturally come together at a throne of grace; and where two or three are met, and the affectionate sympathies of several hearts are awakened, there is often a fervor, an energy, a prevalence in prayer, when the separate devotions of each in the closet might be languid and unavailing. Upon the same principle, it is natural that there should be a peculiar fervor, when we mingle our devotions with those of the great congregation. Let it not be said that all excitement of religious feeling that is produced by external circumstances is merely artificial, and therefore to no good purpose: for these circumstances, it should be remembered, are ordered by infinite wisdom, with reference to this very end.

It appears from the sacred history that ever since men began to call upon the name of the Lord, there has been a disposition to consecrate some particular place as the scene of their worship. Notwithstanding the throne of grace is equally accessible from all places, and though prayer derives no part of its efficacy from the circumstance of its being offered from any particular spot, still there has always been a propensity in good men to have some place sacred to Jehovah, which might serve as a kind of gravitating point to their devout affections. During the patriachal age, we read much of the erection of altars; and one celebrated patriarch set up a pillar in token of a special revelation which God had there made to him, and which seems afterwards to have marked the spot which was consecrated by frequent intercourse between him and his maker. We have no evidence, however, that there were any stated places of public worship, until an early period in the Mosaic dispensation, when we find particular directions given by God for the building of the tabernacle. This was of such a size that it could be conveniently borne by the Israelites, during the period of their wanderings in the wilderness. Here God condescended to make his special residence, to manifest his glory in a peculiar manner, and from time to time, to make special revelation of his will. In a later period of this dispensation, the grand place of the Jewish worship was the temple; and this continued in circumstances of greater or less magnificence, until the Jewish economy finally gave way to the milder and more perfect dispensation of the gospel. From a period in the Jewish history, which it is not easy accurately to define, we find frequent mention of other places of public worship, by the name of synagogues; which seem to have answered very nearly to our parish churches, and which still exist among this people at the present day. After the final destruction of the temple by the Roman army, when the end for which this dispensation was designed, had been accomplished, and the Christian religion was introduced by the advent of the Messiah, the same disposition still appeared for consecrating particular places to the immediate service of God. And though for a while, on account of the opposition which Christianity had to sustain, the disciples of Jesus had no public places of worship, they had still private apartments, where they were wont to assemble, to perform social religious services. But after the gospel had triumphed in some measure, over the opposition of its enemies, and the banner of the cross had waved from the palace of the Cesars, houses of worship began to be erected, dedicated to the Christian's God: and from that time to the present, amidst all the conflicts and convulsions to which the church has been subject, the temples of Christian worship have risen wherever the gospel has been known. It is true indeed that in our houses of worship there is not the same powerful appeal to the external senses, which there was in the tabernacle and the temple. We do not hear the voice of Jehovah speaking to us from between the cherubim; nor have we

any thing to do with those splendid rites which were fitted to overawe the senses by their superlative majesty. But though in our temples, there is no sound to be heard like that which overwhelmed the astonished Jew, still if we will listen, we shall hear God speaking peace to his people. Though we have no high priest arrayed in robes of royal magnificence, to enter into the most holy place, yet we have a Great High Priest who has passed into the heavens, whose intercessions for us are always prevalent. Jesus, though unseen by mortal eyes, walks in the midst of the golden candlesticks, and blesses with his special presence every christian congregation. Never was language more expressive of the feelings of a good man, in relation to the social services of the sanctuary than that of the holy Psalmist: "How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." We will now consider briefly some of the reasons which render the house of God so desirable and delightful a place to the christian.

1. In the first place, it is so, *because here God condescends, in a peculiar sense, to display his majesty and glory.* The Christian's worship is entirely spiritual. There is no glory in the sanctuary, as there was in the Jewish temple, that can be discerned by mortal eyes; and with the careless and inattentive worshipper there may be little that distinguishes the house of God from the scene of his worldly cares and employments. But we can never yield to the worldling who says there is no glory here, because he does not discern it. If he will discover this glory, he must leave behind him all worldly cares; he must throw down that load of sinful vexations with which he allows himself to be encumbered; he must have his spiritual vision corrected, and be able to discern objects by the eye of faith; he must come prepared to surrender himself to a deep impression of the Divine majesty: and when he has done this, we venture to say that he will be cured of his incredulity. Yes, there is a glory in the sanctuary, which sometimes overawes the pious soul, and makes him feel almost as if he were standing on the threshold of heaven.

Here Jehovah reveals himself to us as a *Father.* Though we have been disobedient and prodigal children, he opens to us the arms of his compassion, and endeavors by the most endearing promises to allure us to his residence in the heavens. He spreads before us the the treasures of his love, and bids us as welcome as though we had never forfeited his favor. Here he condescends in a peculiar manner, to recognize us as the children of his own adoption;—to listen to the cry of our necessities;—to cheer our souls with the tokens of his love; and to give us transporting views of that inheritance which he designs for us. From the glory which fills the place of the Christian's devotion, how often has he been able to recognize a Father's voice, while he has seemed to lean upon a Father's bosom with filial confidence, and had his soul filled and elevated by the spirit of adoption.

Here too, He reveals himself to us as our *Redeemer.* It is in the plan of salvation which the gospel discloses, that the glory of the Divine character is pre-eminently illustrated. Here Jehovah is seen taking an attitude which has astonished the universe. I dare not attempt to penetrate the veil that rests upon the mighty scheme of man's redemption: it is a subject which in all its vast extent, the curiosity of angels is not permitted to explore: but without any such presumptuous scrutiny, we can discover a glory in this plan which dazzles and overpowers us. God manifest in the flesh! God redeeming a world from ruin! Oh how sweet is the relation which the Christian sustains to his Redeemer; and how sacred is the place where

the mysteries of redemption are unfolded! Well may the thought that our Redeemer is here, sanctify the place to our souls, and spread over it a mild and peculiar glory.

Here also Jehovah is present as our *Sanctifier.* He sends down a divine influence upon our souls to nourish the principle of spiritual life, to quench the fire of unhallowed passion, to chase away the shades of gloomy discontent, and to restore the soul to the paths of righteousness and peace. Let the Christian say, whether he cannot testify from his own experience, that God the Sanctifier is here. Let him say whether his most decisive spiritual victories have not been gained, while he has been sitting at the feet of mercy in the house of God;—whether he has not sometimes found himself greatly strengthened for the duties of the christian life by the enjoyment of religious ordinances: and let him say, whether his humility has ever been more deep, his confidence in God more unwavering, his hope more triumphant, or his joy more complete, than when he has been encircled with the majesty of God in his temple.

Here also are witnessed the displays of sovereign grace in the conversion of sinners. Here the careless are awakened; the anxious and enquiring comforted; the bold transgressor reclaimed; and even the infidel is sometimes seen disarmed of his infidelity, writhing under the power of conviction, and making an agonizing effort to reach the cross. In all this, the believer discovers a glory which is unutterable. In every renewed soul, he contemplates a mirror which will reflect the attributes of the Godhead forever.

2. Another circumstance which renders the sanctuary a most delightful place to the Christian is, that *here God condescends to speak to his people.* In different ages of the world, the medium of divine communication to men, has been very different. Under the Mosaic dispensation, it was common for the Most High to speak with an audible voice from the Shekinah, or visible glory which rested over the mercy seat; and it was not improbably from this that the heathen have borrowed many of those forms of solemnity, which they have given to their pretended oracles. But as the dispensation under which we live is more spiritual, it has pleased God to address his people mediately, through his ministers. The treasure is indeed committed to earthern vessels. The message is entrusted to men of like passions with others. Still the Christian ministry is a divine institution; and if the gospel is preached, it is as really God who speaks, as it was when the mountain shook, and Moses trembled and quaked because of the Divine presence. But the Christian needs no evidence beyond his own experience that the message delivered here is from God. If his pious affections have become languid, in the sanctuary, he expects some message from heaven by which his strength will be renewed. If guilt strikes its sting into his soul, here he hopes to find some antidote to counteract its poison, and restore peace and health to his conscience. If temptation assails him with peculiar violence, here he is furnished for the conflict, and strengthened for a victory. If affliction wounds and breaks his heart, where rather than in the sanctuary does he expect his Father will address him in the language of peace and consolation? No wonder that the Christian should love the place in which his God condescends to speak to him. No wonder that he should exclaim, "How amiable are thy tabernacles, O Lord of Hosts," while he is sitting, as it were, at the feet of Jesus and receiving instruction from his lips.

3. The tabernacles of the Lord are amiable in the eyes of the Christian, *because there he enjoys communion with God.* Let not the poor, prayerless worldling here meet me with the charge of enthusiasm. Let him not say that the pleasure which

the Christian enjoys at the throne of mercy, the tranquility or the rapture that pervades his soul, is only the fancied joy of a fanatic, and springs from a heated or disordered imagination. If it be so, then were Abraham and Isaac and Jacob enthusiasts. If it be so, our religion is all a fable. Do you ask, how such communion between the great God and feeble mortals is possible? I will tell you. The Christian approaches the throne of mercy through the mediation of Christ, and pours his supplications into the bosom of his God. His soul is elevated in grateful adoration of the Divine perfections, and he sends up alternately his confessions, and thanksgivings and petitions into the ear of mercy, and on the other hand the Great Jehovah looks down upon him as upon a child; lifts upon his soul the light of his countenance, and fills him with joy unspeakable and full of glory. This is communion with God; and let the Christian say whether it be a fiction. I pity the man who dares to suspect that it is not a reality: for even Charity herself must regard him as dead in trespasses and sins.

4. One other circumstance which I shall mention, that endears the house of God to the Christian, is that *it is the gate of heaven.* It is the gate through which the myriads of the redeemed have passed, who are now in glory. Here our beloved friends who have gone before us to heaven, were trained to those divine employments by which they are now entirely occupied: and here too is our preparation for the same glorious scenes going forward. By the instructions which we receive, by the divine influence which is exerted upon us in the sanctuary, we are to become meet for the inheritance of the saints in light, Here also the Christian receives pledges of future felicity. In the joy which sometimes takes possession of his soul, in the sacred elevation of feeling which often carries him above the world, he is enabled to anticipate something of that rapture which he will feel under an exceeding and eternal weight of glory. If we can mingle in the employments of angels in the sanctuary above, we must learn to catch their strains in the sanctuary below. If we expect ever to take the songs of redemption upon our lips in the heavenly temple, we must have our souls attuned to this delightful employment in temples made with hands.

It is a thought full of comfort to every sincere worshipper, that he is soon to mingle in the pure and perfect worship of heaven. Here, even in our more favoured seasons of social devotion, we feel that our services are imperfect;—that our good affections, when viewed in relation to the object upon which they are fixed, are comparatively languid: and sometimes the seasons of our holiest communion are embittered by the suggestions of the adversary, or the rising of unhallowed affections. But in the upper sanctuary, it shall not be so. In that world of light and purity, God shall be the all-engrossing object of the soul. The last tear of bitterness will be shed; the last vestige of pollution will be wiped away; the final struggle with the adversary will be over, before the soul has passed the boundary between earth and heaven. There the Christian's joy will be full. His worship will be purified from all imperfection, and while he mingles in the company of the first-born, he will join with them in the song of redemption without a discordant note.

Oh what amazing joys they feel,
While to their golden harps they sing;
And sit on every heavenly hill,
And learn the triumphs of their king.

When shall the day, dear Lord, appear,
That I shall mount to dwell above;
And stand and bow amongst them there,
And see thy face and sing and love.

COLENS.

For the Christian Spectator.

On the Nature of the happiness promised in the Gospel.

In every system of religion, the final thing to be gained is happiness.

This is the object of its institution. This is the resting place of all the hopes, and the aim of all the exertions of its votaries. The *nature* of the happiness which any system offers in its promises, is then an admirable, perhaps an unerring, criterion, by which to decide its truth or falseness. Mankind recognize it as such in the common opinions which they promulgate, respecting the character of systems of religion. How often is the system of Mahomet denounced, because it promises a paradise of sensual abominations. The objection is wielded with the triumphant consciousness of its power, and with entire success.

All the happiness which man has capacity to enjoy, is comprehended in three species, sensual, intellectual and moral. Of these, the first is so gross and bestial, that its indulgence is ever connected with reproach and shame. I allude more especially to our licentious passions, against the gratification of which, the Former of our bodies bears, even in his Providence, decisive testimony, by constantly connecting it with degradation and disease. Every system therefore which proposes such happiness to its believers, will share the fate of Islamism, in the regards of all who have common virtue and candor.—Of the latter two species of happiness, either is worthy the pursuit of the immortal mind. Such, however, is the constitution of our nature, that the faculties adapted for intellectual and moral happiness, exist in intimate and harmonious union. In consequence, the enjoyment or loss of the one, will be connected in a greater or less degree, with the enjoyment or loss of the other. We are acquainted with no order of beings in the ranks of rational existence, whose faculties are wholly intellectual or wholly moral. Every system then which promises other happiness than sensual must promise happiness intellectual and moral combined. Doubtless, however, moral is much superior to intellectual happiness. Mankind in general give evidence that this is their decided sentiment, by the unhesitating preference which they give to the enjoyments of social and domestic life. The learned are more purely intellectual; but remember that they became so, to subserve the ends of duty or to acquire renown. Even they love the fireside best.—The system therefore which promises an intellectual heaven, cannot be brought into competition with that which promises one where moral happiness shall predominate.

Where then is the system which can compare with the system of the Bible? The promises here unfolded, offer a heaven in which both the intellectual and moral faculties, shall be exercised in perfect purity and with the utmost freedom. There the grosser senses shall never enter; but all the powers and affections of the mind and heart, washed from every stain and made bright as the burning seraph, shall reign unbounded, receiving and imparting ineffable happiness and glory. There the best, the noblest, the purest faculties of our nature, shall flourish with the vigor of unfading youth, and shine with the glow of supernal beauty. All this shall be experienced, throughout an endless progression of ages, and with unceasing delight and glory as thes eages shall roll away. All this shall be shared in the blessed communion, of the general assembly and church of the first born, of the spirits of the just made perfect, of an innumerable company of angels, of Jesus the Mediator, and of God the Judge of all.—If there be happiness beyond this, *we* do not know it, nor *can* it be revealed to *us*. If there be happiness beyond this, *man* not only will not but he cannot enjoy it. We *can* conceive of none more perfect: none more perfect *can* be offered us to enjoy.

While then, the nature of the happiness which any system proffers to its believers, remains a criterion of its truth, the system of the Bible must remain without a rival. I do

not say that no system *has* proffered, but that no system *can* proffer, happiness paramount to that promised in the Bible. It is palpable that none has proffered any, which was not infinitely inferior. The Bible has promised an unequalled happiness in heaven, and that this happiness shall be unceasingly augmented throughout eternity. What *could* it do more? What could God do more, if he did not resign his empire and abdicate his throne? If then the nature of the happiness promised by a system of religion, be a criterion of its truth, is not the Bible *perfectly* true?

In the same manner, and with similar force, might I urge the argument in favor of the Bible, from the character which it gives of God. The character of any author of a religious sytem, is necessarily much unfolded in that system. It will be blended with all its peculiarities and mark them. Here also the Bible stands pre-eminent and alone: it gives to God every perfection, both intellectual and moral. The detail of his attributes need not be presented; suffice it to say, that it is impossible to conceive how any thing could be added to them. If the author of a system be a perfect being, it is rational to believe that his character would be enstamped upon it. The Bible presents in strong colors the lineaments of the Divine character, i. e. the lineaments of such a character as we, with the light of nature simply, must confess to be Divine; and we therefore infer that it contains only perfect truth. A perfect being cannot lie. Y. J.

Miscellaneous.

For the Christian Spectator.

*The influence of Christianity on the political and social interests of man.**

The history of nations does not present a change in the affairs of men, nor the history of the human mind a change in their opinions, so wonderful in its nature, or so important and durable in its consequences, as that great moral revolution effected by the introduction and establishment of Christianity. The influence of this upon the *temporal* interests of society it is my present purpose to contemplate. In doing this, I might proceed to detail the principles and precepts of our religion, and show how they must bear upon society, how they must produce the several virtues of public and private life, how, by touching every secret spring and chord of the social machine, they must give to all its movements not only that order which promotes general security, but also, if I may so say, those harmonies and melodies, which impart to life a new and higher zest. All this, however, might perhaps be called mere fine spun speculation. It is better therefore to look at facts, to consult the pages of history. But here is a difficulty.—Historians have thought nothing important but battles, and blood-shed, and sieges, and captures. They would have been undone for materials, says Socrates the theologian, had men been honest and peaceable. The influence of Christianity we must learn, therefore, mainly from their incidental remarks, and from contras-

* The following are the principal works consulted on this subject:—Gibbon's Rom. Emp., Watson's Apol., Montesquieu, Vattel, Neckar's Inf. of Relig., Hallam's Mid. Ages, Warburton's Div. Legation, Villers on the Reformation, Chateaubriand's Gen. of Christ., Ryan's History of Relig., Publications of the Mass. Peace Soc., Grotius de Jure Belli.—The Sermons of Laget on the subject, were not seen till after this dissertation was completed.

ting the different states of society which thus betray themselves. Besides, in investigating this subject, we must bear in mind what Paley has well observed: "Religion operates most upon those, of whom history knows the least, upon fathers and mothers in their families, upon menservants and maid-servants, the quiet villager, the manufacturer at his loom, the husbandman in his field." Still it is true, Christianity has stamped upon the social and political condition of men new and interesting features.

I need not here exhibit the state of the world, when its author appeared in the flesh. Suffice it to say, it is properly termed the *fulness of times*. An impression had gone abroad that a splendid character was about to come upon the stage—the tumults of battle were hushed—the din of politics stilled, and the whole world put, as it were, into an attitude of silent and anxious expectation. Jesus was born. But the Jews despised him; the Romans gave themselves to their amusements and luxury. Yet our religion made a silent progress. It soon gained its way to the capital, and even to the imperial palace. Roman governors became jealous—pagan philosophers affected to despise—idolatrous priests were alarmed and enraged—all united to oppose and destroy it. Still it moved on. Superstition gradually gave way, and Christianity after a variety of fortunes became in the reign of Constantine the established and national religion. This event has secured for Constantine a lasting remembrance.

The throne of the Cæsars on which he sat has crumbled to dust—the city on which he bestowed his wealth and his name, having exchanged the cross for the crescent, presents now in the hands of the Turks few mementos of its founder; but the religion which he cherished still lives, and its effects are felt over almost the whole of the habitable globe.

In pursuing my subject let me call your attention, in the first place, to such changes in the *Roman* administration as appear connected with Christianity. You will not suppose that under the circumstances of the Roman empire, Christianity, even when made the national religion, could produce its full and genuine effects. There was a vast counteracting influence in the number, rank, and authority of the pagan population, who were attached to old principles and policies. Besides, in all cases, the features of government, like those of individual character, change but gradually. Still there are traits in the administration of Constantine and some of his successors which exhibit the influence of Christianity.—I will mention but two or three.—Religious toleration is one. This you hardly expected perhaps, because the enemies of revolution have maintained that this was a trait of ancient paganism, and endeavoured to disparage our religion by contrasting the factions of the christian world with the cool and forbearing spirit, which they ascribe to pagan rulers, philosophers, and priests. But this is not justified by facts. In Rome, from the earliest periods of the republic, magistrates were requested to prohibit all religious worship which was not conformed to the national mode. In the most polished state of the empire, we find the patron of philosophy and letters, (Mæcenas,) saying to Augustus, that he ought to worship the gods of his country, and to *hate* and *punish* those, who followed a new religion. And from the edicts of the persecuting emperors after this period, it appears that the same principle of requiring all to follow the customs of the nation actuated them. The christians, they say, depart from the ceremonies of their fathers. Indeed, you can hardly account for the persecutions, if toleration had been a trait of the Roman government. The christians could not give the emperor any occasion to fear their *influence at court*, for they had none, nor their *influence among the people*, for they were advocates of

passive obedience. And the jealousies of individuals, the interested suggestions of the pagan priesthood and the superstition of the populace, which were perhaps the real source of the persecutions, could not have induced them to sanction violence and cruelty so enormous, had it not been consistent with Roman politics to punish religious innovations. In fact in the third century this subject had become so important a part of Roman jurisprudence, that the constitutions relating to it were published and commented on, and made a serious study of the civilians. You will find that rational and conscientious toleration first discloses itself under the christian religion. Constantine had something of this trait. Do you say, so had Julian? He had the semblance of it. But what if he had the reality? Paganism could claim no praise for it. He had received a christian education —he had been a reader in a christian church—and it was here that he learned those higher and sounder principles which Gibbon has so complacently exhibited as the fruits of Paganism.

There was a change also in the Roman affairs in relation to the poor. From the time that Rome began to extend her arms, and exact her tributes from conquered provinces, she had made some provision for the poorer classes of her citizens. A portion of her income was periodically distributed among them. As the empire was enlarged these distributions became more frequent and liberal, till finally they afforded a daily supply of provisions to a proud and lazy multitude. This policy was bad. It left the poor population idle, and of course discontented and vicious, ever ready for the designs of the demagogue. It gave them meat and drink, but furnished them with no means of those more lasting comforts equally essential to domestic ease. It furnished no shelter in the storm—no couch for the day of sickness—no retreat for infirmity and age. Beside this, the distribution extended only to Roman citizens; all others were excluded, and had no place in public or private regard. But Christianity had no such distinctions. The rich churches made contributions to their poorer brethren. They educated orphans. They extended their charities to persecuting enemies. During the famine and pestilence under Maximin, the Christians distributed bread among the destitute pagans, and took a generous care of multitudes, whom their pagan relatives had forsaken. Before the persecution of Dioclesian, the churches had gained possession of landed property, and were able to make regular establishments, and systematic exertions for the distressed. When Constantine ascended the throne he entered fully into their benevolent designs, and manifested a regard for the poor, which was altogether novel in a wearer of the purple. Afterwards the empress of the great Theodosius was found in the hospitals administering to the sick with her own hands. Pagans themselves acknowledged the change. Even Julian confesses it. In his ardor to save the dying cause of idolatry, he earnestly exhorts his pagan priests to imitate the christian teachers in shunning scenes of amusement, and especially in practising benevolence and charity.

Another effect of Christianity is disclosed in the edicts of Christian emperors against those impure and licentious indulgences, which pagan officers had not only permitted but countenanced and increased by their own example.

But I hasten to the last circumstance of change to which I shall now allude, those customs which tended to destroy the feelings of humanity.

The custom of punishing by crucifixion, fostered in the Roman citizen a proud sense of superiority to all other men, and an idea that they might inflict on them any species of cruelty. This was abolished when Christianity became the established religion. Superstition might and prob-

ably did operate in this. But the custom indicated and cherished a cruelty which could not co-exist with the tender spirit of our religion.

The influence of the gladiatorial shows was still greater. They were a school of savage and remorseless cruelty. They originated in revenge—the slaughter of innocent captives to appease the *manes* of those, who had been slain in battle. They were cherished by government to foster the spirit of war, and at length became necessary to gratify the love of bloodshed which they had created. They infused such a spirit into the nation, that the noblest citizens and sometimes even females engaged as combatants, while thousands of all ages and classes and of both sexes sat around the amphitheatre, delighted spectators of the bloody contest. And often when the vanquished gladiator tremblingly looked for the sign of mercy, in thoughtless glee they would devote him, which they could do by merely raising the thumb, to be slain on the spot and dragged through the sand by a hook. You will not wonder that under such institutions, the most civilized people were the most cruel—that the mildness of a Claudius was changed to the cruelty of a Nero. But all this was utterly dissonant with the principles of Christianity, and christians were never found at these spectacles, unless compelled by their persecutors to die at the hands of a gladiator, or called to animate in the hour of martyrdom their brethren thus devoted. As our religion gained influence, this institution declined. The shows were forbidden by Constantine, and were completely abolished after the division of the empire. The progress of christianity is the progress of humane and benevolent feeling.

Before I proceed further I would offer one remark. In this whole discussion it is to be understood, that other causes may have operated with Christianity. Where the cause is complex, it is difficult to assign to each part its appropriate influence. Experience and the progress of knowledge are no doubt important agents in improving society, and I would allow them their full influence, although a few moments discussion might show that even these are in a great measure indebted to Christianity for their power.

I may now without fear of misapprehension proceed to point out some characteristic peculiarities in the social state and political principles of *Christian* nations.

We will attend first to *external relations*. The grand basis of national law among Christians is a sentiment which in a great degree is peculiar to them, the sentiment that nations in their intercourse are to be regulated in general by the same laws of nature and humanity, which should regulate individuals; that in the most important respects one state is to another what a man is to his neighbor. This just and profound principle is first developed in the history of Christian nations. It was not at any rate the basis of intercourse among the ancients. A nation rather looked upon itself as a separate order of beings, bound to another nation by no ties but those of custom or convention. This was the natural consequence of the local religions of paganism. Even the Jewish system, divine in its origin, but designed only for Palestine, had a similar effect. "O Lord," say the Jews in Esdras, "thou madest the world for our sake; as for the other people, who came out of Adam thou has said they are nothing, they are like unto spittle." The Romans, styling themselves the favourites of Jupiter, called the rest of men barbarians, and felt at perfect liberty to murder and enslave them, provided they consecrated in the capitol some trophy as a token of gratitude to the national deity. And those restless savages of the North, who ravaged their city and finally demolished their empire, claimed the same right to seize the cultivated fields and enjoy the sunny climate of Italy.

As the principle which is the chief corner stone of a just national intercourse was not understood, so the peculiar duties which result from it were disregarded. It is a phenomenon in ancient politics to find a nation aiming to promote the preservation, the rights, the internal improvement of another. It would be a still greater one to find a nation sending relief to distant distress. Show me, if you can, in the records of paganism, a parallel to London repairing at Lisbon the desolations of an earthquake, cheering its terrified and ruined inhabitants with the substantial consolations of money and bread. Show me if you can, the counterpart to Boston pouring, in generous profusion, upon a conflagrated island, the means of subsistence, and comfort, and renewed prosperity.

Further, I ascribe to this same ignorance of the true foundation of international duty, the fact that the grand secret of modern politics, the balance of power, never seems, at least in any definite shape, to have entered into the policies or conceptions of ancient statesmen. In the republic of Greece, if any where, we should expect to discover this principle. But neither Lycurgus nor Solon understood it. The wisdom and authority of the Amphictyons, had they conceived it, could not have brought it into operation. For neither of the states would surrender its own chance of getting the supremacy. Hence the alternate sunshine and cloud in individual states, and the ceaseless commotions in the whole. The balance of power made no part of the Roman policy. Had Rome understood its value, she would not have tarnished her power by a cruel and faithless demolition of Carthage. It was unknown in the states which existed in perpetual conflict after the destruction of the Roman Empire. I have the authority of Villers for saying that it first appeared in the tumults of the reformation.

I have said that ancient nations felt themselves bound to each other only by the ties of convention and agreement; I may say even these were not inviolable. There was indeed a certain idea of sacredness attached to them, and a violation of treaties is often mentioned as a crime. But it is plain at the same time that a nation measured its obligations by its interests, and observed its engagements or not, just as advantage dictated. And often the most contemptible quibble was thought sufficient to justify the basest violations. The Platæans engaged to restore the Theban prisoners, but returned them lifeless corpses. A Roman general having agreed to restore to Antiochus half his fleet, caused each of the ships to be sawed in two. On this subject, the Romans never thought of consequences as to individual citizens. The treaty at the Caudine Forks was broken, although it involved the lives of the Consuls. Fabius was obliged to sell his patrimony to fulfil an engagement, which the Senate would not recognize. Still in many cases the Romans exhibited a noble superiority to the meaner artifices of state. They made known to Pyrrhus the treachery of his physicians, and sent back in chains to the Falisci the man who had offered to betray the children of the king. I cannot dismiss the subject of treaties without alluding to the custom of guarantying them by hostages. It was one of the earliest practices of ancient nations and has sometimes been imitated by the moderns. The lot of those who were given as hostages was unfortunate indeed. The treatment of such was regulated by no fixed and acknowledged rules. In case the treaty or stipulation was violated, their persons and lives were in jeopardy, and history is swelled with stories of their sufferings. The influence of Christianity has been manifest in prescribing more humane rules for their treatment and in gradually doing away the custom itself.

On the subject of international relations I will mention but one topic more, the custom and accompani-

ments of war. The history of the world before the Christian era is but the history of war. The subsequent periods present a picture most lamentably similar. Forbearing and peaceable as Christianity is, it has not been able to eradicate this cause of desolation and woe. Even in this age, we may say in the language of Dwight,

> War's iron car in thunder rolls,
> From medial climes to distant poles.

It is a still more melancholy fact that religion has been associated with so barbarous a custom. It was not strange that the Koran should be imposed by aid of the sword—but that while the successors and followers of the impostor were doing this, Charlemagne should be ravaging the Saxonies to establish Christianity is a phenomenon indeed. That superstitious sensibility should weep because Jerusalem was profaned by the Saracen, was natural enough; but that the Christian Church, her priests and her laity, should think it praiseworthy to drench the world in blood for its rescue, is truly singular. Strange inconsistency! The man who could say he would not wear a crown of gold where his master had worn a crown of thorns, could yet conduct an expedition, which brought death to thousands, and misery to thousands more. Christian bishops who dared not use the sword or the musket, lest they should be guilty of shedding blood, have yet been seen armed with clubs, and leading to the field of battle their retinue of vassals.

It has been said that the primitive Christians abhorred the custom, and that it was not till Constantine converted the cross into a standard that they were brought to fall in with a practice so totally at variance with their principles and feelings. The Cross was omnipotent. If in addition to this we consider the original character of those northern people from whom the Christian nations of Europe are derived, we shall not wonder perhaps that as yet our religion has done no more to exterminate war. That it is tending to do it, I fully believe. Christianity has in every age produced some who were genuine peacemakers. Sometimes her ministers have been known to rush in among infuriated combattants with their bibles and crosses, that they might quell the rage of war. And ever since the reformation, both its necessity and its justifiableness have been questioned. Here is not the place to discuss the subject. I only say that I ascribe the labours of Erasmus and of his followers down to Philo Pacificus, to the influence of Christianity; and when I remember how many cruel and now exploded customs were once thought even by christian nations to be necessary and right,—when I remember that for a long time it was usual to burn heretics, to propagate the gospel by violence, to judge the accused by the ordeal or by judicial combat,—when I remember that in the eleventh century the Scotch were in the habit of bartering away their wives, and even in the fifteenth there was at Bristol a regular market for selling children to the Irish,—when I remember these things and consider that they have all disappeared before the progress of Christian light and knowledge, I cannot believe with our venerable Adams, that wars are as necessary to the political world as volcanoes and earthquakes are to the physical; I cannot think it an enthusiastic dream to expect that at some future period the sword will be changed into the ploughshare, and the spear into the pruning-hook, and men learn war no more.

But if Christianity has not destroyed the custom, it has lessened its evils. The use of gunpowder and of new species of weapons has done much to diminish the horrors of actual conflict, but religion has done more in amending the rules of warfare. It has introduced new and better principles as to *the occasions of war—the extent to which it should be carried—the conduct of private subjects of belligerent states—the mode of celebrating victories—and the effects of*

conquest. In all these points I might exhibit a striking difference between christian and heathen views. But it is in *the disposition towards the enemy* that Christianity has achieved the greatest miracle. The old precept "hate thine enemy" was fully exemplified in Pagan warfare. That courtesy, which is now so common between the commanders of opposing armies, hardly entered the conceptions of a Grecian or Roman general. The hostile heroes of Homer would not have understood the conduct of him, who sent the finest of his melons as a present to the king he was besieging; it better comported with their character to call each other dogs and drunkards.--A still greater contrast appears in the treatment of prisoners. Modern practice secures their lives and property and honour—and sends them upon a bare parol to enjoy the blessings of country and home. For the wounded it furnishes hospitals, and surgeons, and nurses. We have known an English officer bid the surgeon away from his own bleeding body to dress the wound of his prisoner. But in ancient warfare the fate of the captive was, for the most part, slavery or death. I know you can point to striking instances of humanity in ancient story—you can tell me of Scipio and of Titus at Jerusalem;—and you can point to striking instances of cruelty in modern times—you can tell me of the soldiers who were drowned in the straits of Calais—you can say that even our venerated forefathers beheaded the captured Sachems and enslaved their women and children. But these on both sides are exceptions. Humanity is the general feature now—cruelty was the general feature then.

It is time to pass to the subject of *internal relations.* I mention first, the principles of legislation and the character of the laws. There is very little of fixed principle in heathen legislation. You will find more of this in Roman than in Grecian affairs, but in both it was not *principles,* but *circumstances,* which ruled in their deliberations. Hence, let me say in passing, the favourable influence of their government upon eloquence. To carry a point an orator had only to dwell upon the circumstances of the occasion. A modern orator must aim at principles.—I do not mean that ancient lawgivers did not seek the permanency of their institutions. Most of them did. We know the story of Lycurgus. But their institutions were in the outset abitrary, founded upon *circumstances,* not upon settled principles of morality and right. Christianity does in civil affairs what it has done in the little kingdoms, and republics in its own bosom—it developes principles, which are to guide in every change of affairs.

And as to actual laws if we were to compare a pagan and a christian statute book, we should find here overwhelming testimony in favour of the true religion. We should find the laws of the latter in the main far less severe, and at the same time far better calculated to secure obedience. —In fact I might go through the whole structure of government, and show that the tendency of Christianity is to promote freedom, security, and prosperity. Just compare in your own recollection, a christian and a pagan or Mahometan government. Take for instance Turkey, and run over the other nations of Europe, and you will be struck with the fact that as our religion is the more unadulterated, the contrast is the more obvious.—In the catholic countries whose religion is polluted with pagan superstition there is an approximation to pagan despotism. The testimony of Montesquieu confirms my views. "Christianity," says he, "is a stranger to despotic power!" Further, it is a curious fact, that in most christian countries we find a civil constitution, which the profoundest of ancient historians considered a political dream. In all nations, says Tacitus, the people, or the nobility, or a single individual governs, for a form of govern-

ment composed of all three at once, is but a brilliant chimera. "The existence of such a government," remarks Chateaubriand upon this quotation, "was reserved for a religion, which while it maintains the most perfect moral equilibrium, admits the establishment of the most perfect political balance." "The divisions of the three orders, unknown to the ancients, has produced among the moderns a system of representation which may be classed among the three or four discoveries, that have created another universe."

I mention, secondly, a peculiarity in modern politics, which deserves particular notice, the separation of civil and ecclesiastical affairs. In pagan nations they are intimately connected. In Rome the machinery of government could not be moved without the agency of the priests. They had almost complete control over civil and military affairs. A magistrate could not risk an induction into office unless sanctioned by the sacred lightning, nor could a general or admiral hazard a battle if the chickens refused to eat. Few in such cases would dare, like Claudius, to throw them into the sea, with the contemptuous sneer, "then let them drink."

The office of Chief Pontiff was so important that the Cæsars found it necessary to secure it for themselves, and even the christian emperors were obliged to do this so long as pagan priests retained their authority over a superstitious populace.

There was the same connexion of civil, and religious powers in Egypt and Greece. The Grecian priests were ranked next to their kings and chief magistrates, and often enjoyed an equal dignity. A single instance will illustrate their influence in military affairs. In the battle between Alexander and Darius, when the Macedonians were on the the point of giving way, the soothsayer of Alexander advanced into the front rank, clothed in white, and exclaimed that he saw hovering over the king's head an eagle, the token of victory, and pointed with his finger to the heavens. The soldiers believed it—rushed afresh to contest—and gained the victory.—No one could discharge the duties of king, in Egypt, till he was vested with the title and authority of priest, nor in Persia till he had understood the discipline and wisdom of the Magi. Even the emperors of Japan and China, it is said, have formerly possessed the pontifical function.—But in the original system of christianity there was nothing analogous to this. The primitive teachers never intermeddled with the political affairs of converts, and never made politics a matter of instruction except to enjoin upon all to render to Cæsar the things which are Cæsar's, and to God the things that are God's. The officers of the church for a long time possessed only censorial and advisatory powers. But their authority was enlarged by the christian emperors. They gradually gained influence in the state. At length they declared themselves amenable only to ecclesiastical tribunals. The verdicts of Bishops were clothed with the authority of law, and the Judges were obliged to execute their decisions. The splendid revenues bestowed on them, advanced their influence, and ecclesiastical assumption proceeded from one step to another till in the latter part of the middle ages the church became an engine of vast political power. The pope enjoyed a supremacy incomparably greater than any Roman Pontiff, or Jewish high priest. He held in his disposal ecclesiastical benefices the world over, and thus the whole clergy of the various nations constituted one body connected by every tie of superstition, and selfishness, and always marshalled at his pleasure. In the plenitude of his folly he presumed to destroy treaties, and to absolve monarchs and subjects from their oaths. The vast lands which fell to the church was another source of her political power. The Clergy held over these lands the same civil jurisdiction that the feudal bar-

ons had over their estates. It often excluded the monarch. The produce of the lands was employed so as to promote the same object, being spent in hospitality to their retainers, or charity to the wandering knights of chivalry, or devoted to the service of public institutions.—These various circumstances supported the domination of the Romish church till Luther blew his war trumpet so fearlessly against the mother of abominations. Men may dispute perhaps about the effects of this protracted reign of religious tyranny. But what ever may be thought on this point, the final result is this—it has come to be an admitted principle that religion, although it must when not diverted from its legitimate uses, shed its benign influence upon all the affairs of men, is yet never to be brought down, as in all but christian countries, it is, from its dignified elevation, to serve as the tool of human government.

Another peculiarity in christian countries is found in the general impression as to those inequalities in rank and property, which are the invariable result of civil society. Look over pagan nations and you see the happiness of the social state constantly disturbed by evils flowing from this source. In some, as in ancient Rome, you see the poorer class in a state of restless jealousy, and envy, attributing all their sufferings to the avarice and tyranny of their superiors, and ready on every occasion to kindle the fires of domestic war, and willing even at the risk of friends, and fortune, and life, to pull down the civil edifice, if they could but destroy the objects of their hatred. In others, as in ancient Egypt and modern India, you find the eternal fetters of caste, binding by an unalterable fate the son to the rank of the father—paralyzing every effort of intellect, and deadening every moral sensibility, and producing through the whole extent of the population a most revolting torpor. But christian societies present a different aspect. Religion on the one hand teaches that the lawgiver has no right to assign one portion of men to a state of eternal degradation and poverty, and secure to another portion, titles and wealth and power;—and on the other hand she enables her votaries in whatever condition they may be placed, therewith to be content. Her lessons of freedom and equality check the growth of distinctions. Her lessons of obedience and contentment still the agitations of jealousy.—Besides, even in the civil statutes, Christianity makes provision for those who suffer. I have already mentioned what it did for the poor in Rome. I need not tell you what it is doing for the poor in Christendom—I will not enquire whether it is the wisest policy of a state to provide for its poor by law; I only say the fact that such an interest is excited in their welfare, proves how much our religion is superior to all others in strengthening and improving the sympathies of men.

I do not doubt that had ancient writers instead of dwelling upon wars, furnished us with facts upon the common arts of life, agriculture, manufactures, and commerce, we might mark, in the history of these, peculiarities resulting from our religion.—In the first place, it is obvious that where christianity supplants a system of refined idolatry, it must to a considerable extent affect the manufactures, some of them becoming useless and others unlawful. I need not remind you of the silversmith of Ephesus, nor dwell upon the fact that shrines, and utensils for the idol temples constituted one of the most important and lucrative branches of ancient manufactures. Just suppose the general conversion of India,—would it not in this respect affect her manufactures? and who can doubt that the change would be beneficial to her political well being? Christianity makes men active. See its effects on the arts of life among the Hottentots, among the natives of New-Zealand and Otaheite. It was so in the early times of the church. Says

Tertullian in his apology:—"We go to sea, cultivate and improve our ground, exercise mechanic arts, and sell our manufactures. None can complain that we are unprofitable but magicians, wizards, or astrologers, whose lucre must be injurious to the state."—In the second place, the records of ecclesiastical history present the clergy of the middle ages as the fathers of European trade and arts. The vast wastes which belonged to the monasteries were brought into cultivation by the monks and in part by their personal labours. They also cherished in all their establishments the various manufactures, and of course there grew up in them a species of fair, which, in most cases, are the beginnings of commerce. The income from this source was, as I have before said, devoted to hospitality, or to public works. In this way were built bridges, roads, colleges, villages, and portions of the larger cities. "Europe," says Chateaubriand, "owes half its monuments and useful foundations to cardinals, abbots and bishops."—Finally, just in proportion as the precepts of Christianity are applied to the commercial intercourse of men, there must arise, in all its departments, a higher degree of confidence and security and success. Let all classes of our traders settle their cases of conscience under the force of christian truth as presented in the overwhelming eloquence of a Chalmers, and we should hear less about debts, and forgeries, and failures. Our legislators would be less disturbed with the petitions and remonstrances of bankrupts and creditors.

Another important peculiarity in the internal state of Christian nations is the mode and object of education. On this topic I will not expatiate. Just cast your reflections back to the object and modes of education in ancient states, Rome, Persia, Sparta, Athens—glance at the state of education at the present time in Pagan or Mahometan countries,—and then reflect upon our own institutions, or those of Scotland, and the contrast will strike your conceptions with more vividness than I can paint it.—But you must not stop here. Contemplate the influence of the old monastic establishment upon learning: think of the scientific miracles of the Benedictines and Jesuits; especially notice the gratuitous efforts of the monks to instruct the poor;—then look to those institutions which during the last thirty years have sprung into being, as it were by miracle;—run through their several gradations from the Sabbath School up to the national Education and Bible Societies—consider how they bear upon the social interests of the rising generations and on the political prosperity of their several countries;—and, if you please, follow out their influence upon pagan nations, and remember that all these are the offspring of Christianity alone:—do this, and you must feel with me a new obligation to the *light* which beamed from the lake of Galilee, and rejoice, that although the prince and the powers of darkness have struggled for eighteen centuries to obscure it, it is bursting forth afresh, and its rays shall soon fall upon every dwelling of man.

But some of the most striking peculiarities distinguishing christian from pagan countries, consist in customs and principles, which relate specially to the domestic circle. In the first place, Christianity at the same time that it discloses a future state of being infinitely more glorious than the present, brings forward motives to endear to us *this life*, such as a pagan could never conceive. Hence the fact, that in pagan countries life is valued *so little*, and in christian countries is valued *so much*. You will see how this bears upon domestic happiness if you direct your thoughts a moment to the subject of *suicide*. The superstitions of all pagans encourage this. The Indian widow willingly throws herself upon the funeral pile of her husband. The lover even in the cold forests of the Druids was advised to follow his

beloved into the land of shadows. And with the Romans, philosophy added her sanction to the impulse of superstition. A full-blooded Roman could hardly wish for greater glory than to die like Cato.—But let these notions prevail, and who could count the number of orphans or tell the story of their woes? Again, Christianity strengthens the affection between parents and their offspring. Paganism in all its shapes destroys or weakens it. The pagan mother can throw her infant to the monsters of the desart or the deep—the pagan son can leave his aged father to pain and want. The Ethiopian, before religion humanized him, used to bind to a furious beast the old man, who could no longer labor. The man of *perfect humanity*, as painted by Terence, exposed his infant daughter, and even the elegant and philosophic Plato viewed the custom as a prescript of right reason. But I need not go back to antiquity. You remember the babe rescued by our missionaries from the jaws of the tiger—the dying female devoured by the jackals on the banks of the Hoogley. How different is all this from the feelings and customs of Christian countries.

On this branch of my subject you will expect me to mention slavery. Would to God that I could enumerate among the achievments of religion, the universal and complete abolition of a practice so detestable and so horrid. But if she is not entitled to a full triumph, she has gained even here honourable trophies. *Christianity has removed many of the causes of slavery.* With the ancients the conqueror could enslave his captive—the creditor his debtors and their families—even the father his children; and it was no compensation for such extensive power that the slave sometimes received a liberal education, became skilled in the arts, or was raised to offices in the state. *Christianity has softened the rigours of slavery.* The slaves even of the most cruel West India planters enjoy a milder fate than the christian captives in Barbary or the Helots of ancient Sparta.—*Christianity has promoted the emancipation of slaves.* The Romans often emancipated their slaves: but religion has multiplied the instances. Christian councils recommended it, and bishops set the example. *Christianity has at length affected a formal abolition of the trade.* The memory of Granville Sharpe, of Wilberforce, and I ought to add, of the Friends, will be forever precious to the sons and daughters of Africa.—*Christianity will complete this glorious work.* We may for a season still hear the sighs of the captive, and the clanking of his fetters; but they must cease. We will pray for it; we will labour for it.—We will take up and cherish the feelings of the orator of Plymouth—"If there be," said he in a strain of the highest eloquence, "if there be within the extent of our knowledge and influence any participation in this traffic, let us pledge ourselves here upon the rock of Plymouth to extirpate and destroy it. It is not fit that the land of the Pilgrims should bear the shame any longer. I hear the sound of the hammer, I see the smoke of the furnaces where manacles are still forged for human limbs. I see the visages of those, who by stealth and at midnight, labour in this work of hell, foul and dark. Let that spot be purified, or let it not be of New-England. Let it be purified, or let it be set aside from the christian world, let it be put out of the circle of human sympathies and human regards. I invoke those who fill the seats of justice and those who minister at her altars, that they execute the wholesome severity of the law. I invoke the ministers of our religion that they proclaim its denunciations of these crimes and add its solemn sanctions to the authority of human law. If the pulpit be silent, whenever, or wherever there may be a sinner bloody with this guilt within the hearing of its voice, the pulpit is false to its trust."

The last topic to which I will ask your attention, is the condition of females. I should be doing an insult, were I to offer a single remark on the connexion between domestic happiness and the rank and influence of the gentler sex. But we are apt to forget how much we are indebted to Christianity for those ten thousand nameless charms of private and social life, which result from the character of females. When our beloved missionaries tell us of the degradation of woman in India, we hardly suspect that in the polished cities of Athens and Rome her fate was similar. But it was so. And it was so in all the pagan nations, with but a single exception, and that only an apparent one. The northern tribes of Europe had a sort of reverence for the females; yet we totally mistake, if we suppose it the same tender and respectful regard that Christianity inculcates, that chivalry promoted, and the moderns cherish as the sunshine of life; it was simply this; towards a few they indulged a feeling analagous to that with which we look upon Meg Merrilies, or the witches in Macbeth, a kind of mysterious awe, because they thought them able to interpret dreams, predict the future, and bind the elements with their spells. In the politics and literature of pagans we can trace all the peculiarities and the evils which flow from female degradation,—despotism and licentiousness in the politics,—dearth of sentiment in the literature.—It has been said that the first work, except the Bible, in which a woman is exhibited as worthy of respect, is a novel by a bishop of the fourth century. Before this, the Greeks had often painted her as beautiful—their sculptors had transformed the marble into a goddess; but neither philosophers nor poets had conceived a lady of moral and intellectual accomplishments. What the highest point of civilization then could not do, Christianity has done. On this point I only add, would that every female in Christendom might know the greatness of her debt to the gospel, and feel her obligation to do all she can to send it to rescue her sisters from bondage. And she can do much. "Women can be valiant in a cause they love." A christian female converted the natives of the rocky Caucasus. Christian females can convert the world.

From what has been said it is plain that Christianity has a most beneficial influence upon the temporal interests of man—that it has improved the political state both as to external and internal relations, wherever it has been embraced.—But I have not exhausted the subject. Volumes might be written. To show you fully what our religion has done, I must lead you through the history of every nation upon which its light has shone, and tell what it was when enveloped in the mists and clouds of Paganism and what it became when these vanished before the rising sun of righteousness.

But I will close with merely directing your thoughts to three. Think of the ancient Gauls, of the German nations, and of our Saxon ancestors. Wander for a moment among the oaks of the Druids—witness their cruel mysteries—enter the hall of Odin—the paradise of heroes where they drank healths in the skulls of slaughtered foes.—Look now at the same countries under the influence of Christianity. Look at *Christian France* and contemplate the miracles of Massillon and Bourdaloue. Look at *Christian Britain*, by her commerce uniting in friendly and advantageous intercourse the most remote and most dissimilar nations, and carrying by her navies the blessings of civilized life through the Northern and Indian and Pacific Oceans. Above all, contemplate *Christian Germany*. I would have the enemy of missions look here:—I would have every honest statesman and every lover of freedom look here. It was *Christian Germany*, that sent out in the person of her *reformers* the principles which are to renovate the

world,—the principles that kindled a *flame of liberty*, which, in spite of every effort of civil and religious tyranny to smother it, went on brightening and rising,—shot across the opposing waters of the Atlantic,—consumed the fetters which held in bondage our beloved and unequalled country—and is now reflecting back upon the old world its light and heat;—a flame which will continue to blaze and extend itself till every hiding place of despotism shall be, as it were, tried by fire, and our world come forth, in the splendor of a new creation to a destiny full of happiness and glory. F. W. H.

For the Christian Spectator.

On Punctuality in the fulfilment of engagements.

That was a high and a just eulogium which the pious and enlightened monarch of Israel passed upon the Scriptures of eternal truth, when he exclaimed, "The law of the Lord is perfect." Whoever impartially examines them, will be impelled to a full concurrence with such a sentiment. They throw a flood of light upon every subject respecting which it is necessary for man to have any knowledge. They inculcate all those virtues which can impart excellence, dignity and glory to character. They repeatedly and most sacredly enjoin the practice of all those duties which fit man not only for the higher enjoyments of the future, but of the present world. In the first place, they require him to render a supreme and an unabated affection to his Maker. In the next, they command him to love his neighbor as himself. This duty, as well as the former, is branched out into an immense variety of forms. In all his intercourse with his fellow creatures, man is to exhibit an example of forbearance, meekness, kindness, generosity, and uprightness. He is, at all times, to do as he should like to be done by. He is to be punctual in the fulfilment of all his engagements. On this duty the bible is most explicit—and it is one of no ordinary importance. From the very constitution of civil society, from the mutual dependence which subsists among different members of it, frequent contracts must be made—there must be buying and selling, borrowing and lending—Should such cease to be the fact, an universal stagnation of business must ensue—Almost every species of intercourse of mankind with one another, would at once be cut off. Now in order to have this necessary intercourse carried forward most successfully, there must be punctuality. And is not the want of this, on the part of individuals, one of the prevailing sins of the present day? Is it not one under which every section of our land is deeply groaning. Is it not, Messrs. Editors, one of which your publisher, as well as yourselves in your editorial capacity, have daily much reason to complain? Does it not cry loudly for a speedy and thorough reformation? Is it not an evil which claims the attention not only of the divine, but of the moralist, of the statesman, of every friend to the community?

To aid in promoting such a reformation is the object of the following remarks. There is a variety of motives which should constrain every individual to the strictest punctuality. There are various means to which all can resort that will be most efficacious in enabling them to furnish the fairest examples of this virtue. Some of these *motives* and *means* I shall specify.

To begin with the motives;

1. Every individual should be punctual in the fulfilment of his pecuniary engagements from *the general embarrassment and distress which may arise from the neglect of his duty*. One failure unavoidably creates another, and that another, and another, and so on almost indefinitely. To illustrate this by a single example. The husbandman stipulates to pay at a given time the mechanic for labour which has been performed by him.

On this stipulated sum the mechanic relies not only for the subsistence of his family, but for the fulfilment of his engagements to the merchant.—The merchant, within a given period, is to make returns to those from whom he has received his goods. Now by a failure in the first instance, there may be in the second, third and so on to an unknown extent. And by such failures and disappointments, immense multitudes may ultimately be reduced to the deepest distress.

2. *Truth* demands that every individual should meet with promptitude the engagements into which he has entered. Those who have contracted debts have solemnly obligated themselves to discharge them at a specified period. Now if they do not discharge them at such period, are they not guilty of direct falsehood, unless they have been prevented by the providence of God? Most assuredly they are. And on no principle whatsoever can they be justfied. They have deliberately and voluntarily deceived their creditors. I know that the violator of truth in this respect is not looked upon with that deep abhorrence with which the violator of truth in other respects is viewed. But why this marked difference? Are not the evils arising from deception here, as complicated and extensive as those which flow from deception in any other transaction of life? In multitudes of instances, they may be far more so. Why then should not the man who unnecessarily fails to fulfil his contracts be singled out as an object of as deep abhorrence as he who is guilty of falsehood in any other concern of life?

3. *Justice* demands punctuality in the fulfilment of contracts. Here it is taken for granted that there is a perfect understanding between the parties when these contracts are made—and that there is no fraud practised on the part of the creditor. For the articles of which he thus disposes, he is in the strictest justice, entitled to an equivalent, and an equivalent at the stipulated period. This will apply to the loan of money, the sale of land, of goods, of the productions of the earth, or of any other articles of commerce. Previous to the borrowing, or purchasing of any of these, there is no compulsion on the part of the debtor. His act is a deliberate and voluntary one. He receives benefit by this loan or purchase. Justice therefore requires of him a full payment at the time designated. But what egregious injustice have multitudes suffered from the neglect of payment at that time? Go, in an especial manner, to the poorer classes of community, who are dependant to a very high degree, on the labours of every day for the subsistence of themselves and families. Single out a mechanic from their number. His character is untarnished. He is a temperate, peaceable, industrious, worthy man.—But he is poor. He has a rising and numerous family leaning upon him for their entire support. His trade is a most important and necessary one. Hence he has constant applications for employment.—And to gratify his customers, he sacrifices his ease—he endangers his health—he wastes away the vigour of manhood. The midnight lamp often testifies to his fidelity—to his unwearied efforts to befriend and accommodate, to increase the comfort and happiness of others. For all these sacrifices and toils he looks for a pecuniary recompense, and is he not entitled to such a recompense? 'Yes;' is the universal reply—a recompense is stipulated by one and another. With cheerfulness, he waits the appointed time.—He then goes forward with the fullest confidence to receive his due. But it is only to meet with disappointment.—Excuses multiply and multiply and multiply, on every side. And thus this worthy mechanic is put off from day to day and from month to month—meanwhile his children are crying for bread.—He has the heart of a parent, and this heart is often lacerated

with grief in view of their wants. Yet he is unable to supply them.—His time and much more his spirits are wasted in many a fruitless endeavor.—But could he receive his due, at the time it is due, there would be but little difficulty in the case. This industrious and virtuous mechanic could support his family with facility, and be laying up in store, something for the dreary winter of old age, or for the days of sickness and adversity. He therefore greatly suffers by the unjustifiable, groundless neglect of those who should be most punctual in compensating him for his toils.

This is no imaginary picture. There are many mechanics as well as multitudes of persons in other employments that actually do suffer, in a vast variety of instances, by this criminal want of punctuality on the part of those who have employed them. There is on this subject, many a tale of woe which might be told, sufficient to harrow up the feelings of every tender, sympathetic, virtuous mind. Here then is the most palpable injustice.

4. Another motive which may be urged for punctuality in the fulfilment of contracts, is that the want of this is calculated, in an eminent degree, to *impair* that *confidence* which the welfare of society demands should be placed in its different members. Such a want of punctuality is directly calculated to lead to universal distrust and thus to undermine and pull down one of the fairest pillars on which the superstructure of social intercourse is founded.

5. A want of punctuality in the payment of debts is a *most prolific source of misunderstandings, broils and contentions;* and through these, it often occasions great *waste of property.*

It is I repeat, a most prolific source of misunderstandings, broils and contentions. Where is not ample evidence of the truth of this position to be found? How many individuals irritated and incensed by the temporizing course which their debtors have pursued, have been driven to the law of the land for redress? And thus not unfrequently an altar has been erected on which the flame of every unhallowed passion has been kindled. Here envy and malice and revenge have burst forth in all their fury.—Here a tumult has been raised which has destroyed the peace and harmony of families, neighbourhoods and towns.—Here a spirit of prejudice, of opposition, of rancour between individuals, has been commenced that has followed them to their graves.

In such contentions also, there is often the destruction of much property—in multitudes of cases, of far more than the whole amount of the original debt.—Go through our land, visit every state, county, city, town, and how many millions of dollars, within thirty years past, have been squandered for the want of punctuality in the fulfilment of contracts?

Had these sums been appropriated to the support of Schools, of higher Seminaries of learning, or devoted to the dissemination of the word of life and the maintenance of Missionaries to the Heathen, how much ignorance might have been enlightened, how much vice extirpated, how many temporal calamities and woes prevented—how many immortal souls, rescued from the agonies of eternal death, might have participated in the unutterable delights and glories of the paradise of God. Yet thrown away as they have been, they have contributed only to the augmentation of human wretchedness and the extension and perpetuation of the empire of the prince of darkness. At that tremendous day on which the world will be judged in righteousness, how will persons thus guilty answer to their Omniscient Judge for the guilt they have contracted by refusing to meet with promptness those engagements into which they freely entered and from which they received the highest benefit.—How will they answer for all the complicated miseries which have been entailed upon

their fellow men through their unjustifiable neglect?

But this guilt and these miseries may be prevented in future—There are *means* to which all can resort that will enable them, unless prevented by the providence of God, to cancel the obligations they have entered into.

1. Among these means, I would mention in the first place that *every individual should resolutely avoid the contraction of new debts unless his resourses fully justify it.* Many failures are to be attributed solely to a neglect of this precaution. Thousands and tens of thousands do not consider their means. They rush blindfold into danger. They venture when they have not the slightest authority for venturing. Thus they involve themselves into difficulties from which scarcely any thing short of a miracle can extricate them. They may therefore ever look for disappointment. Such men may be honest in their intention; but they are highly criminal for their want of foresight.

2. Another means which will ever prove most efficacious in promoting punctuality in the fulfilment of contracts is *the practice of rigid economy.* Man's necessary wants are but few and simple. In the untutored child of the forest, you may behold this position strikingly illustrated and confirmed. The same game that satiates his hunger and invigorates his system, in many instances furnishes his raiment, and places him in the full enjoyment of health, comfort and independence. And by the simplicity of his mode of living, his days are prolonged to a most astonishing extent. But the refinements of civilization have multiplied the wants of man. Necessity is now pleaded for the supply of all these. And it is said 'there can be no retrenchment of the numberless expenses which are now incurred—an attempt at this would create singularity and expose to ridicule and contempt—the etiquette of fashionable life must be maintained.' Is this the fact? Can there be no retrenchment of the expenses of individuals and of families without such consequences following? If these expenses be superfluous, the approbation of no man whose approbation is worth possessing, will ever be lost by such a retrenchment. Let all those then who have contracted debts look over the list of their expenses. Let them in the fear of Almighty God, ascertain what are indispensably requisite, and what are not. And in this examination, let not unhallowed pride, or personal vanity, be consulted—let not a vitiated appetite or a domineering lust be gratified. At the close of such an examination, let all the articles which are not absolutely necessary be at once expunged. In this simple manner, in the course of a few years immense sums might be saved for the payment of debts. How much is expended every year, by multitudes in vain amusements—How much for the unnecessary purchase of ardent spirits—How much for the useless decoration of the body—How much in various other ways that does not in the least contribute to the health, comfort or happiness of individuals, nor to the welfare of the community.

In our country, the present is emphatically the period for universal retrenchment. The times imperiously demand it. A few years since, there was a ready market for all those articles which any man had to part with, and he could dispose of them at almost any price he demanded—money was then circulated in abundance.—A far different state of things is now in existence. How long this may continue we know not. In view of such a state of things, individual expenses, and the expenses of families, must be curtailed. But where shall the beginning be made? Let it be made where its effects will be most conspicuous and influential. Let those who are most blessed with wealth, authority, talents, influence, set the example; and those in the lower ranks

of life will follow it. But let not the latter unduly wait for the former to commence this necessary and glorious work of reformation. Let them begin it themselves if others do not set the example—While unnecessary and numerous expenses are perpetually incurring, while any strive to excel or equal others in dress or equipage, or mode of living,—what prospect have they, that they will ever be able to liberate themselves from the most perplexing embarrassments?

3. Another means which will ever facilitate the payment of debts is *the avoiding habits of procrastination.* There are many who have ample resourses—abundant means for the immediate liquidation of every demand against them, yet what is perfectly astonishing, they are never ready to meet such demands. They procrastinate from day to day, and from month to month—they renew their engagements and make the most solemn promises. But this is all. They still procrastinate and procrastinate and procrastinate—and such is the dishonourable and disgraceful course in which they probably would persist, did not the stern voice of the law awaken them from their deep reveries and bring them to justice. Let such habits of procrastination then be overcome, and a striking revolution would be speedily witnessed in civil society. Let no one therefore put off till the next year, next month, next week, or even the next day, the payment of those debts which have now become due, and which he is abundantly able to discharge.

4. The last means which I shall mention to which all are to resort for relief from pecuniary embarrassment, and to aid them in fulfilling with punctuality their engagements is *the imploring of the constant direction and benediction of heaven.* Without the co-operation of his Maker, man with all his boasted wisdom and strength, can do nothing. His plans may be well concerted—his industry, the most indefatigable, yet all his efforts will prove abortive without the blessing of Almighty God. While the venerable patriarchs Abraham, Isaac, Jacob and Job, and while Solomon, the king of Israel, were under the smiles of heaven, wealth flowed in upon them from almost every source. Thus it may be with all others. It is infinitely easy for that august Being who wields the destinies of the universe, to enlarge all their possessions, or frustrate all their expectations and in a moment to sweep away their accumulated treasures. All therefore should look to Him to be directed in their plans and to be succeeded in their efforts for the acquisition of this world's goods. While this is the fact, or while their conduct comports with his requirements, they may rest assured of his blessing. If He sees it best, He will extricate them from all their temporal embarrassments, and place them in the independant circumstances in which they may render promptly to all, their due. Or whatever the event may be in this world, He will overrule every thing to their highest welfare in that which is to come.

In whatever light we view this subject it will be found to be one of the highest practical moment—of universal application—one in which the minister of the everlasting gospel, the physician, the lawyer, the mechanic, the merchant, the husbandman, all ranks and conditions of life are most deeply concerned. Let us then apply it to ourselves—What are the engagements we have made? Have we had a proper anxiety, and have we made suitable efforts, for the fulfilment of each? Have we been cautious in the contraction of new debts—in avoiding all unnecessary expenses—in practising a prudent economy? Have we been duly solicitous to redeem our time, or has it been wasted in indolence? Have we implored in a becoming manner, the direction and blessing of God in our labors? If not, let every individual, as he regards the cause of truth, of justice, and of humanity, and as he regards the welfare of the community, resolve,

without delay, that he will resort to every means in his power, and never rest till he can in truth affirm, "I owe no man any thing." How eminently would such a course contribute to the peace of all while sojourning here below,—How would it smooth their passage to the grave,—How would it prepare the way for them to take their flight with higher satisfaction and joy to the regions of immortality. B. L.

For the Christian Spectator.

THE GRAVE.

What means that pile of venerated dust?
Who passes by it, pauses on his way,
Looks fearfully and mournfully thereon,
While in his solemn countenance is read,
The thought of death, and of eternity.
It is a grave: the goal where ends our race,
The gate, that opens to another world.
There are inurn'd, the ashes of a man,
Who once was young, and gay, and active.
In rapid currents, through his youthful veins,
The healthful, vital tide, has ebb'd and flow'd.
This book of life, how fairly it was written!
And Fancy's pen had sketched its frontispiece.
But why, O Fancy, didst thou mock him thus!
Scarce had he time to read its preface through,
Before an angel, from the throne of God,
Seal'd up the book; no more to be perus'd,
'Till He, who broke the seven prophetic seals,
Shall open it again.

Such is the little history of man;
His days are few; his expectations vain;
He launches forth, upon a dang'rous sea,
Where fancy's sunshine, plays upon the wave,
And fancy's rainbow, mingles with the surge.
The fearful heavings of the restless sea,
Are charmed to stillness. Peaceful spirits seem
To sport along the shore. But Ah! how oft,
'Tis but the sighing, monitory calm,
That goes before, and ushers in the storm.
For soon, the spirit of the ocean wakes;
Calls in his forces from the distant poles,
And ghastly terror stalks upon the wave.

The tenant of that grave, was once as young,
As active, and as gay, as he who now,
In passing, stops to read his epitaph.
He loved as well, to mingle with his friends
In social joys. But now he lies alone.
He never meets a brother, or a friend,
Save in the form of kindred dust, that lived
Some centuries ago. The voice of mirth,
And friendship, there are never heard.

Upon the journies of immortal man,
The grave's a resting place. He pauses here
At night, the day of life gone by,
Puts off the clogs, and garments of his journey,
Sleeps here until the resurrection morn,
Then wakes, and rises to immortal day.
It is an inn—as spacious as the globe:—
We stand—we walk; we plant—we sow on graves:—
Our fields, and gardens are made up of graves:—
The sea itself, is but the common tomb
Of thousands—When the night of death is past,
Then from their beds of water, and of earth,
The slumbering millions of the dead, shall rise,
Dress'd in the robes of immortality,
Prepared to enter an eternal day.

The grave—it is a mighty leveller,
Of the uneven destinies of men.
Look at the monarch's grave. In pride
Once bolster'd up, he claimed to be a god,
His haughty frown, laid nations at his feet.
Rivers of blood, have freely flowed for him,
That on their surface, he might sail—to glory.
Now prostrate in his grave, he lies as low,
And sleeps as coldly, as the meanest slave,
That bowed or bled, to do him reverence.

The master revels in luxurious ease,
Bought with the bodies, and the *souls* of men.
Ah yes! For it, remorselessly he sells
The bodies of his slaves, to toil, and pain,
And gives their souls to ignorance, and death.
Ye lovers of such dear-bought ease, remember,—
The negro's *grave*, will be as soft as yours.
Ah more! Perhaps his joys shall then begin,
When yours concluded, you shall wake to feel
The sad realities of endless pain!

The grave's the pulpit of departed man:

From it he speaks. His text and doctrine is,
"Thou too must die, and go to judgment."
He uses not the cadence of the man,
Who talks of hell and heaven as if he talked
Of things that had no being; or to men
Of senseless marble; and to souls made up
Of such materials, as the winter winds.
No! Would we listen to this preacher's voice,
We should hear truth of such tremendous force,
As could not fail to make the very soul
Convulse, and shudder with astonishment.
A single hour's communion with the dead,
Affords instruction, we can never gain,
This side the grave.

At midnight's hallowed hour, I wander'd forth,
And walked among the mansions of the dead.
I stood upon the threshhold of the tomb,
And asked the hollow vault; "What is the grave?"
It echoed back; "It is the gate of Heaven!"
I asked again: Again, the echo answered,
"'Tis the gate of Hell." *P.*

Review of New Publications.

Review of the Age of Benevolence.

(Concluded from page 379.)

In our last number we made a few general observations on the subjects of poetry, and after premising that the materials for religious poetry were by no means exhausted, offered some remarks on the work before us. Our limits prevented us at that time from making such extracts from 'the Age of Benevolence,' as would enable our readers to judge of its merits for themselves. It is chiefly to this object that we propose to devote the remainder of the article.

The following lines move heavily upon an uneven surface; and owing either to the obtuseness of our minds, or the real obscurity in which the thoughts are involved, it has cost us nearly as much as they are worth to decypher them.

If in the universe there be a world
Uncursed by sin, beyond conception fair,
Inhabited with intelligences pure,
Of more exalted nature than our own,
And perfect in enjoyment, what it is
That forms their excellence and chief delight,
Not one of human kind, without a soul
Of its sublime capacity to rise
Unmindful, and a heart to virtue dead,
Can think it vain to know, or, knowing fail
To imitate.—p. 6.

Nearly the same objections lie against the following paragraph. After felicitously describing the irrepressible joyousness of the feathered and animal tribes, in the rapid and glorious opening of a late spring, Mr. Wilcox thus proceeds.

When so luxuriant, and so fair, is all
Of vegetative growth, and on all sides
Creatures so happy, single, and in groups,
And countless multitudes, attract the eye,
The thoughtfully observant, with no light
But that reflected hence, if such there be
Without that clearer light from heaven direct,
Cannot o'erlook the goodness of the Power
Invisible, that thus delights to bless.
p. 17.

Here is an excellent moral, and if the reader will only have *patience*, he may get the exact idea which the author had in his own mind; the majority of our countrymen have not enough of the German in them, to make such exercises altogether agreeable.

We entirely approve of the *sentiment* in the first ten lines of p. 22; but we cannot speak highly of the *poetry*. We are certain, that a little more time and toil would enable the author to mend it. It is incumbered with a remarkable involution of circumstances, and the collocation is such as to deepen the obscurity.

O'er men and angels, and o'er all beside
With understanding formed and moral sense,

If other ranks there be, unknown on earth,
Dominion absolute the King of heaven
In majesty maintains, but with a care
And tenderness parental, claiming nought
But filial love, and that obedience, due
To excellence and kindness infinite,
Their gain to yield, their true felicity
Unspeakable and endless.—p. 22.

Mr. Wilcox, as we shall by and by have the pleasure of showing, is often very happy in the choice, and grouping of his imagery; but this is a good deal more than we can say of the following, and some few other passages.

One step from thee, thy Godhead, and thy cross
Inseparable, and down a steep descent,
Down, down they go, with bold and bolder strides,
Till, all restraint thrown off, one desperate plunge
Sinks them below the light of truth and heaven,
In the dread gulf of infidelity,
The fatal gulf. Between this rayless depth,
And that celestial height from which they leap
Who once from thee depart, exists no ground
On which to rest; all is but empty air;
In which wide void, each pause the falling make,
Is but a transient hovering on the wing.
p. 28.

Here, in the first place, those who turn their backs upon the cross of Christ, and reject his vicarious atonement, are represented as marching down a steep descent with 'bold and bolder strides'—next, by a 'desperate plunge' they are lost in the 'gulf of infidelity'—then, to our great surprise we are told, by the poet, that it is a '*celestial* height' from which they leap, though they stride far *down* a steep descent, before they come to that celestial height:—Then, in falling, they pause at certain intervals, though there is nothing but 'empty air' to support them, which according to the last line they are enabled to do, by being opportunely furnished with wings. We do not intend to be severe in this critiscism, but merely to point out the infelicities of the passage in as few words as possible.

The following might easily be wrought, by the retouching hand of the author, into a very fine passage; and he will, we are persuaded, review it for his next edition.

Here (that is, in the cross of Christ) all the glories of the Godhead meet,
And in one splendid constellation shine;
Herewith consummate harmony they blend
Their various beauties, and together form
A token of mercy, thrown across that cloud
Suspended o'er the world, with vengeance charg'd,
Threatening destruction. Wisdom, justice, power,
All measureless, to this stupendous work
The grandeur of divinity impart;
But love imparts the loveliness divine.
p. 24.

The 'grandeur of divinity' strikes us as sublime only in sound; for there is something in *divinity* infinitely above *grandeur*. But our main difficulty is with *figure*. How can a constellation, which is a cluster of stars, or an assemblage of splendours, form a bow of mercy, reaching across the heavens; and that too on the *nether* side of a cloud, which must hide the constellation? In other words, what resemblance is there between a constellation and a rainbow?

A part of the following extract is extremely fine poetry. It does equal honour to the head and heart of the author. The cross is a theme on which he loves to dwell; and the contemplation of it, evidently kindles emotions, which are infinitely preferable to being borne away upon the wings of the muses.

The bleeding cross, howe'er by thankless man
Scorned as the monument of his deep guilt,
His utter helplessness, ruin entire,
Entire dependance on another's aid,
Is yet the only monument that shows,
In all the greatness of his high descent
And destiny immortal, his true worth
In Heaven's account. The cross, howe'er despised,
And to a curse preverted by the blind,
Is yet the only ladder to the skies,
For men to climb, or angels to descend.
Between this world and that of Spirits blest,
Glad intercourse, without the cross, were none.
The earth united by no golden chain
Of mercy to the realm of innocence,
By none united to the throne above,
Would run alone its melancholy course,

By its Creator's never-changing frown
Blasted throughout, presenting to the sight
Of heaven's pure beings, keeping all aloof,
A spectacle of horror unrelieved.
Torn from the anchor of hope, a wreck immense,
With what rapidity and terrible force,
Straight toward destruction would it drive along
From its whole surface sending to the skies
The shrieks and wailings of despairing men!
Without the radiance of ethereal day,
From the third heaven let down a cheering stream,
Through the one skylight opened by the cross,
With what thick darkness were this dungeon filled,
That nothing could remove and none endure!
And live there those, within this heavenly light,
Who, fond of darkness, madly shut their eyes,
And grope, at every step, in painful doubt
Which way to turn, though on the fatal brink?
As if upon a world of one long night
A sun should rise, and its inhabitants,
In wilful blindness, should still feel their way,
Stumbling at noon.—pp. 25—26.

But fine as this description is, taken as a whole, it is liable to some obvious strictures. There is a boldness of conception and a strength of expression in the phrase, *torn from the anchor of hope*, which we like. But after all, will it do to speak of the earth as *anchored* to the throne of God? *Straight toward destruction*, is prosaic and appears with peculiar disadvantage in the midst of so much that would be creditable to almost any living poet. Radiance *let* down from heaven will not do, either in poetry or prose. Light, is often, classically speaking, *poured* down; but never we believe *let* down still more objectionable is it, to represent the letting down of light through a sky-light. What is a sky-light but a window, or an opening a few feet square, on the top of a building, or on the top of a ship? The term, therefore, as used by Mr. Wilcox is diminutive. Besides; how can a cross, without a very unwarrantable straining of the figure, be represented as *opening a sky light*? Radiance, let down from heaven through a sky-light, opened by a cross. How would this appear upon canvass?

The following lines are liable to a similar criticism.

Wo to the men who tear away the cross!
Sole prop and pillar of a sinking world,
If its foundation by unhallowed hands
Be undermined, what, what can give support?
But, hush, my fears! it rests not on the sand;
The raging waves, that dash against its base,
Sink harmless, after foaming out their shame.—p. 27.

The conception here is very fine; but the four next lines, are so far from adding to the picture, that they mar its beauty. What need of this debilitating amplification.

Quick, at the voice of the almighty Word,
Away they shrink, their shallowness betray,
Stir up and leave exposed to every eye,
The foulness at the bottom ill concealed.
p. 27.

But to go back a little—how can a cross be represented in poetry or painting, as a *pillar* and *prop* of the world? What supports the cross? And if it has nothing to stand on, how can it be underminded? Whence, moreover, come the waves that dash against its base?

After poring for some time, over the following lines, we were on the point of giving them up in despair, when we discovered, that the word *pain*, which we had all along taken for a substantive is here used as a verb.

———Or the transient scoff
Of those delivered never, can this pain
Like their eternal curse, and that of Heaven,
For ministering an opiate to the soul,
To gain its momentary favour here?
p. 23.

Mr. Wilcox is quite too adventurous and minutely descriptive, in the last four lines of the following extract.

The universe a lovely aspect wears,
From its Creator's universal smile.
About its vast circumference his arms
In tender love are stretched, in one embrace
The whole encircling, as the milky zone
Surrounds the starry firmament immense.
p. 18.

Nothing we are persuaded, was farther from the author's mind; but this looks too much like an attempt to give a visible representation of the Eternal and Invisible Jehovah.

We had marked a few other short passages for slight criticism; but we do not think it worth while to detain our readers another moment, from a class of extracts which we have now to offer, and which we are sure, will afford them, as they have afforded us, the highest satisfaction. If, as we have endeavoured to show, there are some few lines in 'the Age of Benevolence,' which might very well be spared, and some others which need revision, yet so excellent is the spirit that pervades the whole—so benign and heart-stirring and pure the 'good will towards men,' which flows along in a clear and even current—so evangelical in sentiment is every page—so deliberate and even exquisite are many of the touches, especially in the story of Orville and Charlotte—and so warm, and fresh, and true to nature are the rural sketches, of this poem, that the little blemishes which here and there appear will be more than forgiven by every reader of taste and piety.

What will those sage reviewers, who so unceremoniously hand over all our American poetry to booksellers' clerks for wrapping paper, say to such lines as these, particularly the last six.

How desolate were nature, and how void
Of every charm, how like a naked waste
Of Africa, were not a present God
Beheld employing, in its various scenes,
His active might to animate and adorn!
What life and beauty, when in all that breathes,
Or moves, or grows, his hand is viewed at work!—
When it is viewed unfolding every bud,
Each blossom tinging, shaping every leaf,
Wafting each cloud that passes o'er the sky,
Rolling each billow, moving every wing
That fans the air, and every warbling throat
Heard in the tuneful woodlands.—p. 21.

Or these,

Look where it may, the opened eye of faith
Beholds the fullness of benevolence,
And oft its overflowing, as in showers
Falling on seas, on barren rocks and sands;—
In wholesome fruit within the wilderness,
Growing each year, and perishing uncropt;—
In myriads of living atoms, found
In every turf, and leaf, and breath of air.
p. 18.

Or these,

From Calvary springs the only fount of life,
Knowledge, and truth celestial. Whoso drinks
Feels immortality begun within,
And his dim vision cleared from every mist
Of doubt and ignorance; its virtues high
He that contemns, is wholly dead at heart,
And, in a maze of errors without end
Bewildered, darkling winds his joyless way.—pp. 27, 28.

Or these,

'Tis when the cross, is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the moral man.
The cross imparts vitality divine,
And energy omnipotent, to truth;
To its whole system, ineffectual else,
Inanimate. He that, without it, wields
The sacred sword, at best, in mock display
A useless weapon flourishes in its sheath
None feel its edge, none fear it.—p. 29.

Or the following where the poet speaks of the benefit of afflictions.

Should they not rather welcome the kind stroke,
That humbles but to fit them for a throne,
Should they not even beg their heavenly Guide
To bar up, or to plant with thorns, each path,
However flowery, that would lead astray;
And to embitter all forbidden fruit
Soliciting their taste, however fair?
Were not the world to them unlovely made,
Heaven were forgotten, or without desire
Remembered, and without foretasting faith,
Like the thick grove, that only when deprived

Of its gay foliage, through it shows, beyond,
Green fields, the ocean, the resplendent sky,
Earth must be stript of charms, to let them see
The loveliness of paradise beyond,
The vast bright prospect of eternity.
p. 50.

Or these,

———But, the reward of saints,
Rest after toil, and after conflict peace,
Light out of darkness, out of sorrow joy,
Life from the grave, and paradise from earth,
Nay, from the brink of hell, how passing sweet!
There with what loveliness the spirit shines,
When, through afflictions, from defilement deep
Raised to angelic purity, from death
To the perfection of celestial life!
So from the filthy bottom of the pool,
Up through its waters, to the surface springs
The lily, and there blooms a perfect flower,
Of brilliant whiteness, beautifully pure.
pp. 51, 52.

For our part, whatever foreign or home-born critics may say, we shall always esteem it as our duty and pleasure to honor and encourage the poet who gives us such lines as these, and, we will add, hundreds of others in the book before us. They will, we feel assured, be referred to, a hundred years hence, as some of the first ripening fruits, in this country, of real poetical talent, dedicated to Christ and the church. But to proceed with our extracts.

In taking his pictures from nature, in her sweet and gushing prime, Mr. Wilcox is peculiarly happy. Where is the rapid opening of a late spring, in high and snowy latitudes, more graphically described than in the following passages?

The spring made dreary by incessant rain,
Was well nigh gone, and not a glimpse appeared
Of vernal loveliness, but light-green turf
Round the deep bubbling fountain in the vale,
Or by the rivulet on the hill-side, near
Its cultivated base, fronting the south,
Where in the first warm rays of March it sprung
Amid dissolving snow:—save these mere specks
Of earliest verdure, with a few pale flowers,
In other years bright blowing soon as earth
Unveils her face, and a faint vermil tinge
On clumps of maple of the softer kind,
Was nothing visible to give to May,
Though far advanced, an aspect more like her's
Than like November's universal gloom.
All day beneath the sheltering hovel stood
The drooping herd, or lingered near, to ask
The food of winter. A few lonely birds,
Of those that in this northern clime remain
Throughout the year, and in the dawn of spring,
At pleasant noon, from their unknown retreat
Come suddenly to view with lively notes,
Or those that soonest to this clime return
From warmer regions, in thick groves were seen,
But with their feathers ruffled, and despoiled
Of all their glossy lustre, sitting mute,
Or only skipping, with a single chirp,
In quest of food. Whene'er the heavy clouds,
That half way down the mountain side oft hung,
As if o'erloaded with their watery store,
Were parted, though with motion unobserved,
Through their dark opening, white with snow appeared
Its lowest, e'en its cultivated, peaks.
With sinking heart the husbandman surveyed
The melancholy scene, and much his fears
On famine dwelt; when, suddenly awaked
At the first glimpse of daylight by the sound,
Long time unheard, of cheerful martins, near
His window, round their dwelling chirping quick,
With spirits by hope enlivened up he sprung
To look abroad, and to his joy beheld
A sky without the remnant of a cloud.
From gloom to gaiety and beauty bright
So rap'd now the universal change,
The rude survey it with delight refined,
And e'en the thoughtless talk of thanks devout.
Long swoln in drenching rain, seeds, germs, and buds,
Start at the touch of vivifying beams.
Moved by their secret force, the vital lymph
Diffusive runs, and spreads o'er wood and field
A flood of verdure. Clothed, in one short week,
Is naked nature in her full attire.
On the first morn, light as an open plain

Is all the woodland, filled with sunbeams, poured
Through the bare tops, on yellow leaves below,
With strong reflection: on the last, 'tis dark
With full-grown foliage, shading all within.
In one short week the orchard buds and blooms;
And now, when steeped in dew or gentle showers,
It yields the purest sweetness to the breeze,
Or all the tranquil atmosphere perfumes.
pp. 10—13.

The night hawk is an admirable picture. We have a perfect recollection of his chirping, and diving and wheeling, when in our childhood, we used to sit down in the serene twilight and watch his airy sportings till the darkness hid him from our view.

And in mid-air, the sportive night-hawk, seen,
Flying awhile at random, uttering oft
A cheerful cry, attended with a shake
Of level pinions, dark, but when upturned
Against the brightness of the western sky,
One white plume showing in the midst of each,
Then far down diving with loud hollow sound—p. 13.

We hardly know which deserves the preference, the *whip-poor-will*, the *swallow*, the *black-bird*, or the *squirrel*. There is a fidelity to nature in each, which has rarely been surpassed by the most distinguished poets. This may be pronounced lofty praise. But let the candid reader, who has an eye, an ear, and a heart, for vernal sights, and songs, and happiness, judge for himself.

And deep at first within the distant wood,
The whip-poor-will, her name her only song.
She, soon as children from the noisy sport
Of hooping, laughing, talking with all tones,
To hear the echoes of the empty barn,
Are by her voice diverted, and held mute,
Comes to the margin of the nearest grove;
And when the twilight deepened into night,
Calls them within, close to the house she comes,
And on its dark side, haply on the step
Of unfrequented door, lighting unseen,
Breaks into strains articulate and clear,
The closing sometimes quickened as in sport.
Now, animate throughout, from morn to eve
All harmony, activity, and joy,
Is lovely nature, as in her blest prime.
The robin to the garden, or green yard,
Close to the door, repairs to build again
Within her wonted tree: and at her work
Seems doubly busy, for her past delay.
Along the surface of the winding stream,
Pursuing every turn, gay swallows skim;
Or round the borders of the spacious lawn
Fly in repeated circles, rising o'er
Hillock and fence, with motion serpentine,
Easy and light. One snatches from the ground
A downy feather, and then upward springs,
Followed by others, but oft drops it soon,
In playful mood, or from too slight a hold,
When all at once dart at the falling prize.
The flippant blackbird with light yellow crown,
Hangs fluttering in the air, and chatters thick
Till her breath fail, when, breaking off, she drops
On the next tree, and on its highest limb,
Or some tall flag, and gently rocking, sits,
Her strain repeating. With sonorous notes
Of every tone, mixed in confusion sweet,
All chanted in the fullness of delight,
The forest rings:—where far around enclosed
With bushy sides, and covered high above
With foliage thick, supported by bare trunks,
Like pillars rising to support a roof,
It seems a temple vast, the space within
Rings loud and clear with thrilling melody.
Apart but near the choir, with voice distinct,
The merry mocking-bird together links
In one continued song their different notes,
Adding new life and sweetness to them all.
Hid under shrubs, the squirrel that in fields
Frequents the stony wall and briery fence,
Here chirps so shrill that human feet approach
Unheard till just upon him, when with cries
Sudden and sharp he darts to his retreat,
Beneath the mossy hillock or aged tree;
But oft a moment after re-appears,
First peeping out, then starting forth at once
With a courageous air, yet in his pranks
Keeping a watchful eye, nor venturing far
'Till left unheeded.—pp. 13—15.

The following is a most happy and touching illustration.

What though the cross, presented to the view
With all the humbling but momentous truths
Inscribed on it, offend the pride of man?
Shall it be hidden, or its truths effaced?
Shall dying men be pleased rather than saved?

When one who traverses some polar waste,
Feels the benumbing influence of the cold
Steal o'er him in a grateful drowsiness,
Too strong to be resisted, and repays
With bitter words, while sinking in the snow,
The efforts of his comrades to alarm
And rouse him, or support and drag him on,
Is it philanthropy to please or save?
Will not their hated care be recompensed,
When, borne beyond the danger, and restored
To feeling and to reason, he pours forth
The weeping gratitude of a full heart?
p. 31.

The whole of pages 39 and 40 are in a superior style of poetry. Much, of a character very inferior to this, might be quoted from the most gifted masters of the art.

The whole of the episode, entitled Orville and Charlotte, is extremely touching. We have room only for the following beautiful, and so far as we know, original similitude, though we would gladly extract more from the same story.

In his grief, he seemed
Like the young tree, bowed low, as from its top
Some strong hand tears away the clinging vine,
Breaks by degrees the innumerable ties
Of branches and soft tendrils intertwined,
But, when quite parted, rising, and, despoiled
Of all its own with all its borrowed bloom,
Standing, in naked loneliness, sublime.
p. 59.

We close our extracts with the following, which in the main is an exquisite paraphrase of the 148th Psalm, and from the lofty climax of which, inspired with the glorious theme of redeeming love, Mr. Wilcox rises still higher in a few of the last lines.

Great is thy goodness, Father of all life,
Fount of all joy. Thou high and holy One,
Whom not thy glorious sanctuary, heaven,
Can e'er contain; Spirit invisible,
Whose omnipresence makes creation smile,
Great is thy goodness, worthy of all praise
From all thy works. Then let earth, air, and sea;
Nature, with every season in its turn;
The firmament, with its revolving fires;
And all things living; join to give thee praise.
Thou glorious sun, like thy Original,
A vital influence to surrounding worlds
Forever sending forth, yet always full;
And thou fair queen of night, o'er the pure sky,
Amid thy glittering company of stars,
Walking in brightness, praise the God above,
Ocean, forever rolling to and fro
In thy vast bed, o'er half the hallowed earth;
Grand theatre of wonders to all lands,
And reservoir of blessings, sound his praise.
Break forth into a shout of grateful joy,
Ye mountains, covered with perennial green,
And pouring crystal torrents down your sides;
Ye lofty forests, and ye humble groves;
Ye hills, and plains, and valleys, overspread
With flocks and harvests. All ye feathered tribes,
That, taught by your Creator, a safe retreat
Find in the dead of winter, or enjoy
Sweet summer all your days by changing clime,
Warble to him all your melodious notes;
To him, who clothes you with your gay attire,
And kindles in your fluttering breasts the glow
Of love paternal. Beasts, that graze the fields,
Or roam the woods, give honour to the Power,
That makes you swift to flee, or strong to meet,
The coming foe; and rouses you to flight
In harmless mirth, or sooths to pleasant rest.
Shout to Jehovah with the voice of praise,
Ye nations, all ye continents and isles,
People of every tongue; ye that within
The verdant shade of palm and plantain sit,
Feasting on their cool fruit, on torrid plains;
And ye, that, in the midst of pine clad hills,
In snowy regions, grateful vigor inhale
From every breeze. Ye, that inhabit lands,
Where science, liberty, and plenty dwell,
Worship Jehovah in exalted strains.
But ye, to whom redeeming mercy comes,
With present peace, and promises sublime
Of future crowns, and mansions in the skies,
Imperishable, raise the loudest song.
O, sing forever, with seraphic voice,
To Him, whose immortality is yours,
In the blest union of eternal love!
And join them, all ye winged hosts of heaven,
That in your Maker's glory take delight;
And ye, too, all ye bright inhabitants
Of starry worlds; and let the universe,
Above, below, around, be filled with praise.
pp. 64—66.

Here, we think the first Book of the "Age of Benevolence," ought to have closed. What follows, though it upon the whole does credit to the author as a poet, is not equally sublime and animated. He had reached the highest elevation to which his muse could carry him, and there, for the present, we should have been glad if he had remained.

Upon the whole, the little book before us, regarded as a *poem*, is not without its faults. It is wanting in rhythm and melody. Some of the lines are prosaic, and others are obscure. But we are charmed with the sentiment throughout. Not a thought occurs, which is dishonorable to God, or which can, if rightly received, be in the slightest degree injurious to men. The poem is a stream of pure benevolence, which must refresh and encourage every christian traveller, who follows along its course. We cannot agree with an opinion, which we have somewhere seen expressed, that the former part of the book is better than the close. To us it appears, on the contrary, that when Mr. W. gets fairly into the subject; when he reasons less and gives more play to his imagination; he becomes more and more interesting. Certainly there has been more *finished* poetry than any that we find here; but we do not expect often to meet with that, which, all things considered, we shall read with greater pleasure. Most sincerely do we hope that the public will call loudly and speedily for the *whole* of the "Age of Benevolence," by some unequivocal pledge of a liberal patronage; and that we shall soon meet Mr. Wilcox again, in the sacred walk of poetry which he has chosen.

Lectures, delivered at Bowdoin College, and occasional sermons. By Jesse Appleton, d. d. *Late President of Bowdoin College.* Brunswick: Joseph Griffin, 1822, pp. 421.

The work before us, is a posthumous publication, consisting of Lectures and Sermons, by the late lamented President Appleton, selected by himself during the illness which terminated his life. Though it has not received the last revision and polish from the pen of its author, yet it requires not this apology. Its reputation can bear to rest on its own intrinsic excellence. It is rich in genuine divinity, and is a happy exhibition of clear thought. It is a deep and strong stream—but its waters are perfectly transparent, and its banks never broken over. We have seldom met with a work of the kind, in the perusal of which we have been more interested. The volume contains, six Lectures "on the necessity of Revelation," five on "human depravity," three on the "atonement," six "on regeneration," three on "the eternity of future punishments," one on "the resurrection of the body," three on "the demoniacs of the New Testament," and six occasional sermons. To the composition of this work, much time, investigation and toil must necessarily have been devoted. The several subjects are discussed with a clearness, and a fairness of argument, which, considering the difficulties attending some points are truly surprising. We can scarce conceive, for example, how any course of reasoning on moral subjects, can be more satisfactory, than the proof which our author has exhibited of the eternity of future punishments. However disagreeable the subject itself may be, the reader must rise from a perusal of this discussion with a conviction on his mind which cannot be easily forgotten. So of most the other points treated of. But the topic, to which we shall at the present time confine our remarks, is that which is discussed in the three last Lectures, *the Demoniacs of the New Testament.* As this subject has been much agitated, we rejoice to find that the clear, strong mind of President Appleton has taken it up. We consider this discussion as a masterly performance, and do not remember to have seen the subject treated more

ably and satisfactorily. We shall briefly state the question as agitated by the great Doctors, and then follow the train of reasoning adopted by President A., generally using his own chaste language, except where a regard to brevity forbids it.

Christians have generally believed that the miraculous cures performed by our Saviour on those persons said to be under the influence of evil spirits or demons, are to be received as literally true, and that these spirits had power to injure the minds and bodies of men.

Another opinion, defended with great acuteness by the celebrated Fainer, Sykes, Lardner, and the two Meads, is, that the persons said to be possessed were only afflicted with natural diseases; that the Jews falsely and erroneously attributed such diseases to the power of demons, and that Christ and his Apostles so accommodated themselves, to the prevailing notions of the day, as to retain the common language, though they did not intend to encourage a belief in real possessions.

Dr. A. commences by observing "that the *existence* of evil spirits whether denominated satan, devils, or demons, is by no means inconsistent with reason," even if Revelation had not decided in favor of their existence. This point he proves by commenting upon the regular gradation in the works of God, from unorganized matter to stones, vegetables, animals, common men, superior genjuses, and superior beings. If such beings exist, analogy leads us to believe they may have been in a state of probation,—that they may have transgressed like ourselves—that with greater powers than man, and a longer time to sin, they may have become more inveterate towards God; and that the same depravity which kindles wars on earth, would lead them to injure other subjects than themselves, in Jehovah's kingdom.

'Your first impression perhaps is, that creatures of such pernicious character exist, the goodness of God requires, that they be *so* restrained, as that others shall receive from them no injury. However plausible this conjecture may appear, it is not supported by analogy. Vicious men are permitted to act with freedom; and many others are placed within their power. They do, in fact produce extensive injury. No inconsiderable part of human sufferings, results from the abuse of that power, with which wicked men are entrusted. One tyrant may disturb, and does disturb the peace of millions. Now, it is, I presume, perfectly clear to your apprehensions, that the same difficulty exists in both cases. We should before hand presume, as confidently, that *wicked men* would be restrained from doing injury, as, that such restraints should be imposed on *other vicious beings of superior rank.* But, as facts show, that our conjecture would, in one case, be erroneous, it is probably not less so in the other."

p. 286.

The scriptures frequently speak of Satan, or the Devil and others to whom he seems to be a head, and of the deep interest which they take in human affairs. The fall of man, the tempting of David to number Israel, the calamities of Job, &c. are attributed to the influence of Satan. The New Testament calls him "the god of this world," and teaches us, that though the mission of Christ was solely for the redemption of man, yet one great object of his incarnation was to destroy the works of the devil. It warns us against his temptations and wiles and assures us that he goes about "seeking whom he may devour." The scriptures also inform us that the afflictions of Job are to be attributed to his power; of a "woman whom Satan had bound, lo these eighteen years;" and that the Apostles went about doing good and "healing all who were oppressed of the devil."

"Let us now suppose an objector introduced, who observes. "All which you have already endeavored to prove, I am not much concerned to refute." In those passages which have been quoted, *Satan* or *Devil*, is the term used. That there is such a being as this may perhaps without great reluctance, be conceded. But as yet, the subject, originally mentioned, has not been entered upon. That subject was *dæmoniacs* or persons said to be possessed. But from these persons it is never said by Christ, or the evangelists, that Satan was ejected, or that Devils were ejected: the term used on these occasions, is always either δαιμονες or δαιμονια.

In reply I acknowledge the facts in general stated in the objection. Possession are attributed usually if not invariably *dæmons* and not to *devils.*

The term δαιμων, occurs three [illegible] the gospels and twice in the ar[illegible]

The word δαιμονιον is found in the New Testament about sixty times. The word δαιμονιζομενοι, meaning possessed by dœmons, is used in thirteen places. Moreover the word διαβολος is never used in the plural number when applied to any but human beings. That this word and σατανας mean the same thing, there can be no doubt.

That Satan is the enemy of God, needs not to be proved. That the *dœmons* are such, is evident from this consideration, that they are condemned to be tormented. Those who possessed the man at Gadara, exclaimed to our Saviour "Art thou come to torment us before the time!" None but the enemies of God, are reserved for punishment.

The dœmons manifested their hostility to men, by the bodily sufferings, which they occasioned. The hostility of satan, or the devil was exhibited in the same manner, as appears from two passages, already cited; in one of which our Saviour speaks of a daughter of Abraham, whom satan had bound eighteen years; in another, it is said, that Jesus went about "healing all those, who are oppressed of the devil."

Now as satan and the dœmons are spirits of the same moral character, and both have displayed their malignity by doing injury to the bodies of men, it does not seem at all material to determine how great may be their resemblance, in other respects, or why both do not go under the same name.

There is, however, a remarkable passage in the 25th of Matt. which ought to be noticed in connexion with this subject. There we read of a "place prepared for the devil and his angels." There is in my mind a very strong presumption, that by the *angels* of satan, here spoken of, are meant dœmons."—p. 288—9—290.

A common difficulty in admitting the idea of real possessions, consists in the objection, that evil spirits never possessed power over the bodies of men at any period or any place, except in the days of our Saviour, and in Palestine. This objection is met by our author, either by admitting or denying the fact. 1. Let it be admitted. There has ever been a continual enmity between the kingdom of Christ, and that of Satan. The design of one is to produce order, peace and happiness; the other to create confusion, discord and misery. Gen. iii,15. 1 John iii,8. See also words of Christ: "I beheld satan lightning fall from heaven." When our Saviour appeared on earth to open a fountain of mercy—to turn men "from the power of satan unto God"—and when he was to emancipate their minds from darkness and sin, it is very reasonable to suppose that all the power which the "god of this world" possessed, would, in such an hour, be exerted with the greatest assiduity to torment the *bodies*, as well as minds of men; that he would "come down with great wrath because he knoweth he hath but a short time;" and that, to render the victory of Christ more conspicuous, the ordinary restraints of the adversary might at that time, have been in a measure removed. 2. There is no necessity of admitting the position, that demoniacal possessions were confined either to the time of our Saviour, or to Palestine. On the contrary they are spoken of by the most ancient authors, more particularly by Sophocles, Eurypides, Plato, Socrates, Plutarch and Josephus.

"It may, perhaps, be thought a very strong presumption against this, that we find nothing of this nature at the present day. If evil spirits had once both the disposition and the power to enter and molest human bodies, why, it may be asked, are no similar effects *now* produced? I answer that our inability to account for such a fact, is no argumeat against it. We are unable to perceive, why some wicked men are permitted to accomplish their designs, while others are restrained. We are unable to show why the plot of Haman for burying in ruins all the captive Jews, was rendered abortive, while that of Herod for murdering the infants was suffered to take effect. We are unable to tell, why Paul was rescued from the forty conspirators, who had vowed his destruction, while, on Stephen they were permitted to satiate their malice.

But though our inability to account for a fact asserted, does by no means disprove the assertion; and there might be reasons, why demoniacal possessions should be suffered at one period and not at another, though such reasons were concealed from us, the remark may not be necessary on the present occasion. We are able to assign at least a probable reason for this difference. Since the coming of Christ, the power of satan over the human mind has unquestionably been restrained, the moral condition of those countries, in which pure christianity has been promulgated, is changed materially

for the better. Now, why should not this influence be restrained, as well in regard to the bodies, as the minds of men! and why should not the triumph of the Saviour be made apparent in both cases? If the common opinion be correct, it has been apparent in both.—pp. 298, 299.

Before we make our next quotation, we would observe that the existence and influence of demons upon the bodies of men, can never be disproved. All we know on this subject, we learn from the New Testament. And notwithstanding the many sophistical objections which have been advanced against the doctrine of real possessions, it is presumed that no unprejudiced reader could rise from perusing certain parts of the evangelists without a full conviction of their existence. On a simple rule of interpretation, that of learning *what the writer meant and believed*, we think no one after reading the quotation which we are about to make, can hesitate to acknowledge, that the Evangelists themselves, believed in real possessions. It may be that there are some things about this subject which are obscure or even dark; but how few theological subjects are wholly divested of obscurity. It is a solemn christian duty to stop when we come to our *ne plus ultra*; and it requires more exalted feelings and a higher character to learn what we *cannot* know, than to ascertain what we *can*. There may be many queries, which curiosity would raise on passages of scripture, which we are not ashamed to say, will never be satisfactorily answered. Every reasonable objection to the subject under consideration, is met in the volume which we are considering, in a manner that cannot but silence if it does not satisfy.

In giving an account of our Saviour's preparing his twelve apostles, for their ministry, St. Mark uses the following language; "And he ordained twelve, that they should be with him, and that he might send fourth to preach, and to have power to heal sicknesses. and to cast out dœmons," Here, you perceive, that the ejection of dœmons is clearly distinguished from the cure of diseases. Now, if dœmonised persons were merely under the influence of natural disorders, why should the sacred historians make this distinction! On this supposition, it is very evident that the latter clause conveys no new idea at all: it only reiterates part of what had just been asserted. Say, if you please, that dœmonised persons had a particular kind of disorder. Be it so. The language will however, be precisely similar to this, "He sent them forth to cure sicknesses, and to cure fevers." What conceivable need is there for adding the latter clause!

"In the gospel of St. Luke, we find observed the same distinction between those, who were dœmonised and those who were sick; for he speaks of "certain women, who had been healed of evil spirits and infirmities:" and when the twelve disciples were actually sent forth, their commission was couched in similar language; "Then he called his twelve disciples together and gave them power and authority over all dœmons and to cure diseases." Further, Jesus, said in relation to Herod, "go and tell that fox, Behold I cast out dœmons, and do cures."

"Now, let it be considered that, whatever be the truth as to dœmonical possessions, the Jews in our Saviour's time, did believe in them. And is it not extremely evident, that the language, which our Saviour used, was calculated to confirm them in their opinion! The sentiment if true is an error of no inconsiderable magnitude. According to the ideas of our opponents, it is an error of great magnitude. It has filled the world, they tell us with various kinds of superstition. It is inconsistent with scriptural ideas of divine Supremacy, and even with that proof of revelation, which arises from miracles. But if this be true, our Saviour must have known it, as well as the gentlemen who make these remarks. Is it not then surprising, that he said nothing to correct the errour! But he did more, than barely to leave them in quiet possession of the opinion: he did much, it would seem to establish it. This will further appear from other passages. The following account is given us by St. Luke. "When he came forth to land, there met him out of the city a man, which had dœmons a long time, and wore no clothes, neither abode in any house, but in the tombs; when he saw Jesus, he cried out and fell down before him, and with a loud voice said, what have I to do with thee, Jesus, thou son of God, most high; I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For often times it had caught him; and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the dœmon into the wilderness. And Jesus, asked of the dœmon, what is thy name? And he said Legion, because many dœmons had en-

tered into him. And they besought him, that he would not command them to go out into the deep. And there was an herd of many swine, feeding on the mountain; they besought him. that he would suffer them to enter into them; and he suffered them. Then went the dœmons out of the man into the swine. And the herd ran violently down a steep place into the lake, and were choaked." Here you will observe the dœmon is represented, as speaking repeatedly, and as offering a request. If the dœmoniac were under the influence merely of a bodily distemper, what was it, which asked permission to enter the swine? Was it the distemper? The very idea is absurd. Was it the man himself? "Yes, replies an opponent, he fancied himself possessed by an evil spirit, and believed that the spirit, through the medium of his organs, made this request." There would be plausibility in this reply, but for the two following considerations; 1. If such were the fancy of the insane person, why should our Saviour, who came to diffuse truth and not to establish errors, use such language, as was obviously calculated to leave this impression on all present, that dœmons were concerned in the case! That his words are thus calculated I need not assert, after having read them. 2. The request was granted. "Then went the dœmons out of the man, and entered into the swine." Surely this was not the dœmoniac; for he, at this time, was cured. Yet, whatever it was, it was the same, which asked the liberty. It was, therefore, neither the man, nor the distemper. The inference seems undeniable. I therefore repeat the question, which has been proposed. Why did our Saviour and the evangelists, use such language, as tended to confirm a popular error, especially if, as many assert, the error tends to produce extensive mischief! Or rather can it be supposed that they did so? p.307-8-309.

Though our extracts have been somewhat prolix, yet we cannot forbear quoting one short passage more. We would here suggest an idea which we expected to find in the Lectures, but which Dr. A. seems to have overlooked: viz. That the Jews and inhabitants of Palestine, while they saw many real possessions, might, at times have attributed individual diseases to the influence of demons, which, in fact, were only natural. Because the adversary had power to injure persons in certain cases, they might have supposed these cases much more numerous than they really were. We, at the present time, fall into the same error when we confidently attribute to the influence of Satan, those temptations to sin, which may arise wholly from our own depravity, and in which Satan has no hand. This, however, does not in the least affect the argument in favor of real possessions.

> I ask your attention to the following passage in the evangelical history. When Jesus had rebuked the evil spirit, who had uttered his name, it is said, that "he came out of him, and hurt him not." How extraordinary is this remark, if nothing is here meant but a natural disorder! Does it usually hurt men to be free from diseases? Is it strange, that a man should be no worse for being restored to health? Is it probable, that a writer, under the influence of inspiration, or of common sense, should suppose that any reader stood in need of such information? But, if we adopt the common opinion, as to possessions, this is perfectly intelligible. For on another occasion, when our Lord had commanded a dumb and deaf spirit to come out of an afflicted person, "the spirit cried and rent sore, and came out of him; and he was as one dead, inasmuch, that many said, he is dead." Now if evil spirits, on leaving the bodies of those whom they had afflicted, sometimes exercised their malignity in augmenting the sufferer's pains, it is perfectly natural, that the evangelist should notice an instance, in which nothing of this was suffered to take place.
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> But the passage is much to our purpose, if viewed in another light. It is said that "the spirit cried out, and rent him sore, and came out of him." If the term *spirit* is not here to be taken literally, it must mean either the disorder or the man himself. But taking either of these as the meaning, there will be no sense in the passage. In one case it will be, the disease cried out; in the other, the man came out of himself!—p. 313.

Did our limits permit, we should be glad to give further specimens of the volume before us, and to bring some of the other subjects into notice. The discussion of every topic is equally lucid and beautiful. Every thought is in its place, and clothed in a manner strikingly elegant. We have not selected the subject of demoniacs because it is the finest part of this beautiful fabric; for all parts are so valuable, that we hardly know which could be best spared, if any were to be taken away.

We not only hope that our stu-

dents will carefully peruse these Lectures, but that they will thereby form a just estimate of the true character of a student. They will readily see that so rich a collection of thought must have cost much labor. It is a mistaken notion, that many are born great men. So far is this from fact, that could the private escritoirs of those who seem to possess geniuses that are almost super-human, and who appear to acquire knowledge by intuition, be examined, it would be found that they are students under the severest discipline. No man can truly distinguish himself, without great and long-continued mental efforts; and the man who perseveringly makes such efforts can hardly fail of being distinguished in the end. We touch not upon this idea because it is desirable that the student should be distinguished merely, or the literature of his country be increased, or his name be honored after his death —for all this is of comparatively little consequence. But when we see such men as President Appleton, who were little known in early life, rise upon the world with characters so valuable, and leave behind them such rich legacies for the American church, and for mankind, we cannot but wish that our young men who are soon to come forward on the stage of action, would come with views so elevated—with a determination so strong—and with a love for the church so burning, as to compel them to do something worthy of their immortal natures—something truly useful to the cause of Zion —to their country—to mankind. "Non est bonum vivere, sed bene vivere."

Literary and Philosophical Intelligence.

The Theological Seminary at Auburn, N. Y., has commenced its operations under favorable auspices. The number of students already 13.

Slave Trade.—From the 31st Oct., the period assigned by treaty for the abolition of the Spanish Slave trade, to the 10th of Sept. 1821, twenty-six vessels had entered the port of Havanna, with slaves to the amount of 6,415. Of these 18 were Spanish, 5 French, 2 Portuguese, 1 American. The Government of the island took no notice of them.

All the republics of South America have declared themselves in favor of the emancipation of slaves. That of Colombia has provided by law that all children born since the revolution shall be free at the age of 18. Provision is made for the gradual redemption of those who may still be in bondage. Bolivar is said to have emancipated his slaves, amounting to seven or eight hundred.

Petitions have lately been sent into the British Parliament, praying for the abolition of the slave trade in the British colonies. One from Manchester had 29,666 signatures, and *was* 196 *feet long*. One from Leeds was signed by 9,400 persons. The House resolved that it was expedient to effect their emancipation as speedily as was consistent with the good of the slaves.

Education in Egypt.—Mr. Wolff, the Jewish Missionary, has proposed to the Bashaw of Egypt to establish a school at Boulak near Cairo, on the new system adopted in England. The Bashaw readily accepted the proposal; recommending however that the teachers should be established at his Lyceum. "Let them," he says, "be clever men, capable of teaching the new system of education and the sciences, and I will afford them every facility, that is, I will collect for them as many scholars as I can get together. Let them teach the languages, Italian, French and English, trigonometry, or measuring of land, and weighing connected with the science of engineers; but let them be men of abilities. I shall be glad to contribute towards the payment of such men." He says again, "I am obliged to pay those who come to be instructed, to some 30, to some 40, to some 100 piastres per month; and even then with difficulty can I persuade them to come; so ignorant and barbarous are the people of

this country, whether Copts or Levantines.

The Historical Society of N. Hampshire, was organized at Concord, June 13th, under an act of incorporation, passed at the late session of the Legislature.

Patents for new inventions.—Since the year 1790 more than 3,000 patents have been granted at the U. S. Patent office. Of these 80 are for improvements in the Steam Boat and Steam Engine, more than 100 for different methods of making nails, 70 for washing machines, 60 for pumps, 50 for churns, and a large number for stoves.

Vermont State Papers.—A volume of 568 pages octavo has been published at Middlebury, Vt., consisting of records and documents relating to the early history of the government of the state. It contains a detailed and interesting account of the disputes between Vermont and New Hampshire, and Vermont and New York. A journal of the Council of Safety, and of the Assembly, &c., forming a complete history of the establishment and progress of the state government. Much pains has been taken and much judgment displayed by Hon. William Slade in collecting, arranging and explaining these documents. They form a valuable body of history.

Cicero de Republica.—This interesting work of Cicero, supposed to be lost, has lately been discovered in the Vatican at Rome. It has been presented to the world by the indefatigable labors of Angelo Mai. The manuscript has been published at London in an octavo of 349 pages. The parchment containing it was written over with a commentary of St. Augustine on the Psalms, and with other tracts. The De Republica is written under the commentary, that is, was written first. The copyist of St. Augustine wrote after discharging the ink as well as he could. There are some pages of both gone. But the greater part is preserved. This treatise breathes the true spirit of liberty and its resurrection from the grave of oblivion has happened at a very fortunate period. It will be read with interest in Europe and contains principles worthy of its illustrious author and of being adopted by a ater age.

American Literature, the (London) Monthly Magazine observes, "has not hitherto enjoyed the advantages of what in London is known by the name of Magazine day; on the last day of every month when all the magazines, reviews and journals appear; and when, in consequence a species of *book fair* is created in the vicinity of Paternoster row. The four score periodical works published on that day cause returns within a few hours in ready money of little short of *three thousand pounds*. In America on the contrary the proprietors of periodical works labor under the disadvantages of being their own distributors and instead of being paid in ready money, and in large sums by wholesale booksellers, they depend on precarious returns from individual subscribers scatterered over the wide spread regions of the United States."

The Rev. John De Witt, of Albany, is appointed Professor of Biblical Literature and Ecclesiastical History in the Theological Seminary at New-Brunswick, N. J., in the place of Prof. Ludlow, resigned.

Two new religious papers have lately been established in New-York. The "New-York Observer" and the "New York Chronicle."

Bowdoin College.—Nathaniel Johnston, Esq., of Hillsborough, N. H., has recently presented to the library of Bowdoin College, a valuable collection of three hundred and fifty volumes in French and Italian, elegantly bound. Besides this very liberal donation, the same Library has within a short time, received a deposit of about fifteen hundred volumes from a respected friend of the College.

Connecticut Retreat for the Insane.—A suitable stone building for this establishment is now erecting, on an elevated site, 1¼ miles south of the State House in Hartford, and a little west of the Berlin turnpike. 'Its centre is 50 feet square and to be 3 stories above the basement, with a north and south wing, each 50 by 30 feet, and two stories above the basement.' The expense of the building is not to exceed $12,000. It is stated that above $19,000 is already subscribed for the institution. This, we presume, includes the grant of $5,000 made by the Legislature last year.

List of New Publications.

RELIGIOUS.

A SERMON on the Mode and Subjects of Baptism, delivered in the Baptist Church in Charleston, S. C. May 18, 1823—the day of the Author's Baptism, and the day previous to his Ordination: To which is prefixed a brief Narrative of his change of views in regard to the subject of Baptism: By CYRUS PITT GROSVENOR, A. M., of Massachusetts. Price 25 cents.

The HARTFORD SELECTION OF HYMNS, from the most approved authors. To which are added a number never before published. Compiled by Nathan Strong, Abel Flint and Joseph Stewart. 8th edition. 50 cts.

REVIVAL HYMNS, chiefly selected from various authors. By N. N. Ibbertson.

A POSTSCRIPT to the second series of Letters to Trinitarians and Calvinists by Henry Ware, D. D.

An ELECTION SERMON, preached at Concord, before his Excellency Levi Woodbury, Governor, and the Honorable Council, Senate, and House of Representatives of the state of New-Hampshire, June 5th, 1823. By Daniel Dana, D. D.

MISCELLANEOUS.

A Military Journal during the American Revolutionary war, from 1775 to 1783, describing interesting events and transactions of this period, with numerous *Historical Facts and Anecdotes*, from the original manuscript—to which is added an Appendix, containing Biographical Sketches of Generals Putnam, Heath, Lincoln, Steuben, La Fayette, Gates, Stark, Sullivan, Conway, Lee, Arnold, and Knox. By James Thacher, M. D. late Surgeon in the American Army.—E. Bliss and E. White—New-York—1823.

Remarks on the Dangers and Duties of Sepulture; or, Security for the Living, with Respect and Repose for the Dead; by a fellow of the Mass. Med. Society.—Boston—1823.

A Gazetteer of the state of New-Hampshire. By John Farmer and Jacob B. Moore. Embellished with an accurate Map of the state and several other engravings: By Abel Bower. 12mo. pp. 276. Concord, N. H. 1823.

Religious Intelligence.

DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

The 7th anniversary of this Society was holden at Windsor, June 17, 1823.

Officers for the ensuing year.—

Directors.—Timothy Dwight, *New-Haven*; Timothy Stillman, *Wethersfield*; Matthew Marvin, *Wilton*; Richard Hubbard, *Middletown*; John Hall, *Ellington*; the Rev. Messrs. Joel Hawes, *Hartford*; Caleb J. Tenney, *Wethersfield*; Samuel Merwin, *New-Haven*; Aaron Dutton, *Guilford*; Abel McEwen, *New London*; Isaac Lewis, Jr., *Greenwich*; William Andrews, *Danbury*; Daniel Dow, *Thompson*; Joseph Harvey, *Goshen*; Lyman Beecher, D. D., *Litchfield*; Aaron Hovey, *Saybrook*; William L. Strong, *Somers*; and Zephaniah Swift, *Derby*.

Rev. Nath'l W. Taylor, *Sec.*
Sam'l J. Hitchcock, *Treas.*
Roger S. Skinner, *Auditor*,
} Directors ex-officio.

Next meeting of the Directors to be at New-Haven, the day preceding the public commencement of Yale College.

Extract from the Report.

The Directors make their Seventh Annual Report with the mingled emotions of joy and regret; with joy that they have been enabled, by their exertions under the guidance of Divine Providence, in any degree to build up the waste places of the State; with regret that owing to the want of adequate pecuniary resources they have been obliged so to limit the extent of their operations. The Directors have done what they could, with their scanty means; and have been deeply affected that

they were not able to do more,—especially where so much need to be done, and repeated and pressing applications have been made for the purpose.

The Missionaries who have labored in the service of the society the past year, are Rev. Messrs. John Ely, John G. Lowe, Eli Hyde, Nathaniel Freeman, Nathan Button, Joseph Knight, Jacob Allen, Chauncey G. Lee, Harvey Smith, and J. R. St. John. These are all located and ordained ministers.

Among the facts which this report developes, one worthy of special attention is, that feeble parishes cannot afford to wait; for, ordinarily, while waiting they grow weaker and are farther than they were before from the accomplishment of the object for which they waited. If they would ever rise to the enjoyment of the blessings attendant on the ministry of reconciliation, the sooner they begin to exert themselves for the purpose the stronger is the hope of their success. Weeds and brambles though let alone grow fast, but choice plants and fruits will not flourish without seasonable care and cultivation.

The Directors are decided in the preference of *located* laborers over *itinerant* Missionaries. Their conviction accords with what has been confirmed by similar societies, after the experience of many years; and they have found this conviction strengthened as their own experience has increased.

The Directors assist no parish which does not need the assistance received. They are sensible that there are others which need equal aid, and they would, were it in their power, most gladly extend the same charity to them; but their resources are not sufficient for this purpose. They have therefore aimed to reduce the *number* of the waste places, while utterly unable to *attempt* to raise all from their ruins. And while the Directors rejoice in the liberal supplies and advancing prosperity of kindred institutions, they would entreat the ministers and churches of the state universally in behalf of those who receive and of all who need and still crave their patronage and prayers.

In the name of the Board,

SAMUEL MERWIN.

New-Haven, June 12, 1823.

Extract from the Seventh Report of the Directors of the American Asylum, at Hartford, for the education and instruction of the Deaf and Dumb.

It is now about six years since the Asylum has been opened for the reception of pupils. During this period one hundred and ten persons have enjoyed its advantages, concerning whom the following facts may not be without interest to those, who are fond of noticing the various phenomena, which develope the physical, intellectual, or moral character of our species.

There have been sixty-four male, and forty-six female, pupils. Fifty-four were born deaf, and thirty-six lost their hearing, in infancy or childhood, by disease; while of twenty it is unknown or uncertain in what way this misfortune befel them;—so that probably three fifths of the the whole number owe their deafness to some natural defect in the organs of hearing; and two fifths, to the diseased state of these organs, since their birth.

These one hundred and ten pupils have come from ninety-five families, twenty-eight of which have contained more than one deaf and dumb child.—In one family the father is deaf and dumb, and also four of the children. In another the father and two children are deaf and dumb.—These are the only instances in which either of the parents of the pupils, has labored under this defect, while in many other cases, which have come to our knowledge, one or both of the parents have been deaf and dumb and their children have heard perfectly well; so that, it does not as yet appear, that the malady is an hereditary one. It seems, rather, to pervade certain families and their collateral branches. Thus two of the pupils, sisters, have had fourteen kinsfolks deaf and dumb, the whole sixteen being descended from the same great grand mother, while, what renders this fact the more singular, is, that their common ancestress, all her children, and all her grand children, possessed the faculties of hearing and speech.—One of the the twenty-eight families, above alluded to, contains four deaf and dumb children; another, five; and another has had in it seven, all of

whom were born deaf. From this last family, one sister and two brothers have been members of the Asylum, and, from another, three sisters, the only children of their parents. There have been, also, among the pupils four pairs of sisters; three pairs of brothers; and four pairs consisting each of a brother and sister. The ages of the pupils at the time of their admission were as follows: Forty-six. under fifteen years of age; twenty-six, between fifteen and twenty; twenty, between twenty and twenty-five; ten, between twenty-five and thirty; and eight upwards of thirty. The number of pupils of advanced age, has proved no small embarrassment to the instructors; and the difficulty of teaching them to read and write language was so great, while in many instances, it was found impracticable, that the Directors deemed it advisable to adopt the general regulation, not to admit any pupils over thirty years of age.

These facts are worthy of record, as perhaps, not being without some future use; although they are, at present, too limited in their extent, to furnish sufficient data, from which to establish any general principles, with regard to many particulars attending this interesting subject in the history of our common species.

A Committee was sometime since appointed on the subject of labor and of mechanical employments, in which the friends and benefactors of the pupils, have, of late, often expressed a deep interest. This interest has been equally felt by the Directors. They deemed it important to procure some suitable person to superintend this department of the Institution. They were aware, that certainly at present, and perhaps always, a pecuniary sacrifice must be made, in order to instruct the pupils in any of the mechanical trades; as their labor, in this way, during the short time of their continuance at the Asylum, would propably not refund the expenses incurred. They determined, however, to make this sacrifice; but have not as yet succeeded in procuring the person of whom they have been in search.

The object is not abandoned. Indeed, a small beginning has been made. A forge has been erected, within the Asylum, for a very ingenious blacksmith and cutler, at which he has done a good deal of work. A joiner, also, and several shoemakers have been employed, to some extent, at their respective occupations.

But time and experience are necessary to devise the best means of conducting this department of the Institution. There are difficulties which, if possible, must be met and obviated.

Some pupils stay at the Asylum only two years, and four is thought by many a pretty considerable time for completing their education. And yet in this time, some hope, that these infants in knowledge, though they may be men in stature, as ignorant of language when they begin, as the little child who is taking his first lessons in his primer, can be taught how to write English with grammatical accuracy, and to read books with understanding, and also have their minds opened to the reception of moral and religious truth, and to an acquaintance perhaps with arithmetic, geography, and history, and, in addition to all this, become tolerable proficients in some mechanical employment. Could such things be accomplished in the education of those who are deprived of two of the most important faculties which man enjoys, it would put to shame all that is done by the most ingenious and attentive parents, and at the most celebrated schools in training up to knowledge and usefulness those who are favored with hearing and speech, and all the superior facilities of acquiring information and improvement which these valuable privileges afford.

In the European Institutions seven and eight years are required for the education of an intelligent deaf and dumb pupil. Now where many of the pupils at the Asylum have staid only two, some four, and none, as yet, over six years, it will easily be conceived that, to say the least, it has been a subject of difficulty, to know how to introduce mechanical employments, without so far retarding the intellectual progress of the pupils, as to injure the reputation of the Institution and even to create dissatisfaction in the minds of the friends of those who are sent to it.

It is truly a choice of evils, and the more distinctly the public understand this, the better. A pupil cannot be taught to know as much, and do as much, in four or six years, as it takes children who have all their faculties, some twelve or fourteen years to ac-

quire. The instructors of the deaf and dumb are no magicians, and what they accomplish is done in the way of slow, gradual, patient, and laborious effort. Either the public must be pursuaded to keep the pupils longer at the Asylum, which possibly may be the case, should its funds enable it to afford the means of instruction at a lower rate, or else some sacrifice must be made, either on the part of intellectual improvement, or the acquisition of a mechanical trade.

It is believed, however, that labor in some form or other, can be pursued to such an extent, during certain hours of the day, as not to interfere with the studies of the pupils; while the introduction of mechanical employments upon a more general and systematic plan, will still be kept in view by the Directors. The above remarks have been made to convince those who feel interested in this subject, that it is not without its difficulties, and that some little time must be permitted to elapse, in the progress of a new establishment, before they can all be surmounted.

The present number of pupils is 69.

AMERICAN COLONIZATION SOCIETY.

The Board of Managers of the American Colonization Society, urged by the most powerful motives of religion and humanity, appeal to a generous public in behalf of their great design.

Six years have elapsed since the institution of their Society; and, though want of funds has prevented very vigorous and extensive exertions, though sad occurrences have obstructed its operations, it has advanced; gathered strength in its progress; been instructed by misfortune; and, aided by Heaven, has demonstrated the practicableness of its plans, and confirmed the hope, early entertained, that its efforts, if well sustained, would be succeeded by splendid and sublime results.

Whether these efforts shall be thus sustained, it remains with this enlightened community to decide.

The territory purchased in Africa, appears to have been judiciously selected, and, it is believed, combines a greater number of advantages for a colonial establishment, than any other situation on the Coast. Elevated, and open to the sea, with a harbor to be easily rendered excellent; fertile, and well watered; intersected by the Montserado River, extending several hundred miles into the interior; bordered by tribes, comparatively, mild in character; it promises to the settlers every facility for the attainment of their objects.

The number now at the Colony, including the sixty who recently took passage in the Brig Oswego, probably amounts to one hundred and ninety. The African tribes in that neighborhood are neither ferocious nor brave; and the recent contest, in which their combined forces (amounting at one time to fifteen hundred) attempted to exterminate our Colony, nobly defended by its thirty men, proves any thing rather than difficulty of maintaining a stand against their power.

It proves, indeed, that the natives of Africa, like most uncivilized men, are treacherous; that, incited by the slave traders and the hope of plunder, they will not hesitate to murder the defenceless, and that a colony, if it survives at all, must live not by their favor, but by its own strength. It proves that our settlement, commenced at the expense of so much time, and money, and suffering, may perish—but only through neglect. And shall this Colony be abandoned?

The Board believe it impossible that their earliest friends, who have watched all the movements of their Society with the deepest concern; implored for it the favor of God; rejoiced to see it living, amidst misfortunes, and acquiring confidence in its march; will refuse their aid at this crisis, when the question is, shall all past exertion be lost, through present inactivity, or shall an immediate and powerful effort render permanent the foundations of a work, which, completed, shall prove an honor to our country, an incalculable advantage to Africa, a magnificent contribution to the light, freedom, and happiness of the world?

That the resources and strength of the Colony should be immediately augmented, appears to the Board indispensable; and most earnestly do they solicit their countrymen to furnish the means of performing it. The Colonists, increased to double their

present number, supplied with implements of husbandry, and (for a few months) with the means of subsistence, will, it is believed, never afterwards require pecuniary aid; but, perfectly secure from hostile violence, may engage, with a moral certainty of success, in the peaceful and profitable employments of life. The immediate object of the Board, then, is to give stability to their establishment in Africa, and it is in behalf of that establishment that they make their appeal.

It is their determination, should the charities of the public equal their expectations, to send several vessels to the African coast in the ensuing Fall, and to adopt and execute, without delay, such other measures as may contribute to the strength and prosperity of the Colony.

What mind, susceptible of benevolent feeling, or even of common sympathy, can reflect, without pain, upon the dangers, privations, and warfare, endured for many months past by the little band at Cape Montserado? Widely separated from the civilized world; surrounded by barbarous foes; suffering the untried influence of a tropical climate; destitute of the comforts, of the necessities of life; in the daily expectation of death; no defence but their courage, no protection but God, they have stood with unbroken energy, and deserve for their conduct high commendation and a cherished regard.

The Board have not heard, with insensibility of the trials of these men, nor wanted the disposition to relieve them. They have not possessed the means. But, though retarded in their efforts by the destitution of funds, they have recently rejoiced in the departure of the brig Oswego, well supplied with arms, ammunition, and provisions, and having on board a reinforcement of more than sixty colonists.

The Board are happy to state, that, since the foregoing part of this Address was written, communications have been received from Africa, of a highly interesting and encouraging character. Health and harmony now prevail in the Colony; hostilities with the Natives have terminated. The children who were taken captive on the 11th of November, have been voluntarily restored, and the settlement is greatly improved. The condition of the Colony, previous to the arrival of the Cyane upon the coast, though rendered more tolerable by the exertions of the Agent and people, assisted by an officer and several sailors from an English vessel, was, indeed, distressing; and the noble services of Captain Spence and his generous crew, cannot be too highly appreciated. This officer, when informed of the sufferings of the Colony, immediately repaired to Sierra Leone; fitted for sea the schooner Augusta, belonging to the United States, and, to the great joy o the Colonists, arrived at Montserado on the 27th of March, where he offered to the Colony every aid in his power. Capt. Spence, though the cruize of the Cyane had been already protracted, in an unhealthy climate, resolved, without hesitation, to remain so long on the coast as should be necessary to prepare the Colony for the approaching rains, and to strengthen it against any future attacks. He completed a suitable house for the Agent, and erected a tower of strong mason work, which, it is believed, will prove a safe defence against the barbarians. Having nearly accomplished his design, the benevolent and efficient exertions of this officer were interrupted by the sickness of his crew, increased, no doubt, by their exertions under the burning sun of that climate; and he was compelled to leave the Colony on the 21st of April. Several extracts from the letter of the Agent of the Society will be found in the Appendix. "It is too obvious," he remarks, in one of them, "to require repetition, that, what your Colony now wants, is a strong reinforcement of orderly and efficient emigrants."

Having exhausted their resources, the Board can look for the power of future exertion only to the liberality of a great, humane and Christian nation. They appeal to the several auxiliary institutions, and to all their friends, with confidence for they have experienced, even in times of deep discouragement, their vigorous exertion. They appeal to their countrymen in general with high hopes, because the possibility of effecting their design is no longer problematical, while its benevolence and its greatness admit of no question. The obstacles deemed insurmountable have been overcome—the things thought impossible have been accomplished. Standing on an eminence which, it was said, they could

not reach, the Board see before them an extensive prospect, fair as the morning spread upon the mountains—the land of promise to degraded thousands—the rich inheritance which God has given to tribes who have drunk deep of the waters of affliction, labored and wept in a land of strangers. Shall they not maintain their station, or rather shall they not advance and possess the land?

In conclusion, may not the Board be permitted to ask—How shall this great nation, so favored, free, and happy, which God has delivered by his own right arm and exalted as a light and example to the world, exhibit, in an equal manner the strength of its gratitude, the consistency of its principles, the purity of its justice, or the power of its benevolence, as by engaging at once, and with energy, in an enterprize which, while it relieves our country from an immense evil, shall extend the empire of liberty and truth, terminate the worst of traffics, rescue from present and future ruin a miserable race, and confer upon them, their descendants, and upon the unenlightened population of a mighty continent, knowledge, civilization, dignity, all the blessings and hopes of a Christian people?

J. Mason,
W. Jones,
F. S. Key,
E. B. Caldwell,
James Laurie,
} Acting Committee.

N. B. It is hoped that such auxiliary institutions as may have funds in their possession, and such benevolent individuals as may wish to aid the cause of Colinization, will transmit their donations immediately to Richard Smith, Esq. Washington, Treasurer of the Society.

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of this state convened at Windsor on the 3d Tuesday of June,—the following is an extract from the Report:—

The past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence, since their last meeting which they were permittted to mention two years ago; God has by no means left himself without witness. Revivals of religion have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New-Canaan, Norwalk, Fairfield, and Reading have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent.—One hundred and twelve have already made a public profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the gospel. In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

YALE COLLEGE.

Theological Seminary.

It is well known to the friends of Yale College, that the original design of the institution embraced a course of instruction in literature and science, as preparatory to the education of young men for the ministry. With this view the Professorship of Divinity was early established, for the specific purpose of instructing young men in theology, while the incumbent should act as Pastor of the College Church. The Professorship of languages, likewise, was in part founded on the donation of Dr. Salter, expressly for the purpose of giving instruction to resident graduates in the Hebrew language. In accordance with these principles instruction has been given for many years, and a Theological school thus conducted existed in connexion with Yale College. The increasing duties of the academical Professors in consequence of the increased number of the students in the College on the one hand, and the higher range of theological education in other places on the other, rendered it necessary either to abandon this object at this Institution, or to augment the means of promoting it, by ultimately placing the instruction of theological students under the direction of three or more Professors, who, in connexion with the Professor of Divinity, shall be exclusively devoted to the instruction of this department; thus leaving the Professors of the academical department to the undivided instruction of undergraduates.

With this view, and as a measure preparatory to this ultimate design, a number of persons friendly to the Institution, have subscribed for the establishment of a fund, designed to support such Professors and the Corporation have established a professorship of Didactic Theology—to be followed by the establishment of other professorships as the funds shall be enlarged.

At present the course of instruction will be directed by the professors of Didactic Theology, Languages and Divinity with assistance from the professor of Rhetoric and Oratory.

The regular course of instruction will embrace the period of three years. The *first* year will be devoted chiefly to Hebrew and Greek Criticism and Antiquities, together with Intellectual Philosophy, Natural Theology, and the Evidences of Christianity. The *second* year will be devoted chiefly to the study of Didactic Theology, with occasional exercises in Hebrew and Greek criticism. The *third* year will be devoted chiefly to the composition and delivery of sermons, together with a review of the theological course, and the study of Ecclesiastical History, and the Duties of the Pastoral Office.

Lectures will be delivered on Sacred Literature, Didactic Theology, and Sacred Rhetoric by the Professors in the respective departments.

A large number of books in Theology and Biblical Criticism have recently been added by donation and by purchase to the library. Duplicates of the most important books in theological study, have been furnished.—The library will be opened some hours each day, and the most valuable and rare works in criticism and theology placed in a common room accessible at all times to theological students.

Board of good quality may be obtained in the immediate vicinity of the College at one dollar and sixty-seven cents per week, and of a plainer character at a reduced price.

Convenient rooms may be obtained at from eight to twelve dollars a year—two rooming together; and should a considerable number wish to reside together, a house can be provided for the purpose.

Exertions will be made to give aid to indigent students in board and room rent, and it is hoped that several may be assisted, at least partially, to obtain their theological education.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the Baptist Missionary Society of Massachusetts acknowledges the receipt of $1217 76, during the months of March, April, May, and June.

The Treasurer of the American Education Society acknowledges the receipt of $648 02, during the month of June.

The Treasurer of the American Bible Society acknowledges the receipt of $3,852 36, during the month of June.

The Treasurer of the American Board of Commissioners for Foreign

Missions acknowledges the receipt of $5,344 02, beside several articles of clothing &c. for the month ending June 12th.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of $2,611 56, for the Princeton Theological Seminary, during the month of June.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $935 01 during the month of June.

Ordinations and Installations.

April 25.—The Rev. Samuel D. Street was ordained to the Christian ministry in the Baptist Meeting House at Stoney Point, Lincoln Co., Ky.

April 30.—The Rev. Henry Robinson was ordained Pastor of the Congregational Church and Society in Litchfield, South Farms, Conn.—Sermon by the Rev. Aaron Dutton of Guilford.

May 14.—The Rev. Daniel Stevens was ordained pastor of the second Baptist Church and Society in China, Me.—Sermon by the Rev. Daniel Ricker of Freedom.

May 14.—The Rev. Augustus L. Converse was admitted to the order of deacons, at New-York, by the Rt. Rev. Bishop Hobart. Sermon by the Rev. Mr. Onderdonk.

May 28.—The Rev. Henry Archibald was ordained at Suffield, Conn. Sermon by the Rev. Mr. Wilcox of Saybrook.

May 31.—The Rev. Daniel Gould was installed pastor over the Presbyterian Church and Congregation of Fourth Creek, at Statesville, N. C. Sermon by the Rev. Dr. M'Ree, of Centre.

June 1.—Rev. Orismus H. Smith, was admitted to the order of deacons at New-York by the Rt. Rev. Bishop Hobart. Sermon by the Rev. Mr. Apford.

June 7.—The Rev. James B. Stafford was installed pastor of the Presbyterian Church and Congregation of Purity, N. C. Sermon by the Rev. John B. Davis.

June 8.—The Rev. Robert Missildine was ordained at Camden, S. C., to the work of the ministry as a Missionary in the service of the Baptist Domestic Missionary Board. Sermon by the Rev. Wm. Dorsey of Society Hill.

June 12.—The Rev. Tristam Aldrich was ordained pastor of the Baptist Church in Swansey, N. H. Sermon by the Rev. David Goddard of Wendell, Mass.

June 15.—The Rev. Messrs. Sylvester Nash and Silas B. Freeman were admitted to the order of deacons, and the Rev. Mr. Prestman to the order of priest, at Richmond, Va., by the Rt. Rev. Bishop Moore.

July 2.—The Rev. Robert Blake was installed pastor of the Congregational Church and Society in Piermont, N. H. Sermon by the Rev. Professor Shurtleff of Dartmouth College.

July 2.—The Rev. Benjamin Putnam was installed pastor over the Baptist Church in Randolph, Mass.

July 2.—The Rev. Augustus B. Read was ordained pastor of the Congregational Church and Society at Fall River, Troy, Mass. Sermon by the Rev. Otis Thompson of Rehoboth.

July 9.—The Rev. Andrew Bigelow was installed pastor over the Congregational Church and Society in Medford, Mass. Sermon by the Rev. Dr. Bancroft of Worcester.

Answers to Correspondents.

J. C. G.; O. L.; H.; and O. Eratoi, are received.

*** In consequence of the notice respecting the Theological Seminary in Yale College being received at a late hour, we are obliged, in order to give it a place, to omit our usual View of Public Affairs.

THE

CHRISTIAN SPECTATOR.

No. 9.] SEPTEMBER 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

On the moral influence of learning and literary pursuits.

The maxim that *ignorance is the mother of devotion*, which, for a long period governed the counsels and the conduct of the Roman Hierarchy, and covered the laity with a cloud of gross darkness, like many other practical dogmas of that church, lost its credit and its influence among Protestants, during the era of the reformation. Before that time it was of very convenient application in repressing an examination into the evidence, by which the commonly received doctrines of religion were supported; and while it thus helped to continue the absurd tenets and the imposing pageantries of the church and worship, and the power of an aspiring priesthood; it at the same time rendered knowledge an unnecessary qualification for admittance to the holy office, and saved the priest the trouble of defending forms and opinions, which it was an article of implicit faith, and not of evidence, to receive with unquestioning docility. From the humblest tenant of a cloister up to his Holiness, through the long distance, from the cowl to the triple crown, all knew full well that there was many current doctrines, unsupported except by authority; and though some of them perhaps placed implicit confidence in all of them, others of more enlarged views, divided them into two classes, the one comprehending those to be taught to the people, and the other those to be believed by themselves. They would not perhaps, recognize the terms of the school *esoteric* and *exoteric*, yet the most of them imitated the conduct of those sects of philosophers who admitted this distinction in their instruction, and they were in the constant habit of promulgating and enforcing doctrines of creeds, and formularies and traditions, entirely at variance with their own belief. They well knew that an examination and discovery on the part of the laity, would be fatal to their own influence and ease; and they chose to continue to pardon sin, to sell indulgences, and to work miracles with the relics of saints, with the bones and their scrapings, with the nails and their parings of some martyr, rather than by the diffusion of knowledge to be obliged to cease from these great and godlike works, and thus to lose all the respect and all the emolument paid to them as the supposed favourites of heaven and benefactors of man. *Knowledge is power*; and they knew well that if diffused among the common people it would, increase their power in the struggle of the oppressed against the oppressor: for even in those times, such struggles were not unfrequent. Common sense and the common feelings of our nature, would rouse up the degraded subjects of superstition, to assume the rank of men, to burst the chains which held their consciences in mental servitude, and to cast a proud defiance at their spiritual masters. The minions of ghostly authority stood on the necks of prostrate nations, but they often

felt that their footing was insecure. One and another champion of the rights of conscience, and of man, would arise in different countries, and under different names, fearless of the thunders of the vatican and the fires of the inquisition, and excommunication from the church militant on earth and the church triumphant in heaven, would boldly challenge the authority of popes, cardinals, and counsels. They roused the people up to an examination into the principles of their belief, and endeavoured to do away the force of that blind credulity which kept them in darkness, and to show the fallacy of that practical maxim, sanctius ac reverentius visum, de actis deorum credere, quam scire—that to believe without inquiry, would be the best proof of veneration.

As knowledge increased the contest grew warmer, until immediately before and during the reformation, the highest in rank and learning descended into the field, to join the side to which they were attached, as the immortals descended upon the plains of Troy to assist, as their partialites guided them, the Grecians or the Trojans; and the Pope, as he saw one and another enormity exposed to the view of the world, by Luther, as he saw the veil rent which had concealed his dark and bloody policy, trembled as did Pluto, in the same battles of the celestials, when he feared that the horrid and loathsome secrets of his palace, hated by men and Gods, should be disclosed.

> The infernal monarch raised his horrid head,
> Leaped from his throne, lest Neptune's arm should lay,
> His dark dominions open to the day,
> And pour in light on Pluto's dread abodes
> Abhorred by men, and hateful e'en to Gods.

Knowledge was dangerous to their power, and it was but natural that the priesthood should endeavour to prevent its diffusion.

Nor did they as is probable give circulation and importance, to the maxim quoted at the commencement of this article, solely from the selfish and narrow views just adduced: For they remembered that the learned of the Jewish nation rejected the Redeemer, and the learned of other nations rejected his doctrines, and that some who had stood highest in the ranks of literary and scientific distinctions were among the bitterest and ablest enemies of the cross. The philosophers of the Lyceum, the Porch, and the Grove, however they may differ with each other, agreed in their opposition to the christian religion at its first promulgation; and afterwards, when they professed to receive it, they so debased the pure Gold of the Gospel with the miry clay of false reason, that it lost its beauty and its value.

They remembered too, that the admonition had been left on record, beware lest any man spoil you through philosophy, and that it is written "where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world: For you see your calling brethren, how that not many wise men after the flesh are called." It need not therefore seem surprising that with the best motives, some of them should be opposed to the introduction of learning into the common walk of life; especially as they often saw those of their own age distinguished for their attainments in human knowledge, the victims of scepticism or infidelity.

The catechumen who should betray a desire of becoming acquainted with the elegancies of literature, or the mysteries of science, would very likely be frowned upon by his spiritual father and told that his curiosity was unhallowed and should be repressed, that the desire of knowledge ever since it led our first parents into sin, had proved the bane of our race, that he ought to seek for heavenly wisdom, and that the only way to find it is to yield implicit belief to the traditions of the church, and the oral instructions of his teacher.

Some honourable exceptions should be noticed; for even in the darkest of the dark ages there were some who were willing to communicate classical learning to the laity, and to promote the learning of the clergy; and it must always be remembered with honour to the priesthood, that when the lamp of learning was trembling to extinction, its flame was guarded and preserved in the walls of the monastery; and though here it burnt with a feeble and flickering light, it served to kindle the lights that are now brightly burning in the habitation of man in this and other lands: and it is pleasing to observe that even in catholic countries, there has been a gradual removal of prejudices on this subject, and to know that as popes and cardinals, and Bishops of the Roman see, were promoters of the revival of letters among the learned, so they now appear more willing than formerly that not only the elevated in rank, but likewise the common people should become enlightened, and thus become free from that mental vassalage that ages have witnessed. The light of the sun is not confined in its rays, but visits, not only the mountain's top but glances, along the sides and into the lowly vale; so the light of knowledge should not be confined in its progress, but it should visit not only the stations of elevated rank, but should descend along the various grades of society, and glance with its cheering beams, into the cottage of humble life. That absurd error which opposed reason to revelation and thus represented philosophy as the mortal enemy of religion, seems to have lost much of its influence; and thus has furnished another fact to prove that the blessings of the reformation have not been confined, but have extended even into that church which was deserted by the protestants.

This change of opinion we believe has been accomplished upon just grounds. A slight acquaintance with the progress of christianity in its march through the nations is sufficient to show that the reception of its principles, and the practice of its precepts, have borne a general correspondence with the elevation of these nations in knowledge and civilization. The Apostles indeed received the general commission to preach the gospel to every creature; and when they turned to the gentiles in obedience to this mandate they directed their steps to all countries; and with eloquent lips, and warm hearts and unshrinking courage and persevering efforts, they addressed the truths of the Gospel to the inhabitants of the earth,—to the enlightened and to the refined, the ignorant and the barbarous. Wherever they went, they met with some success. The word, aided by the powerful influence of the spirit, did not return void, but became mighty to the pulling down of strong holds, upon whose foundations were afterwards erected the ever-during temples of the living God. Not only were they heralds of the Saviour to announce his approach, as he was marching onward in the greatness of his strength mighty to save and to destroy, and pioneers to clear the way for his conquest; but likewise were they themselves soldiers clad in arms of proof, who won many a victory, and erected many a trophy in honour of their leader. And where were their victories won, and these trophies erected that must forever stand as pillars in the temple of God? They were won in the enlightened countries of Greece and Rome. These trophies were erected, on the ground consecrated to Minerva and the muses, and on the banks of the Tiber—where knowledge, political and literary, exerted more influence, than in the surrounding countries—where philosophy and the liberal arts were cultivated with successful zeal—where sages and rhetoricians lectured and poets sang. True indeed it was, that these did not themselves in many instances join to swell the ranks of the Redeemer's friends. Their superior attainments did not have a superior influence in

leading them into the way of truth and salvation as it is in Jesus, yet they had infused so much of mind and life into the mass of the community, so much of curiosity with respect to a future existence, and so much capacity to examine the doctrines relating to that state, as prepared the way for the more ready reception of the sublime and rational doctrines of the Gospel. And we may remember with some exultation, that the countries of Plato and Homer, of Cicero and Virgil, were the first to perceive the proofs of a loftier inspiration in the eloquence of Paul, and the poetry of David and the rapt Isaiah; and that christianity gained the first laurels, in her conquest of the nations, on the same ground where sages, historains, and poets, had been crowned.

Following the progress of christianity, along the pages of ecclesiastical history, we may find that it has advanced hand in hand with learning; that when the latter gradually retired, and ultimately became nearly "lost in the convent's solitary gloom," the former, however it might be professed in name, lost its power in restraining vice, and promoting virtue. During the ages which have very properly been denominated the '*dark*,' when all was 'chaos wild' in government, and every thing fluctuating in philosophy,—when to be able to write was considered as a crime,—when scarcely any but the clergy, and not all of them, could read; religion was in a correspondent state, consisting of a mass of confused observances, addressing powerfully indeed, the senses, by means of relics, scenic representations, and processions, yet never introduced to the understanding, and therefore not gaining a permanent seat in the affections.

When classical learning was revived through Europe, and was cultivated, not only by monks, but also by the laity, and in various grades of life, juster views began to be entertained concerning the doctrines of religion, and the practices of the Roman church, and minds that had been improved by study, were qualified to scan the creed that had been imposed upon their consciences, and thus prepared to welcome the era of the reformation. Had it not been for the revival of letters, Erasmus, Melancthon, and Luther would never have written; and if they had, their writings would probably have had but little influence upon uncultivated minds. And it is pleasing to perceive that except in the vicinity of the Pope, where local causes operated, that the extent of the change from the catholic to the protestant profession, bore a general proportion to the diffusion of knowledge among the people. Since that grand event the character of the national religion in christian countries, both in regard to correctness of principle, and purity of morals, has corresponded with the degree of national learning. Scotland stands higher in the general diffusion of knowledge, than Ireland, —England than France—Switzerland than Italy—and they have a corresponding superiority in their religious character.

But even if it could be shown more fully by an induction of particulars, that the general effect of a diffusion of learning is favorable to the promotion of the principles of the christian religion, and the practices of its duties, it might still be a question whether extensive attainments in learning, and the habits of the mind naturally connected with them, are favorable to the cultivation of moral and religous feelings. To trace the connexion between knowledge and religion, and thus to discover whether intellectual improvement is favorable to moral excellence, is an important object to him who is entering on the career of learning. It would assist him in ascertaining the real value of literature and science, and the share of his attention they ought to occupy in the business of life. The reflection that learning is favorable to religion, and that his progress in

the one, will tend to facilitate his progress in the other, would cheer him amid the difficulties he must necessarily encounter, throw new beauty upon the field of knowledge, and inspire fresh vigor while pressing on to obtain possession. While on the other hand the reflection that it has a different tendency, and that instead of advancing, it retards its votaries in their progress in piety, would strip it of half its charms, or perhaps even render it positively repulsive. It would be seen to resemble those fruits described by travellers, as beautiful to the eye, and fragrant to the smell, and delicious to the taste, and nevertheless pregnant with death.

Our grand object in the present world, is to prepare for the next, and however attractive other objects may appear, their real value can be estimated only by ascertaining the facilities, or the embarrassments, which they afford for this preparation. The objects of learning may appear attractive to our eyes—we may have a relish for whatever is grand in science and lovely in classic literature; we may glow in admirations at the form of truth, which demonstration discloses, or that taste clothes in graceful imagery; we may love to go back into the shades of a dim antiquity, and hold converse with the master-spirits of their age, with the priests of the muses, with Hierophants of the mysteries of nature; yet if it be the influence of these objects to withdraw our regards from the grand business of our life; if they lessen our relish for the truths and the beauties of our holy religion; if they lessen our attachment to our great high-priest in the heavens, and to those holy men of old who have done more for us than to reveal the secrets of nature; we have reason to look upon them with a watchful and jealous eye. If we value the bright rewards of moral excellence and are pressing on to their attainment, if we are running for that bright crown of glory in the heavens; it would be folly to stoop from the race, like Atalanta of old, to pick up the golden apples of learning, with the knowledge that they will impede our progress.

What then are some of the habits of mind which a studious life is fitted to produce, and what is their influence on the character?

(To be continued.)

For the Christian Spectator.

Paul a Missionary to the Heathen.

That Paul was a Christian Missionary is evident, in the first place, from the signification of the term, *apostle*, which was customarily applied to him. The literal, etymological import of this term is, *one who is sent forth;* and when taken in a religious sense, as it is by Christians, it signifies *one who is sent forth to preach and propagate the religion of Christ.* In precisely this sense we find the term used by our Saviour and the Evangelists. Matthew, after mentioning the giving of this name to the twelve disciples, immediately adds, "These twelve Jesus *sent forth*, and commanded them, saying, Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel; and as ye go *preach*, saying, *The kingdom of heaven is at hand.*"—Mark's account of the same or a similar transaction is as follows: "And Jesus called unto him the twelve, and began to *send them forth*, by two and two, and gave them power over unclean spirits. And they went out and *preached*, that *men should repent.* And the *Apostles*," those who had been *sent forth to preach*, when they returned, "gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught."—Luke also introduces and uses the word *Apostle* in the same sense: "And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named *Apos-*

tles. And he *sent them to preach the kingdom of God.*"—It is plain therefore, that the word *apostle*, in its literal and primary acceptation, signifies *one who is sent forth to preach and propagate the religion of the Saviour.*

But this is precisely the import of our word *Missionary.* This word, whether we regard its etymology, or its general use, signifies *one who is sent forth from the churches, to preach and propagate the religion of the Saviour.*—These words therefore, the one of which has been received into our language from the Greek, and the other from the Latin, are of the *same import;* and were it not for a kind of sacredness which we justly attach to the primitive apostolic character, they might without impropriety be used interchangeably the one for the other. The phrase, "Paul an *apostle* of Jesus Christ," might with equal verbal accuracy be rendered, "Paul a *missionary* of Jesus Christ."

Several of the primitive disciples, it seems were *domestic* missionaries. Their labors were confined principally to Judea, their native country. But Paul was more properly a *foreign* missionary. While others were sent to "the circumcision," he was instructed and destined to "go unto the *heathen.*"

Secondly; it may be shewn that Paul was a missionary to the heathen, from the close *analogy* betwixt his labors and circumstances, and those of missionaries in modern times. Some of the more prominent *points* in this analogy I shall now endeavour to trace.

1. Missionaries at the present period usually receive *ordination* previous to their going forth to preach the gospel. They are sent out by the *churches* directly or indirectly, and go from regions where the truth is established, to others where it is comparatively or totally unknown.—And thus it was with *Paul the Missionary.* He was sent forth by the great church of Antioch, a city where the gospel had been for a considerable time established, and where "the disciples were first called Christians," to labor and suffer among the heathen; and previous to his departure, he, together with Barnabas, his fellow laborer, received ordination from the hands of his brethren. Of these important transactions, we have an account in the following words "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, and Lucius, and Manaen, and Saul. And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and *laid their hands on them*, they *sent them away.*"

2. Missionaries in this age, previous to their going forth to publish the gospel, receive *instructions* from some authorized individual, or some public body. They are *advised* and *directed* relative to the course they are to pursue, and the duties they are expected to perform.—Thus also it was in the days of the apostles. When our Saviour sent forth his first missionaries, he gave them their *instructions.* These instructions were afterwards published, and may be found at large in the tenth Chap. of Matthew, the sixth of Mark, and the ninth of Luke. Afterwards, when he sent forth the seventy, he gave them similar instructions, which were also published. (See Luke x. 1—16.) Instructions no doubt were given to Paul the missionary, though we do not find them published in form. It is not likely the church of Antioch would ordain him with fasting and prayer, and send him forth among the heathen, and yet furnish him with no *advice* as to the course he should pursue.

3. Modern missionaries, in many instances, *labor with their own hands for their support.* This is particularly true of those who are stationed among the Indians of our own country. The lands they have cleared

and cultivated, the buildings they have erected, and the large and numerous establishments they have formed, furnish evidence, that no men and women in America have probably been more diligent or persevering than they. And if other missionaries have not been equally laborious, it is not because they have been less devoted to their appropriate work; but because they have been placed in situations where less manual labor was required of them. It is related too of *Paul the missionary*, that he in several instances *labored with his own hands for his support.* Appealing to the elders of Ephesus relative to the manner in which he had been with them, he says, "Ye yourselves know, that *these hands have ministered to my necessities*, and to them that were with me." In like manner he addresses the Thessalonian converts; "Neither did we eat any man's bread for nought; but *wrought with labor and travail night and day*, that we might not be chargeable to any of you; *not because we have not power*, but to make ourselves an example to you to follow us."

4. Missionaries in these days are *assisted by the churches.* That which they are unable to procure for the support of themselves and their dependant families, without improperly interfering with their great and appropriate work, is furnished for them by their Christian brethren and friends. And this is *all* that is furnished for them. From the contributions of Christians, they have no means and no possibility, of ever amassing wealth.—And we are expressly informed that *Paul*, in the course of his missionary labors, received *frequent charitable aid* from individuals, and from the churches. "The house of Onesiphorus sought him out very diligently," while he was a prisoner at Rome, "and *oft refreshed him*, and were not ashamed of his chain." In "many things also *they ministered unto him*," during his abode at Ephesus. While he was laboring at Corinth, he received contributions from other churches for his support. "I robbed other churches," says he to the Corinthians, "*taking of them wages* to do you service." These were probably the churches of Macedonia; for he immediately adds, "That which was lacking to me, the brethren which came from Macedonia supplied." The brethren at Philippi were very liberal, in contributing for the support of the great missionary Paul; and in his Epistle to them he commends them for it. "Ye have done well, that ye did communicate with my affliction; for even in Thessalonica, ye sent once and again unto my necessity. But I have all and abound; having received of Epaphroditus the things which were sent from you."

5. Missionaries in modern times are accustomed to travel from place to place, dispensing the word of life as opportunities are presented. They have not parishes and churches where they constantly reside, and over which they are constituted Pastors; but are in the habit of making frequent and extensive circuits, in accomplishing their labors of love.—Now this is precisely the manner in which *Paul* labored. He was never the Pastor of any particular church, or for any great length of time the Minister of any particular parish or city. He went about doing good. He travelled from city to city, and from place to place, scattering the seed of divine truth, and dispensing the gospel of the grace of God, wherever he went. At one time he is at Antioch, then in Iconium, then in Syria, then in Macedonia, then in Athens, and next perhaps at Rome. Thus he travelled and labored as missionaries now do, and was enabled to say, several years previous to his death, that "from Jerusalem, and round about unto Illyricum he had fully preached the gospel of Christ."

6. Missionaries at the present time are not unfrequently employed in collecting and receiving the con-

Then all the multitude kept silence, tributions of the pious. They are employed as agents in this business, previous to their going forth among the heathen. And so far as the newly planted churches have ability to contribute, they are occasionally employed in the same business afterwards. And in this respect, they are but followers of the great missionary, *Paul.* He was much engaged, during a certain period of his Ministry, in taking up collections among the churches of the Gentiles, for the relief of the poor and persecuted saints at Jerusalem. "Now," says he to the Romans, "I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain *contribution* for the poor saints which are at Jerusalem." "Concerning the collection for the saints," he writes to the Corinthians, "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come, and when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." It would be superfluous to quote more relative to these contributions; as the whole of the eighth and ninth chapters of the second Epistle to the Corinthians, besides other passages in the writings of Paul, refer to them.

7. Missionaries at the present period are in the habit of keeping and transmitting *journals* of their proceedings. These journals constitute a continued history of their labors and travels, their successes, afflictions, wants, and prospects, and in general of their circumstances. The more interesting parts of them are usually published, and are read and rejoiced in by thousands. Paul the missionary also kept, or caused to be kept, a *journal of his proceedings*; and for the benefit of Christians in all succeeding ages, this journal was early published. The Acts of the Apostles, from the thirteenth chapter to the end, is no other than a journal of the life and labors of Paul. Here we may follow him from place to place, and may study his bright and interesting example, from the time of his being commissioned to go among the heathen, almost to the period of his death. We may listen to his instructions, witness his conflicts, and admire his persevering engagedness and his brilliant success.

8. Missionaries now are in the habit of writing frequent *letters*, to their employers, to one another, to Christian associations, and to their Christian friends. These in many instances are brought before the public. And *Paul* the Missionary, it appears, was in the same habit. He wrote a variety of letters, to his fellow laborers, to the several stations he had formed, and to the churches and friends of his Divine Redeemer. Several of these letters were probably lost; but many of them were collected and published in the volume of inspiration, and will be read in the Churches till the end of time. —I add,

9. Missionaries at the present period frequently present *reports* of their doings and circumstances to the Societies which employ them. In some instances they *return* to make these reports; though the foreign Missionaries more frequently make them by means of periodical and joint communications. We read also of *Paul*, after his return "to Antioch, from whence he had been recommended to the grace of God for the work which he had fulfilled," that he "gathered the church together, and *rehearsed all that God had done with him*, and how he had opened the door of faith unto the Gentiles." Soon after this, he and Barnabas went up to Jerusalem unto the apostles and elders; "and when they were come, and were received of the church, *they declared all things that God had done with them.*

and gave audience to Barnabas and Paul, *declaring what miracles and wonders God had wrought among the Gentiles by them.*"

It is thought the missionary character of Paul, is now fully established, not only from the meaning of the word *Apostle*, which was customarily applied to him, but from the general *similarity* of his labors and circumstances to those of missionaries in modern times.

REFLECTIONS.

1. If Paul was a missionary, then the cause of missions is supported by very *high authority*. It is sometimes questioned whether this cause has any real foundation in the scriptures—whether it is not an innovation of the times, and a needless expense and burden to the church. The view we have taken is sufficient to put such a question at rest forever. *Paul was a missionary to the heathen.* From almost the commencement of his public ministry to the hour of his death, he laboured and suffered in this glorious work. The cause of missions is therefore supported by the *whole example of the apostle Paul.* It is supported in like manner by the example of the *other apostles.* The other apostles were all of them missionaries. They were those whom Christ himself sent forth to preach and propagate the religion of the gospel. Indeed the cause of missions has all the support, which the *authority and the command of God can give it.* When Paul was set apart and sent forth from Antioch, it was done by the *command of the Holy Ghost.* "The *Holy Ghost* said, separate me Barnabas and Paul for the work whereunto I have called them." It is moreover asserted, that Paul was an apostle or missionary "of Jesus Christ by the *will of God.*" The cause of missions should be regarded therefore as a *divine institution.* It is as really an institution of God as the sabbath, or a preached gospel, or baptism, or the Lord's supper is. It is not a thing proposed to us by our fellow creatures merely and which we are at liberty to think of as we please; but a work committed to us by our maker, which we are bound to help forward by every method in our power.

2. We may learn how sinful it is to *oppose the cause of missions.* It is to condemn the whole example—to pass a censure on the whole ministerial life and work of the *apostle Paul*; for Paul was a missionary. It is to oppose the example of *all* the apostles; for all the apostles were to some extent missionaries. It is to oppose the commission of Christ; for it was by him that the disciples were sent forth—it was by his express commission that they were constituted missionaries. It is to oppose the will of God; for Paul was a missionary "of Jesus Christ by the will of God." In a word, it is to oppose a divine institution; for we have seen that the cause of missions is to all intents and purposes an institution of God—an institution of the gospel.

3. The friends of missions have great encouragement to pray and labour for the promotion of so good a cause. This is the cause for which Paul laboured, and in which he died. It is the cause for which all the apostles laboured, and in which most of them fell martyrs. It is the cause of millions of our fellow creatures who are ready to perish. It is the cause of Christ—the cause of God. It is a cause which *will go forward.* The same omnipotent arm which rolls the spheres, is pledged to carry forward the cause of missions; and the one of these can be stopped as well as the other. Let all esteem it an honour and a privilege to be engaged in such a cause. Let all pray fervently and constantly for its advancement; and as in the case of good Cornelius, let their "prayers and alms ascend up together, as a memorial before the throne of God." P.

True Faith exemplified in the life of Moses.

A SERMON.

Heb. xi, 24—26.—*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.*

True religion when exemplified in the lives of men, and diffused into their public and private walks, more readily excites attention, and makes deeper impressions on the consciences of those with whom they are conversant, than when it is barely seen in precept. For this reason among others, the Author of the sacred scriptures has transmitted to us a particular account of the conduct of a great number of persons, in different circumstances, who acted under the influence of those principles and truths, which the scriptures inculcate. By carefully perusing their lives, we meet with something more than a description of that religion, which is from above; the very thing itself is presented to our view, portrayed in living characters. The chapter from which the text is selected, contains sketches of the lives of a number of the saints, of whom more particular mention is made in the Old Testament. These are introduced, by the inspired writer, for the special purpose of illustrating the nature and strength of that faith, which purifies the heart, and rests on the promises of God. The passage under consideration leads us to contemplate the nature and operation of faith, as exemplified by *Moses*, who lived at an interesting period in the history of God's ancient church. We will

I. Describe the nature of the *faith*, by which Moses was actuated.

II. Show how he *exemplified* it, by his self-denial and uniform obedience to God.

III. Point out the nature of the *reward* to which he had respect.

I. In the beginning of this chapter, the apostle gives a general definition of faith, in the following words:—"Now faith is the substance of things hoped for, the evidence of things not seen."—By faith we discern how the works of creation clearly manifest the existence, power and glory of God. But is the faith in question nothing more than that belief, which is found in natural men? It is common for men of all characters, where the the light of divine truth shines, to avow their belief in the existence of a God; but it is a fact too obvious to be denied, that many are in no measure properly influenced by this belief. They live as if there were no God. The faith described by the apostle, and by which Moses was actuated, is a distinguishing mark of a real saint. "By this faith," he says, "the elders obtained a good report," clearly intimating that he considered it as peculiar to the righteous. "Without this faith" he also says, "it is impossible to please God," adding this reason: "for he that cometh to God must believe that *he is*, and that he is the rewarder of them that diligently seek him." Multitudes of our fallen race, especially in this land of superior light, readily acknowledge in *words*, the existence and supremacy of God; but comparatively small is the number, who do not in *works* deny him. As many as have the faith of Moses are inclined to live as if the existence of God were a reality. Their faith controls their daily practice, whether in company or alone. They stand in awe of God, and are, in fact, afraid to commit sin, from the conviction they have, that his eyes are continually upon them. Every person, who has that faith, which distinguishes the righteous from the wicked, is convinced of its being better to trust in the Lord than to put confidence in man. The language of his heart is, "The Lord is

my rock, and my fortress and my deliverer." He wants no greater security for the accomplishment of an event, than God's word or promise. This has more weight with the true believer than the declarations and engagements of the whole world. One of the properties of true faith is, that it makes *real* to the mind whatever truth God has revealed. In his word, God has declared that "there is no other name given among men whereby sinners can be saved" than that of Christ. The believer rests his all upon the truth of this declaration, he renounces every other refuge, and feels compelled, as a creature justly condemned, to fall down at the feet of a crucified Saviour. He is willing to be an eternal debtor to him, who was delivered for his offences. In his word, God has declared that the riches, pleasures, and honors of the world are absolutely perishable and of short duration. Faith gives full credit to this divine declaration. Of course, it subordinates every thing which is terrestrial, and makes heavenly things supreme. That person, who has the faith of the gospel, if brought to the trial, will obey God rather than man. He will obey God, whatever daily losses he may sustain, or whatever scoffs he may endure, in consequence of his obedience. We may advert to the conduct of *Noah*, as furnishing an illustrious example. In obedience to God, he expended all his substance in "preparing an ark to the saving of his house," while by an unbelieving world he was ridiculed, as a credulous and infatuated man. Such a faith as this is essentially different from that which is common among those, who readily acknowledge the the truth and inspiration of the scriptures; for we are constrained to admit the painful fact, that the conduct of men in general, notwithstanding all their *pretended belief*, betrays the amazing stupidity, selfishness, and unbelief of their hearts. But we are not to regard Noah as a solitary instance of such lively and strong faith. No less worthy of our regard was the conduct of *Moses*, as will appear by showing,

II. How he exemplified his faith, by his self-denial and uniform obedience to God.

In attending to this branch of the subject, I shall confine my remarks to those transactions of his life, which are expressly noticed in the text. The inspired writer says, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." That we may know how this conduct of Moses exemplified the nature and strength of his faith, it is necessary to recur to this part of his history, as recorded in the second chapter of Exodus. It appears, that the merciless king and tyrant of Egypt, to prevent a too rapid increase of the children of Israel, issued a decree or command that all the male children, born of the Hebrew women, should be destroyed. At this distressing period, there went a man of the house of Levi, and took to wife a daughter of Levi, to whom was born a son, a goodly child,—a child viewed by the parents as of great promise. The fond mother, as the Holy Spirit testifies, "hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister, (that is, the sister of the child, who was Miriam, and afterwards was much distinguished in the church,) stood afar off to wit what would be done to him."

It is presumed we all, with one consent, admit that this must have been an affecting and heart-rending scene. But mark the wonderful providence of God, at this juncture, as is further testified by the Holy Spirit! "And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags she

sent her maid to fetch it. And when she had opened it, she saw the child: and behold the babe wept."—At this interesting moment, He, who holdeth the hearts of the high and low in his hands, excited tender emotions in the breast of this princess, and she had compassion on the *deserted, weeping* babe, and said, This is one of the Hebrew's children. "Then said his sister," who with eagerness had watched every movement, "to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go." How must her heart have leaped with joy, on having opportunity to do this message, so grateful to all her feelings! The maid went and called, as might be expected, the child's own mother. Who can refrain from admiring in all these occurrences, which so rapidly succeeded each other, the wisdom, goodness, and loving-kindness of that God, whose footsteps were so visible and remarkable! "And Pharaoh's daughter said unto her, (the child's mother,) take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

Looking back to these events, we see what an opportunity was presented to Moses, who was born among the enslaved and despised Hebrews, of "refusing to be called the son of Pharaoh's daughter." The Egyptian princess, as appears from the account, had no intention of educating Moses for a slave, but for her *own son.* She had marked him, in her mind, for all the honors and immunities, which were within her gift as a king's daughter. The adopted son, doubtless fared sumptuously, and was treated with great tenderness. Trained up in the court of Egypt, and in all the habits of the royal family, his education was calculated to inspire him with high notions of worldly grandeur. To a youth of an unsanctified heart this would have been a most flattering situation. How dangerous it must have been to the immortal soul! But Moses, who was born of believing parents, and hid by their faith three months, was found by that God, who keeps covenant with all the faithful, and was preserved from falling a prey to the numerous temptations, by which he was daily assailed. His heart was early formed, by the invisible power of God, to love the great truths of his word, and to feel a solemn regard for justice. The faith which has been described, was planted in his heart, and influenced him, "when he was come to years," to refuse to be called the son of Pharaoh's daughter. He had arrived at the age of forty, and had become eminent among the Egyptians. Doubtless he cherished grateful feelings towards this Princess for preserving his life, when drawn up from the water, and for contributing so bounteously to his support, when in a state of childhood and youth; but he did not covet, nor was he willing to accept, the royal honors and dignities, for which she had designed him. *In* the Egyptian court, but not from the *lessons*, nor the *examples*, furnished there by his benefactors, did he learn to undervalue worldly greatness. He was taught by the Holy Spirit. By faith he overcame the strong habits of his early education, which were so unfavorable to humility, and cheerfully abandoned all the honors and privileges of being the adopted son and heir of the Egyptian princess. When we reflect how fond the natural heart is of elevated stations and of the honors which the world has to bestow, and what must have been the early impressions made on the mind of Moses, we cannot but acknowledge the *reality* and *strength* of his faith. This act, however, was only the *be-*

ginning of that self-denial, which, through his life, he uniformly practised.

The inspired writer says, "He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Believing the testimony and promises of God concerning Israel, and the Messiah who was to come, he was resolved not to take his lot among the Egyptians, whatever sacrifices of a worldly nature he might be called to make. In coming to this decision, he counted not his own life dear to him. Fully convinced, that the despised Hebrews were the afflicted people of God, and the triumphing Egyptians his enemies, he chose to be with the former. All the riches, honours and pleasures proffered to him were in his estimation, less than nothing, compared with an interest in the Saviour, who he believed would come. How many in this favoured land to whom are imparted far greater advantages for religious instruction than Moses enjoyed, in the royal family in Egypt, are deliberately hazarding their immortal interest for the sake of enjoying the pleasures of sin for a season! They take this unwise course, because they have no true faith in the word of God. Disregarding the testimony of Jehovah, and obstinately determined on having their portion in this world, they refuse to commence the christian race. For the sake of enjoying carnal mirth for a little season, and cherishing madness in their hearts, they willingly forego all present prospect of receiving eternal blessings.

Moses was decided on a different course. In answer to the prayer of his pious parents, who had given him up in faith, his heart had been renovated by the Holy Spirit, and probably while he was young. Among his associates he was a solitary instance of practising self-denial. Such were his views and feelings, that he *loathed* the honours, pleasures and luxuries of the Egyptian court, where his hungering and thirsting soul was ready to famish. He turned away from these disgusting scenes, and went to visit the afflicted people of God. To them his heart became at once attached, though he saw that nothing but the most severe sufferings were their lot. He believed God's word, and his belief was such as influenced him to act with decision, and to abandon what all men naturally covet. He took no pains to secure the friendship and honours of the royal family in which he was educated; but he espoused the cause of his despised and oppressed brethren, not only at the risk of every worldly emolument, but of his life. In him, then, we have a striking instance of the operation and strength of *faith.*

The inspired writer proceeds to a further developement of his character, and says, "He esteemed the reproach of Christ greater riches than the treasures of Egypt." In this clause we notice increasing and more striking evidence of his having imbibed the spirit of that religion, which the Lord Jesus inculcated and exemplified. Truly we have before us a *humble man*, a man "crucified unto the world." Though nurtured in the midst of a profusion of wealth, and considered according to the tradition, as *heir* of that prosperous kingdom, he saw no real treasure there, though he had more to allure him, and to attach his soul to the world, than almost any man now living. "By faith he forsook Egypt, not fearing the wrath of the king." But why had he no fears on this ground, as the king would certainly charge him with ingratitude? Because as the Holy Ghost testifies, "He endured as seeing him who is invisible." *He feared God.* We hence, may see, that God had shown Moses the 'durable riches,' and he believed the divine testimony, in a sense in which people in general, who read the scriptures, do not believe. He wanted no time to deliberate. Rather than live in that idolatrous nation, even in a distinguished station, he could cheerfully suffer re-

proach, scorn and ridicule, all the days of his life. No trials, not even hunger, imprisonment or death were sufficient to make him alter his choice. He was decided, as every man ought to be, on the all-important subject of religion. By faith he discerned great honour, in suffering reproach for Christ.

The course of conduct pursued by Moses perfectly accords with that, which, many hundred years after, was adopted by the apostles and primitive christians, and, I trust, is adopted by many at this day. Look my brethren, at the example and life of the apostle Paul. He gloried in nothing so much as in the cross of Christ, evidently esteeming it greater riches than all the treasures of this world. Speaking of his own trials in the second letter to the Corinthians, he recorded the following affecting passages: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep:—in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Why did the apostle thus recapitulate his own trials and sufferings? Merely to show, that these were the things in which he gloried more than in all the honors and preferments in the world. "If I must needs glory," he says, "I will glory of the things which concern my infirmities." All the primitive christians had a portion of the same excellent spirit. They walked in the steps of Moses, and evidently possessed the same faith, which influenced him to "esteem the reproach of Christ greater riches than the treasures in Egypt." Something of the same self-denying, and heavenly temper appeared in *David Brainerd*, *Claudius Buchanan*, *Henry Martyn*, and many others, who have finished their course in our day.

It remains,

III, To point out the nature of the *reward* to which Moses had respect. "For he had respect unto the recompense of the reward."

At first view, this declaration may appear not only to detract from the excellency of character which has been described, but really to spoil the whole. It may be thought by some, to destroy all the evidence of Moses' religion,—because his motive, in taking up such great crosses was, either that he might have *fame* in this world, or merely that his *soul* might be saved, and so be as selfish as other men in looking out for a reward. Let us then inquire, what was the recompense of the reward to which he had respect? Most evidently it was not his own *fame*, nor his own *personal safety*; but it was the *glory of God*. His pious soul seemed to pant for nothing so much as to see the Lord Jehovah glorified. This was reward enough for all his labours, trials and sufferings. He valued his own salvation, as an important good, out-weighing all earthly treasures; but, at the same time, he had a sight of that which was infinitely *more important*. To be convinced of this we need only take an impartial survey of his history. Was he not uniformly concerned for God's glory, and what would become of His *great name*? In view of this object did he not seem to lose sight of himself, as if he had no personal interest to be compared with it? This appears through his whole life. With the glory of God in view, he began the practice of self-denial, and with this in view he persisted in the practice of it until he ended his prilgrimage. This was evidently the recompense of reward to which he had respect. In all this we see not his selfishness, but his benevolence. It was an ex-

hibition of that "holiness without which no man shall see the Lord." The strength of his faith appears in his exalting the glory of God above his own fame or happiness. Indeed his happiness consisted in the full belief he had, that the glory of Jehovah *would* be promoted.

I have now attempted to exhibit the nature of true religion, by surveying some of the transactions of the life of *Moses*, of whose piety the Holy Spirit has given decisive evidence. I have done it my fellow sinners that we might all be induced to look at a pattern for imitation. I have done it that we may try our characters, and the foundation of our hopes, by scriptural marks, and not by any human standard. Moses, whose life I have been tracing, we know from divine testimony, has gone to *heaven*, where in our sober and reflecting moments we must *all* desire to go; and to fail of which will certainly involve us in endless despair.

Ye professing christians, compare your own self-denial with that, which you have seen was practised by Moses and also by the apostles. See if your religion bears any resemblance, in its *kind*, to theirs, what *have* you been doing, and what are you *now* doing, for Christ? What are you *suffering* for Christ? What great crosses do you take up for Christ? What is the *reward* to which you have respect? These are important questions, and merit from you a serious answer.

If you have faithfully attended to this subject, and impartially examined and weighed the excellent character presented to your consideration, the appeal is made to your consciences whether that religion, which was taught by Jesus Christ, and exemplified by the few whom he has owned and blessed, does not consist essentially in *self-denial*. Finally; let no one be unmindful, for a moment, that he is acting for eternity, and must perish, unless he esteems the reproach of Christ greater riches than all the treasures of this world.

"He that hath an ear to hear, let him hear."

Miscellaneous.

For the Christian Spectator

Egypt since the Christian Era.

The mere mention of a place once the residence of distinguished men, or the theatre of important transactions rarely fails to excite our attention and fill our mind with agreeable emotions. Such is Egypt, and her history is so interwoven with that of the nation, to which the oracles of God were committed, that the christian regards the land of David with scarcely greater interest.

It is not my design however to trace her rise and ascent to that degree of splendour, which she once attained; but to mark her decline to obscurity and insignificance. Beginning with the christian era I shall give a brief account, first of her political History; secondly of her Arts, Sciences and Literature; and thirdly of her Religion.

Political History.

About 30 years before Christ, Egypt was reduced to a Roman province, and Augustus divided the government among several persons of the Equestrian order. With the exception of one or two ineffectual attempts to regain their liberty, the Egyptians remained in quiet submission until the year 640. In this year Amrou, a Saracen, at the head of only 4000 Arabs invaded Egypt and took possession of Pelusium. Reinforced by 4000 Saracens and encouraged by success in several engagements he resolved to besiege Alexandria. His approach was contested at every step. On his arrival he was joined by multitudes of the inhabitants and his ar-

my swelled to a host. After a siege of fourteen months and the loss of 23,000 men he took the city and planted the crescent on the walls of the capital. The country remained under the power of the Saracens untill 1174; when it was invaded by Saladin, prime minister of Nuroddin, caliph of Bagdad. The Saracens were soon conquered and Saladin proclaimed himself independent of his sovereign.

In 1250 the Mamelukes seized the government. These Mamelukes were originally from the region bordering on mount Caucasus, from whence they were taken in their childhood by the predatory bands of the Tartars and exposed for sale in the markets of Asia. Of these the sultan of Egypt purchased 12,000 and trained them to the profession of arms. They soon acquired great skill and becoming mutinous turned their arms against their sovereign, whom they deposed and murdered. In his stead they invested one of their own number with the title of Sultan, while they retained their original name of Mamelukes, or military slaves. For wives they used to purchase female slaves from their own country. It is a remarkable, but well attested fact, that by the premature death eitherof their children or grand children, their families became extinct within three generations. Their numbers were continually replenished by fresh importations of slaves, and in this way they have existed for almost six centuries.

In 1517, Egypt was invaded by Selim the Turkish Sultan. The Mamelukes defended themselves with incredible valour, but at last overpowered by superior numbers and defeated in every engagement they gave up the kingdom. It was then divided into 24 provinces and governed by 24 Mamelukes, who were subject to a viceroy appointed by the Turkish Sultan. After this event there arose between the Turks and Mamelukes the most inveterate hatred. Their mutual hostility filled the country with treachery, murder and civil war. The civil wars were checked by the approach of the French army in 1798, and the Turks and Mamelukes united for common defence. They were however, literally cut in pieces by the French, their villages were plundered and even the quiet and unoffending husbandmen were treated with the greatest cruelty. At length the French fleet was captured by Lord Nelson and an English army landed to drive out the invaders. The French evacuated the country in September of the same year. After the departure of the French, the old quarrels between the Turks and Mamelukes revived and the country was again filled with carnage. In 1806 the English made an attempt to restore Egypt to the Mamelukes, but did not succeed. About this time Mahommed Ali, the present viceroy succeded to the government. He undertook gradually to reduce the Mamelukes and in 1813 invited their chiefs into his citadel, ordered the gates to be shut and the company to be murdered. They were beheaded and the heads sent to Constantinople. Since that time the viceroy has had undisturbed possession of the country.

At the commencement of our era the inhabitants consisted of Egyptians, Greeks and Persians, and have been estimated at 7,000,000. The present inhabitants are a mixture of Copts,* Arabs, Mamelukes, Turks, Jews and Brebes, or Berebbers.† Their number probably does not exceed 2,500,000.

Throughout the greater part of the country the fields teem with plenty, the date trees are loaded with fruit; cattle and poultry abound in every village; but the wretched peasant is compelled to subsist on a small portion of bread and lentiles; while he sees his fields plundered and his cat-

* The Copts are descended from the Egyptians, Greeks, and Persians. They form but an inconsiderable part of the inhabitants.

† The Berebbers are a race of wandering shepherds, supposed to have been descended from the earliest inhabitants of the country.

tle driven away to gratify the insatiable wants of a mercenary soldiery, and the inordinate claims of a rapacious government. The consequence is, he pines away in sullen and inactive despair.

Under such government, with a population composed of emigrants from different nations, agitated by foreign invasion and domestic discord; it is not strange that Egypt sunk to the lowest degree of degradation. The inhabitants became suspicious not only of foreigners but of their own neighbours. Hence social intercourse was unknown. Foreigners were robbed, then sold as slaves, or cruelly murdered. All improvement from foreign intercourse was cut off. In short, nothing was wanting to make them a nation of barbarians; and such they really are.

A majority of the inhabitants are Arabs, these with the Berebbers have done much to give a character to the country. Until very lately they have been notorious for open robbery and murder. In cases where an attack would be attended with danger, they resorted to thefts, in which they are not altogether without dexterity. A traveller dining among them laid down his spoon to take his bread; by the time he brought back his hand, the spoon was missing; the knife and fork soon shared the same fate, and the unfortunate traveller was at last reduced to the necessity of tearing his meat and conveying it to his mouth with the instruments, which nature had given him. Many people were near, but no one saw the theft committed and all search for the recovery of the property was fruitless.

"The present viceroy is a despot and a tyrant. His public life has been marked with the severest cruelties and his private character stained with the meanest vices. The object of his government is to enrich himself and his favourites." But notwithstanding his cruelty and oppression he is in many respects a valuable man. He has put a stop to civil war in his dominions. He has introduced better order and even better morals than existed for ages before him. A few years ago travelling in Egypt was in the highest degree dangerous. Now the traveller, whatever be his business, dress, or religion, passes unmolested. Toleration is universal, and christians so far from being persecuted are advanced to places of honour and profit.

The viceroy resides at Cairo, which is now the most populous and splendid of the cities of the Nile. Its population is estimated at 250,000. Ancient Alexandria with all her splendor has passed away. Modern Alexandria is a little northwest of the site of the ancient city and may justly be considered as a poor orphan, who has no other inheritance than the respectable name of its parent. All the ancient cities have shared the same fate as Alexandria.

Arts.

Under the Romans the arts retained that high degree of perfection, to which for centuries they had been gradually and rapidly advancing. Under the Saracens they began to decline and under the Mamelukes they were almost entirely neglected. Since that time they have never revived. Music, painting and sculpture are scarcely known. A few specimens of fine architecture are found in four or five of the principal towns; but these are the work of European artists. The dwellings of a great part of the inhabitants are clay huts with little or no other furniture than a mat; which serves equally for a chair, a table, or a bed. The contrast between the present state of the arts and the remaining mementos of what they once were, invariably steals upon the mind of the traveller, and while he feels a melancholy emotion at the sight of the magnificent ruins, that are scattered in wild disorder around him; he feels a still more melancholy emotion at the rudeness of whatever bears the stamp of modern origin.

Sciences and Literature.

In order to a proper view of this subject it will be necessary to include a period of about three hundred years before Christ. Ptolemy Soter, brought a number of philosophers to Alexandria, and collected a great variety of books. A school for the study of geometry was opened by Euclid. All the branches of Mathematics and Philosophy then known, were soon introduced, and the school required so great reputation, that during ten successive centuries it was the resort of all, who were inclined to pursue that study. It numbered among its members at different times Archimedes, Apollonius and Ptloemy, the author of the system which bears his name.

Alexandria was also distinguished for its schools of medicine. To have been taught there, was a sufficient recommendation to distant nations.

In literature Alexandria was scarcely inferior to any of the cities of Greece, or Italy. Its library offered so strong inducements, that many from all the civilized countries of the world flocked to its schools. Here were educated several of those authors, whose works are the admiration of our times; and to this collection of literary men, the christian world is probably indebted for the Septuagint version of the Scriptures. Whether the females of Alexandria participated in the general devotion to literature, we are not informed. There are not wanting however, instances, which shew, that they were not entirely excluded. The famous Alexandrian manuscript of the Old and New Testament, now carefully preserved in the British Museum, was written by Thecla, an Egyptian lady of high rank.

The Alexandrian library continued to increase until the Sacarcen conquest, when it is said to have contained 700,000 volumes. After the city was taken, John a peripatetic philosopher and a favorite of the Sacarcen general, requested of him the Royal library. Amrou replied, that he would write to Omar the Caliph, as he could not without knowing his pleasure, dispose of a single book. Accordingly he acquainted Omar with the request of his friend; to which the tyrant replied, 'if the books contain the same doctrines as the Koran, they are useless; if they contain any thing contrary to the Koran, they ought to be destroyed.' He therefore ordered them to be burned.

From this time, although literature and the sciences received but litle encouragement from the government, they still lingered about the place, where they had once been so kindly fostered, and even aslate as the beginning of the thirteenth century there were schools of philosophy at Alexandria and Cairo.

Under the Mamelukes all learning was discouraged.

For some time past the most respectable Scheiks,(priests,)have given lectures in the principal mosques at Cairo. The Scheik, when he delivers his lectures, is seated on a carpet in the middle of a mosque and his hearers are arranged in circles around him, being all seated with the greatest regularity on the ground. Opposite the Scheik is seated a reader with papers in his hand. These papers contain selections from the principal commentators of the Koran. The reader begins a passage, but is immediately interrupted by the Scheik, who comments on it as long as he thinks proper. The reader resumes his task and the Scheik his commentaries, always speaking as if he was inspired, and occasionally mingling with his instructions some sallies of wit. This is the only literary institution in the country, and so late as 1806, the miserable remains of all the learning for which Egypt was so long distinguished.

In consequence of the confused mixture of several nations at Alexandria, many languages are there spoken, and they are generally spoken incorrectly. In this modern

Babel every one tries to be understood by his neighbour, and in this way introduces foreign words into his own language. The art of writing too, is reduced to the rudest state. Each individual forms his letters according to his own taste and in abbreviating alters their forms in a way peculiar to himself. Hence it is almost impossible to read their manuscripts.

Arabic is the general language of the country, but the art of reading and writing it, is confined principally to the Jews or Copts. The remainder of the inhabitants, with the exception of here and there an individual, are in a state of the most deplorable ignorance.

The viceroy, notwithstanding his cruelty and oppression, seems inclined not only to devote himself to literary pursuits, but also to do something for the improvement of his subjects. A few years ago he sent a a number of young men to Italy to learn the arts and sciences. These young men have returned and are now established in different parts of the country. Some of them are particularly devoted to the study of mineralogy; as an examination of the mineral kingdom, the finding of gold and emerald mines, is an object which the viceroy has much at heart. Others are devoted to the study of literature and have already made some publications in their own language. The viceroy has also procured from Paris a library of 6000 volumes, some of which he intends to translate into his own vernacular tongue to aid the cause of Arabic literature. Foreigners, whose object is either to acquire or impart information, are liberally encouraged.

The plans of the benevolent, in relation to the establishment of a college at Aleppo having been frustrated by the late awful visitations of Divine Providence, a petition for liberty to establish a public school at Boulaka in Egypt was presented to the viceroy. Permission was immediately granted with assurances of his cordial co-operation.

For several ages past the literary world have been waiting for a disclosure of the meaning of the hieroglyphical characters, which are engraven on most of the relics of antiquity. To explain these mysteries, rigorous and persevering efforts have been made by De Sacy, Akerbald, Young and Champollion. The last after ten years of patient investigation, has arrived at interesting though very limited results.

From his communications to the Royal Academy of Inscriptions and Belles Lettres, it appears that the Egyptians had originally three kinds of writing. In each of these kinds the characters were signs of thought, and not of sound.* But at length it became necessary to invent a fourth kind to enable the Egyptians to insert in *their writings*, proper names of foreigners and words belonging to foreign languages. In forming this new kind of writing, a certain number of those characters, which had once been signs of thought, were used as signs of sound, and answered precisely the same purpose, as the letters of an alphabet. M. Champollion has discovered the sound of which each of these characters is the sign, and has formed an alphabet of characters, with the aid of which any one may read the names and titles of the Greeks and Romans, that are engraven on the monuments of Egypt. This fourth kind is called Phonetic writing. So far as this species of writing is concerned, M. Champollion's alphabet is completely satisfactory: but as there is no possible connexion between the sense of these characters when used as signs of thought and signs of sound, the alphabet of the signs of sound does not advance us a single step in the knowledge of the signs of thought. The labour and honour of decyphering the latter is reserved perhaps for future generations.

*These characters for the most part were forms of external objects.

Religion.

At the commencement of the christian era idolatry prevailed throughout all Egypt. In the suburbs of Alexandria stood the temple of Serapis. In magnitude and splendor this temple surpassed all other buildings in the world except the capitol at Rome. Serapis was the god of the court. This led the people to forsake the worship of dogs, serpents, fish, leeks, and onions—and the villages vied with each other in building temples and offering incense to him. In this state of things, Mark, the Evangelist, came to Alexandria, preached the gospel, and gathered a church. Of this church we have no authentic records during the first two centuries. From the fact, however, that in the beginning of the third century christians were considerably numerous in Egypt, we infer, that it not only prospered, but did much to spread the gospel among the surrounding idolaters.

Early in the third century a theological school was established in Alexandria. From this time the doctrines of the gospel were mixed with the dogmas of heathen philosophers, and its amiable simplicity was exchanged for the confused dreams of Zeno, Epicurus, and Plato. Pautaenus is supposed to have been the first, who dared so to explain the scriptures, as to make them harmonize with the doctrines of these philosophers. In his steps followed the immortal Origen, Clemens, bishop of Alexandria, and almost all his successors. This rendered the gospel less offensive to philosophers; many of whom professed to be christians, while at most they gave but doubtful evidence of piety.

In one of the persecutions of this century, Paul, a man of distinguished piety, retired for safety to the deserts. Here he acquired so strong an attachment to a solitary life that he never returned to society. This hermit unfortunately set an example which too many were disposed to follow. Soon all the deserts of Egypt were thronged with monks pining away in hunger and thirst and macerations of every kind, that they might hold intercourse with God. In the year 305 Antony collected them into societies. From this time multitudes in all the cities of the Nile embraced a life, with which were associated so much sanctity and so much indolence.

Early in the fourth century a controversy arose at Alexandria, which agitated the whole church and its influence is felt to this day. It was the heresy of Arius, which, it is unnecessary to detail.

In the sixth century there arose in Palestine a sect, which asserted, that "the human and divine natures of Christ were so united as to form but one nature, yet without any change, confusion, or mixture of the two natures." Hence they are called Monophysites. Their doctrine soon found its way to Egypt, and spread with great rapidity. Even the bishop of Alexandria so readily adopted and so strenuously defended it as to acquire the name of "second parent and founder of the sect." The Monophysites were persecuted with the most unrelenting cruelty by the Greek Church; yet their numbers continued to increase, and when the country was invaded by Amrou, they hailed the Saracens as their deliverers, united with the invaders, revenged themselves on their persecutors and lent their aid to establish the religion of Mahomet.

This is a brief outline of the errors, by which the Egyptian church left the faith once committed unto them, and became so corrupt as not to possess the features of christianity, and to be unworthy even of the name. But it would be unjust to pass in silence over the internal character of the church during the period which has passed under review. In the third and fourth centuries vital piety prevailed as extensively in Egypt as in any other country; and in the

fifth and sixth there were many whose conduct proved that they were taught from above. In the persecutions under Severus, Decius, Diocletian, and Julian, Egypt shared her part. Thousands were tortured by famine, by fire, and by crucifixion, until at length overcome by severe pain they yielded their lives in testestimony of their belief of the christian religion, and of their attachment to its author. But the active piety, which characterized this church in the first centuries, was checked by the introduction of the errors, which have just been named, and after a long and painful struggle expired.

An attempt accurately to describe the state of the Egyptian church after the Saracen conquest would be attended with insurmountable difficulties. Of its transactions, no records worthy of confidence have come down to our times. From the ecclesiastical history of the surrounding nations, it can barely be inferred, that the Monophysites, during several centuries were quite numerous, that they have always had a Patriarch and Bishop, whose residence was at Alexandria, or Cairo; that by means of their influence with the Mahometans, they have always found means to thwart the plans of all other religious sects, and to reduce them almost to non-existence; and that the Mahometans, although professed friends to the Monophysites, suffered no opportunity of diminishing their numbers to pass unimproved, and though open persecution was rarely resorted to, a train of operations was commenced, which gradually, silently, and effectually accomplished their purpose.

At the present time the prevailing religion of the country is Mahometanism. Not more than a twenty-fifth part of the inhabitants bear the christian name. Of these the greater part belong to the Monophysite, or as it is now called Coptic church. A few to the Greek, and a few to the Roman church. The whole population, which calls itself christian, may be estimated at one hundred thousand. This is all that remains of the once flourishing patriarchate of Alexandria, and it may justly be compared to those caverns, the depositories of the ancient dead, where amid human forms, not a voice, nor a motion, nor a breath interrupts the silence of the place, nor a ray of light renders the surrounding darkness visible. Yet in this vast mausoleum of the church, there is no one to say unto the dry bones, "behold I will cause breath to enter into you, and ye shall live." There is not a protestant missionary stationed in the country. It has indeed been surveyed by the lamented Burkhardt, by Jowet and others who report that the only favorable omen, is a desire to obtain the scriptures.* But while the people are anxiously solicitous to possess this inestimable treasure; the character of the govevernment is scarcely less favourable to the introduction of missionaries. The

* When the late Mr. Burkhardt undertook his tour in Egypt, Syria, and the Holy Land, the Malta Bible Society placed at his disposal more than 700 Bibles and Testaments in 13 different languages. The following extract from one of Mr. B's letters to the society will shew with what readiness they were received in Egypt. "I have sold and distributed in Egypt nearly half the Bibles, the distribution of which was entrusted to me by your benevolent society. Among others I sold at Cairo about twenty Arabic Bibles, a larger number was in demand principally among the Copts, but among others also, Turks, Arabs, Franks, and Jews. As Arabic is the general language, the Bible Society could not do better than furnish Egypt, and especially Cairo, with a large number of Arabic Bibles. Of the Hebrew New Testament, I have sold fifteen copies in the same country. I sold the Greek Testaments which I took to Cairo. They begged me to bring copies of the Old Testament as soon as it should be translated—and on my return to Alexandria, it was necessary to open the cases in order to satisfy various persons, who asked for Greek Testaments." The same anxiety to obtain the scriptures, has been noticed by all other travellers, whose object has been to ascertain the moral state of the country, see the letters of Fisk, King, and others.

viceroy although obliged to confrom to the ceremonies of Mahometanism, in order to preserve peace with the Ottoman empire, is far from being attached to that system. Those who have had an opportunity to know his religious principles consider him a deist. Respecting the religion of his subjects he seems entirely indifferent. In consequence of his attachment to literature, science and good order, he has lately introduced a number of foreigners from christian countries to reform the nation; and though he has no design to introduce christianity, yet from his kindness to christian travellers, his readiness to employ christians in his service, and advance them to high and responsible stations, it may fairly be presumed that he would not prevent the dissemination of their religion. In this state of things will not other Buchanans, and Martyns, with minds stored with all the riches of ancient and modern learning, and with hearts tenderly awake to the interests of souls, enter this vast field; and with one hand dispense blessings, which terminate with mortal existence, while with the other they sow that seed, which will spring up and bear fruit unto eternal life? In addition to the favourable reception, with which such missionaries would meet; the facilities for spreading the gospel into other nations furnish a powerful argument in favor of establishing a missionary station in some part of the country. Let the light of the gospel once shine in Egypt, and it will soon dispel that 'horror of great darkness,' which has long hung over the tents of Ham. Abyssinia will soon feel its divine influence, and Ethiopia stretch out her hands unto God. The Asiatic shores of the Mediterranean will also participate in these grand results; and in the language of the prophet,

There will be an high way from Egypt into Assyria,
And the Assyrian shall come into Egypt,
And the Egyptian into Assyria,
And the Egyptian shall worship with the Assyrian.
Then shall Israel be reckoned for a third,
Together with Egypt and Assyria,
A blessing in the midst of the land.
Whom the Lord of Hosts shall bless, saying,
Blessed be Egypt my people,
And Assyria the work of my hands,
And Israel mine inheritance.

KAPH.

On the Elegiac Poetry of the Hebrews.

IN poetry, the Hebrews greatly surpass all other nations. They lived in an age when man evinced his real feelings, when he was entirely free from those restraints, which the etiquette of modern times has thrown around him. This freedom of thought and feeling, was equally visible in their compositions. They did not write by the rules which some Magnus Apollo had prescribed, nor was their genius repressed in the dread of critiscism. They acknowledged no law but that of nature. What they felt they expressed, not by calling art to their aid, and thus forming a symmetrical composition, but in the language of intense feeling, they expressed their thoughts in the most vivid and energetic manner. They withdrew the veil which now hides the feelings of man, and opened to the view of their readers, all the tumult of the soul. Under the influence of intense agitation of mind, they seize upon the boldest images, and whatever is presented to their view, is magnified into gigantic forms by the creative power of their intellect. The elements for a time become subservient to their will—mountains move before them at their word—the sea is thrown into fury, and the earth and ocean are sublimated by the power of their genius. They call animated nature to their assistance—inspire it with life and thought—cause it to break forth into joyful declamations, when victory crowned their efforts, or investing it

with the habiliments of mourning, it pours forth its lamentations over the desolations of Zion.

The great freedom of thought which they exhibit, is as visible in their elegies, as in other departments of their literature. Their lamentations over the dead, and over the ruins of their beloved country, exhibit a depth of feeling, and boldness of personification to which ancient or modern times afford no parallel. They never call in the aid of meretricious ornament while dwelling upon the virtues of him who had just bidden them adieu, or give his character the decorations of artificial eulogy, but under the influence of strong passion, they exhibited their feelings in the language of deep and unaffected woe.

They lived in a climate where the imagination is peculiarly bold and animated—in a country abounding with all that is sublime and beautiful in nature, and furnishing them with those rich and glowing images, which give such life and animation to the poetry of the East. They lived under a government whose counsels had long been swayed by Infinite Wisdom, and through the openings which Revelation had made in the dark cloud of ignorance and superstition which had long brooded over the world, they looked and caught a partial view of the character of that Deity, who rewarded the upright, and punished the guilty. This knowledge gave a seriousness and solemnity to every thing connected with death, whether viewed while on their pilgrimage to the grave, or when they followed the soul to Sheol. In this subterranean abode, no plains of Elysium spread out before them, inviting them to wander amid its flowers and fragrance, no bowers of verdant green, where they might recline, listen to the warblers of the groves, and and forever revel on happiness and joy. It is true they sometimes represented their heroes as here reposing in glory,* with their arms placed beneath them, and pillowed their heads with the swords† which had drunk the blood of their enemies; still every thing connected with this world was dark and gloomy, and exhibited a powerful contrast to the fictions of heathen antiquity. All the elegies of the Hebrews do not exhibit allusions to the state of the soul after it leaves this world. Some of the Poets merely describe the virtues of the deceased, or praise his heroism, and call upon all around them to unite with them in their sorrow. But when they through the eye of prophecy look forward to the ruin which was ere long to descend on their enemies, and on those nations which had sunk in the grossest wickedness, they anticipate their woe, and taking up for them a wailing and lamentation, draw down upon them the wrath of the most High. Nor do they stop here, denying them a burial, they give their carcasses to the beasts of the field, and the fowls of heaven, and their spirits they follow to Sheol, with all their great and mighty men, and kings, and princes, who were allied with them in wickedness. Here removing the veil which obscures this world of darkness, they exhibit them to the view of mankind, as about to receive the reward of their iniquity.

They lived in an age of feeling. The world was then in its youth, and all the simplicity of character which accompanies that period in human life, was equally visible, not only in their style of writing, but in their actions. What they spoke was the language of the heart, that language which had no silent reservation, but which was received with the most undoubting confidence. This gave a simplicity to all they said or wrote, which is exquisitely beautiful, when we transfer ourselves back to the pe-

* Isaiah, 14, 18.
† Ezekiel, 32, 27.

riod in which they lived. This style of writing would not be in unison with our modern taste, but is more adapted to that period, and more interesting than the finest specimens of composition, formed on the Grecian or Roman model.

The age in which they lived was not only an age of feeling, but of imagination. Their imaginations had never become dull by a continued pursuit after mere abstract truth. It is true they discussed a few subjects connected with man as a moral being, such as what constitutes the Summum bonum,* or whether prosperity was a test of character.† But they never lost themselves, in obscure and metaphysical speculations respecting

> Providence, foreknowledge, will, and fate,
> Fixed fate, free will, foreknowledge absolute,
> And found no end in wandering mazes lost.

They believed what was revealed to them, and because it came from God. Their imaginations were in all the vigour of youth, following the mere dictate of nature. Here they 'wantoned in their prime, wild above rule or art,' climbed those heights which would deter one under this influence, and plucked their flowers from the precipice, as well as from the verdant plain. This boldness of flight, placed all nature under the control of their powerful genius, and in their elegies, and in their songs of triumph, the mountains, and the forests of Leabanon, bewailed their desolations, or clapped their hands with joy. It is the boldness and richness of their imagery, as well as the beautiful simplicity that every where breathes through the Hebrew elegies, which give them a superiority to the productions of all other nations in this department of poetry. We find in their funeral songs, as well as in their lamentations over their beloved country, the most powerful exhibitions of sorrow. In no instance is art called to their aid, while portraying the virtues of the deceased, or the glory of their country while in its prosperity. In no instance is the torrent of feeling checked by stopping to give rotundity to a period. They yield themselves up to the impulse of their misery, and breaking forth into artless expressions of unaffected sorrow, they call upon all around them to lament with them over him who had fallen in Israel.

The funeral rites of the Hebrews were highly poetical. If, as Bishop Lowth says, poetry is indebted for its origin, character, complexion, emphasis and application, to the effects which are produced on the mind and body, upon the imagination, the senses, the voice and respiration, by the agitation of passion," nothing could be found more poetical than the funeral rites of the Hebrews. They did not merely weep in secret over the loss of those who had gone to the land of silence. They felt under no restraint, and gave way to the impulse of their grief in the most powerful exhibitions of agony. Nor was this confined to the immediate relations or friends of the deceased, but was equally exhibited by all who were spectators of their sorrow. They rent their garments, clothed themselves with sackloth, put dust and ashes on their heads, refused all sustenance, smote their breasts, and tore their hair in anguish.* They wept and mourned for a long period over the death of a friend or brother, and when a Monarch, a Prophet, or distinguished Hero was committed to the dark and gloomy sepulchre, not only all Jerusalem, but all Israel was clothed in lamentation and woe.† They did not confine their respect to the deceased by merely visiting the connexions—sympathizing with them in their bereavement, and pouring out their grief before he was

* The Book of Ecclesiastes.
† The Book of Job.

* 2 Sam. 1, 11—12. 2 Sam. 3, 31—35.
† Cor. 50. 3 Num. 20—29. 1 Sam. 28, 3. 1 Kings 14, 18.

committed to the tomb, but they followed his body in a procession to the grave. Here they renewed the external marks of sorrow, and as the sacred historian beautifully expresses it, "they lifted up their voice and wept." To give their grief the height of external sorrow, professional mourners were often employed, who filled the air with their wailings. Singing men and singing women, whose professsion it was to officiate on such an occasion, probably to produce a greater effect upon the spectators, chaunted the dirge of the eulogist, sung some mournful songs previously written, or broke forth into sounds of the deepest despair.* This was sometimes accompanied by instrumental music, which heard amid the weeping and wailing of the multitude, must have given an intensity to the scene almost inconceivable at the present time. This must have been still more striking, when the corpses of the great, were burned on piles of spices, sweet odours, and other aromatics, which in the latter part of the reign of the Hebrew kings, was considered the highest honour that could be conferred on the memory of the deceased.†

Nothing can be conceived of more affecting, than such exhibitions of anguish as were here exhibited, and nothing connected with ancient or modern times approaches nearer to the sublime of passion. These funeral rites were rendered still more pathetic by the melancholy numbers of the poet, who in presence of those who were assembled at the grave, poured forth his strains in praise of the deceased, related his heroic actions in the heat of battle, dwelt on the virtues which adorned his private life, told them how he triumphed over his enemies and how gloriously he fell in the hour of victory. Their grief did not terminate at the sepulchre, but every effort was made when a monarch had deceased, to keep it alive in the minds of posterity. The circumstances of his death and frequently those of his interment, were not only recorded in their sacred histories, but the eulogy of the poet, was committed to memory by the Israelites and particularly by the professed musicians, and sung long after his decease. An instance of this kind is mentioned in Chronicles, where the lamentations which Jeremiah composed at the death of king Josiah are referred to, and so great was the loss which they had sustained, that these funeral songs were sung at that day.

None of the Hebrew elegies exhibit more beauty than that of David, composed on the death of Saul and Jonathan. The battle of Aphek or Jezrael in Issachar, which terminated in the death of the king and his three sons, filled Palestine with anxiety and dread. David at this time was encamped with his little band at Ziklag, a city given to him by Achish king of Gath, having just returned from pursuing the Amalekites on whom had fallen the vengeance of his army. The third day after the battle, a young Amalekite informed him of the death of the king and of Jonathan. As soon as he heard it, he and his men *took hold of their clothes and rent them, and mourned and wept and fasted until even.* The long intimacy which had existed between him and Jonathan, the noble disinterestedness which Jonathan had manifested in

* 2 Chron. 35, 25. Amos 5, 1, 2 and 16. Matth. 9, 23. Jeremiah, 9, 17.

†2 Chron. 16,14. 21, 19. Jeremiah, 34, 5. From these quotations, and from the use of the preposition ל, it would seem as if they might have merely burned these aromatics in honour of the dead, without consuming the corpse; but in Amos 6, 10, those whose business it was to burn the dead are spoken of. Saul and Jonathan need not have been burned by the Jabesh Gileadites from necessity as Jahn supposes, for burial would have answered the same purpose as burning. Would they have resorted to this method, unless a change had taken place in the public mind on this subject, and it was now no longer associated with the death of a criminal as in the days of Joshua.

resigning to him all his hereditary right of succession to the crown, (1 Sam. 23, 17,) the efforts he made to rescue him from the malice of his father, as well as the heroism he exhibited in routing the garrison of Michmash, all rush upon his mind and call forth a beautiful panegyric from this youthful poet. Nor is the royal monarch forgotten by David. He remembers only those traits of his character which adorn human nature. While the numerous attempts which he had made on his life while residing at the court of Saul, the inextinguishable hatred with which he hunted him through the mountains and deserts of Judah, and the cruel massacre of the priests of Nob, are consigned to oblivion; he dwells with delight on the valour of his arm while triumphing over the enemies of God and of Israel; and on the amiableness of his private life, before his mind had fallen into the ruins of delirium. To shew his regard for Saul, he consigns to punishment the supposed assassin of the king of Israel, for hastening the death of him who was his greatest enemy. Having punished the regicide, he pays a beautiful tribute of respect and love to the monarch and prince who had fallen on the heights of mount Gilboa.

And David lamented with this lamentation over Saul and Jonathan his son. And *he bade them teach the children of Israel* קשת.

Our translators not realizing the Hebrew custom of placing titles to their poems, have overlooked the title of this eulogy. They translate it that *David bade them teach the children of Israel the use of the bow.* But whence the necessity of this. The bow had long been an instrument of warfare, and with the use of it the Israelites were thoroughly acquainted. Isaac directs Esau to take *his quiver and his bow and bring him some venison.* Jacob gives to Joseph, *the portion of land which he took from the Amorite with his sword and his bow.* During the conquest of Palestine under Joshua, this was a common weapon of warfare, and during the wars of the Philistines under Saul, the arrows of the Israelites often drank the blood of the uncircumcised. As this weapon was in universal use at this time, and had been from time immemorial, what could have induced David to order the children of Israel to be educated in shooting the arrow, especially when he at this period was only a leader of a band of debtors, and fugitives, who had joined his standard to escape from punishment, or with the hope of mending their fortunes.

The custom of putting titles to their poems was very frequent among the Hebrews. Most of the books have titles to them, probably in reference to the time when they were written, or to the subject of which they treat. These titles from the great length of time that has elapsed since they were written, and from our ignorance of Hebrew antiquities, are to us inexplicable.

The title of this elegy is קשת or the bow, probably derived from the fact that Jonathan was peculiarly skilful in archery, (for this seems to have been a favourite weapon of his,) or as Lowth supposes, because the archers of the Philistines wounded Saul and Jonathan with their arrows. With this explanation, we shall see the propriety of David's giving a command that the children of Israel should be taught קשת. The affection of David for Jonathan was intense. Of this we have a proof not only in the lives of these two young heroes, but in the beautiful tribute which he pays to his worth, in the panegyric. Saul was his father-in-law, and by his marriage with Michal he became one of the royal family. With a magnanimity which is almost unparalleled, he forgets all the injuries which he had received from Saul, and remembers only those actions which ennobled his character. He relates how nobly he vanquished the uncircumcised, how much he had added to the glory of his country.

He determines that the memory of their valour and their loveliness, shall never be forgotten, and accordingly writes a song of praise at their death. He orders that the children of Israel should learn this song. By thus making it a national song, he realizes that his friends who have fallen, will live in the memory of their countrymen, that at every festival and in every cottage, the tear of regret will moisten the eye of the youthful soldier, when he listens to the recital of the valorous exploits of the Hebrew king and of Jonathan his son, and that vengeance will nerve his arm when he joins in the chorus *How have the mighty fallen.* The Israelites under Josiah, committed the eulogies which Jeremiah then composed, and were sung for a long period afterwards, even to the time when the Chronicles were compiled. These lamentations appear to have been remarkably popular, as they were then sung by the professed singers, probably with an accompaniment of instrumental music.

To prevent the possibility of its being forgotten, he not only makes it national, but *it is written in the book* ישר or the BOOK OF SONGS. What this book was, and who were the authors of it, we cannot at this time form any probable conjecture. We know that there were many books of the Hebrews formerly existing, that have been lost in the deluge of time. Not only the inspired visions of Iddo the seer, the history of Gad the seer, of Nathan the prophet, and the prophecy of Ahijah the Shilonite, the book of Shemaiah the prophet, and the book of Jehu the son of Hanani, have sunk in the ocean of oblivion, but the writings of their literati, particularly those who resided at the courts of David and Solomon, and many of the works of the royal monarchs have shared the same fate. Of these are the thousand and five songs composed by Solomon, many of his three thousand proverbs and his works on natural history. Probably many of the poems of David, of Asaph, Heman, Ethan, the sons of Korah, &c. &c. some of whose lyrics are included in the book of of Psalms are of this number. These with many other monuments of their literature, which if they could be recovered would throw much light on Hebrew history, in all probability were lost during the Babylonish captivity. Who the authors of this book of songs were, it is impossible to determine. We have information of two of them, in the sacred writings. The first mention made of it is in Joshua 10, 12. And Joshua spake in the sight of Israel.

O! Sun, stand still over Gibeon,
O! Moon over the valley of Ajalon,
And the Sun stood still,
And the Moon ceased to move,
Until the people were avenged of their enemies.
Is not this written in the book הישר*

From this it appears that the poetical speech of Joshua, was incorporated in this book, as well as the panegyric of David, over the royal monarch and prince, who fell on mount Gilboa. Whether this book was of a miscellaneous character, or whether it was principally composed of funeral songs, cannot now be determined. As this address of Joshua to the Sun and Moon was connected with the triumph of their ancestors over their enemies, it is probable that it was not exclusively mournful in its character. The dirges which Jeremiah composed on the death of king Josiah, may have been added to this collection of songs, as they seem to have perished with them. This we might naturally infer from the great beauty of this writer in elegiac poetry, and from the great popularity of those poems, at that time and long after they were composed.

Having made these introductory remarks, I will now proceed to exam-

* For a philological examination of ישר, see Lowth.

ine this beautiful specimen of Hebrew Elegy.

I.

Thy glory Israel, dies on thy high places,
How have the Mighty fallen.

High places, here refer to Mount Gilboa, in which Saul and Jonathan died. חלל literally means to be pierced through. This word is probably chosen instead of חוח in reference to the *archers of the Philistines, sorely wounding Saul.*

How have the mighty fallen, seems to be a chorus in which all united when this poem was sung by the professed musicians, or by a select number of the assembly. If this was accompanied with musical instruments, as is probable from the great number which were employed in their worship; the effect of this chorus, with the plaintive notes of the instruments, must have been very powerful. That this is a chorus to this song, is evident from the fact that it is three times repeated. It is not repeated at the conclusion of each verse, as with us, for the Hebrews had not arrived at that art in their compositions, which we find among the poems of the Greeks and Romans or of our own language. Besides it could not be introduced in each division of this poem, without calling off too much, the attention of the reader, as the subject will not always admit of its being repeated with perfect propriety. This chorus was frequently introduced among the Hebrews. We have an example of it in the 42d and 43d Psalms, both of which form one poem, and are written as such in many of the ancient manuscripts. They are evevidently one as appears from the chorus being the same in both, and from the subject. The 11th verses of the 42d, and the 6th verse of the 43d, in our translation, will be found to be a repetition of the 5th of the 42d, and also the 3d, 7th and 19th verses of the 80th Psalm, are a chorus in which probably all the choir united. In the last mentioned Psalm, as well as in the elegy, the chorus is not at equal distances. Many other instances might be mentioned, but these are enough for my present purpose.

II.

Tell it not in Gath,
Proclaim it not in the streets of Askelon,
Lest the daughters of the Philistines exult,
Lest the daughters of the uncircumcised triumph.

Having given vent to his sorrow, in the first verse, by paying in the chorus a beautiful tribute to their valour in the appellation of *Mighty*, his mind immediately turns to the joy of the Philistines, and breaks out under the influence of strong anguish, and in the unaffected language of nature. As if addressing Fame, he commands that it shall not be told in the cities of Philistia, lest the daughters of the victors should exult over the fall of the King of Israel. David here probably has reference to the custom which was prevalent in Palestine. When the victors returned from the slaughter of their enemies, the virgins went out in a procession to congratulate them on their victory, and with the timbrel, the triangular sistrum, with songs and dances, and with other demonstrations of joy, welcomed the conquerors home. In this manner he and Saul were greeted when they returned from the slaughter of the Philistines, in the battle of Shocho in which Goliah was killed. In this manner the daughter of Jeptha went out to meet her father, on his return from the slaughter of the Ammonites, playing on the timbrel and dancing as she played.

III.

Ye mountains of Gilboa,
Let no dew nor rain *fall* upon you,
Let your fields *yield* no offerings,
For there was thrown away the shield of the Mighty,
The shield of Saul, *as if it had* not been anointed with oil.

From the cities of Philistia, and from the triumphs of the uncircumcised, his mind returns again to mount Gilboa, the scene where the sun of

Israel set in darkness. So great is his distress at the sight of the enemies of his country rejoicing over the desolations of Israel, that he invoked the curse of heaven on the spot where they had fallen, viz. that neither rain nor dew might descend upon it, and that it might be given over to barrenness. His withholding dew from its fields, is in reference to the hot months, viz. from the middle of April to the middle of September, when no rain falls in Palestine, and the earth is only fed by the dew of heaven. This is so copious that all the stronger herbs retain so much vigour, as not to be destroyed by the intense heat which exists at that time in Palestine. There is probably another idea, and one much more beautiful, contained in this imprecation. It is well known to all those who have turned their attention to oriental literature, that among the Arabs there is a popular belief, that when one has been murdered, no dew will fall upon the place where the crime was perpetrated, until the blood-avenger, or some other person, takes vengeance on the guilty, and thus purifies the place by shedding the blood of the criminal. David here probably has reference to this, when he imprecates the wrath of Heaven to fall upon this mountain, and says, "Let no dew nor rain fall upon you, till I take vengeance on the Philistines for the murder of Saul and Jonathan. (Vide Michaelis on the גאל of the Hebrews.)

'Anointed with oil' here has reference to the shield, and not to Saul, as in our translation. The shields of the Hebrews were usually manufactured of wood, covered with the hide of a bull, or else made of several thicknesses of hide. In the latter part of the reign of the Hebrew kings, metallic shields were introduced, but they did not exist in the days of Saul. The shields made of hide were steeped in oil, so as to make them impervious to the wet. To this custom Isaiah refers, 21, 5, when he says, Arise ye princes, and anoint the shield. (Vide Jahn's Arch.)

IV.

From the blood of the wounded,
From the strength of the mighty,
The bow of Jonathan turned not back,
The sword of Saul returned not in vain.

Having threatened vengeance on the enemies of Israel, he returns again to those who had fallen in battle; here the recollection of their valour rushing upon his mind, he represents them pursuing their enemies in the hour of victory. No situation in which he could place them, could have been selected, which would have appeared so interesting to the warlike Hebrews. חלב which in its literal sense, means *fat*, in its figurative, means any thing eminent in its kind. I have adopted this sense, and translated it strength, believing it to come much nearer the meaning of the original.

Saul and Jonathan were beloved and amiable while living,
In death they were not separated,
They were swifter than Eagles,
They were stronger than Lions.

Having described their courage and strength in battle, the poet returns to notice the virtues of their hearts. Here he forgets the numerous injuries inflicted upon him by Saul, and the manner in which he had been hunted through the mountains of Judah. The thought that by the death of Saul, he will be freed from anxiety for his life, and the prospect of setting on the throne of Israel, do not enter his mind. De mortuis nil nisi bonum, he feels as well as exhibits, and merely dwells on their loveliness of character. Having thus paid a tribute to their amiableness, he returns again to those qualities which among a people who carried on war in the manner of the Hebrews, are most highly prized. Here he selects the king of the feathered species, which leaving its abode among the cliffs of Lebanon, he had probably often seen darting on its prey while feeding the sheep of

his father, and the monarch of the forest, one of which he had killed as it was making depredations on his flock! 1 Sam. 17, 36. No images could be selected which would strike the mind of a Hebrew with so much force, and none which would so adequately convey an idea of the prowess of those who had fallen, and of the loss which the Israelites had sustained by their fall.

VI.

Ye daughters of Israel, lament for Saul,
Who clothed you in scarlet and splendour;
Who adorned your garments with golden embroidery.
How have the mighty fallen.

The poet has been dwelling on the glory which they had acquired in war, and presented to his own sex in the strongest colours, the loss which they had experienced in the death of Saul and Jonathan, who no more would be their leaders in war. He here calls in the female sex to weep with his own, for they were equally interested in their fate. He accordingly reminds them of the benefits Saul had conferred upon them, by presenting, them with those objects of beauty which have delighted the female mind in all ages. To what he can refer here, I am ignorant. We know that the Midianites in the time of Gideon wore garments of purple, and from the book of Genesis we learn that in the time of Joseph, the Midianitish caravans carried on a trade with Egypt. This trade was probably interrupted during the days of the Judges, by their wars with Midian. It is possible that Saul may have renewed this trade, or that he may have procured purple from Tyre and Sidon, which cities in the reign of Solomon were skilful in dyeing with this colour, and soon after, if not at that time, carried on an extensive trade in this article. The ornaments of gold may refer to the spoils taken in war. This however is merely a conjecture. As he refers to the dress of his fair country women, and connects it with the word clothed, I have thought splendour would better convey the idea of the original than any other word.

VII.

Jonathan *falls* in the midst of battle,
He dies on thy high places.
I am distressed for thee my brother Jonathan,
Greatly did I love thee:
Thy love for me was wonderful,
Greater than the love of women.
How have the Mighty fallen,
And *their* warlike weapons perished.

Having in the preceding stanza paid a tribute to Saul alone, in this he introduces Jonathan. The intense affection which had long existed between them, and the many sacrifices which Jonathan had made to promote the happiness of David, now rush upon the mind of the poet. His heart is overburthened with sorrow, when he remembers that he shall see him no more, and he bewails and mourns over his fall with a tenderness and beauty, which is unequalled within my knowledge. The chorus in the first stanza, he applies to both the king, and the young prince; in the 6th he repeats it when speaking of Saul, and in the 7th again while dwelling on Jonathan. No arrangement could be more beautiful, or impress the mind of the reader with equal force. In the last line he conveys the idea that notwithstanding the great valour of Saul and Jonathan, still their weapons which had often drank the blood of the strong and valiant were of no avail. I am aware that the accents connect the chorus of the 6th verse with the 7th, but as these accents, are not always infallible, I have deviated from them, believing that this arrangement would add much to the beauty of the poem.

This elegy when viewed in reference to the situation of David, his relation to Saul and Jonathan, the antiquities of the Hebrews, and the lives of those whose loss he deplores,

is unequalled by any elegiac poem in any language. For tenderness, for beautiful simplicity, and for a natural exhibition of a heart overburthened with sorrow, it will be admired as long as the Hebrew language exists, or the fall of a hero shall awaken the tear of sympathy.

CRITO.

For the Christian Spectator.

Lines on the Anniversary of the Death of a Wife.

JULY 4, 1823.

'Tis the madd'ning cannon's voice
Ushering in a jubilee—
Calling millions to rejoice
O'er Columbia's liberty.
Such was the hour, when erst my Mary died,
And left me widow'd in this vale of tears;—
One circling year around its course has hied,
And mingled with the flood of endless years,
Since with a love that banish'd gath'ring fears,
And faith that bound her to Jehovah's throne,
She fled where now no jarring notes she hears,
But joins the choir, whose songs and joys are one—
While I pursue my weary prilgrimage alone.
O how this dawn, this peaceful matin hour,
Recalls her dying scene with all its woe,
And thrills my soul with anguish. It has power
To wake new grief, to bid new tears to flow;—
For now before the last unyielding foe,
I see her sink. I hear her last sweet tone
Of earthly love, of blissful hope. The glow
Upon her fading, lily cheek is gone,
And all I lov'd below, to Heaven's bright world has flown!
Again in angry burst of flame,
The cannon roars from yonder height,
To tell a nation's deathless fame,
Their valour and their conquering might.
But I will go and linger yet awhile,
At this lone hour, where low her ashes sleep;—
There is a charm in nature's morning smile,
That soothes and calms, but helps the heart to weep.
This humble mound, o'er which the wild briers creep,
Is dear to nature's feelings in my breast;
Beside its swelling turf in silence deep,
'Tis sweet to think, my weary frame may rest,
And here with hers, ascend to mansions of the blest.
Yet must this thought be hush'd. Pilgrims below
Have no abiding place. A future day
Welcom'd like this with pomp, and noise and show,
May wake my grief, where friends do not betray—
Where truth does not offend, or love decay.
In some new sphere, where heavenly dews descend,

And peace prevails beneath religion's sway.
In doing good may pass—in peace may end
My mortal course—with Heaven and earth my friend.
Still the same pang that wrung my heart at first,
When here was laid her cold, lov'd, lifeless clay,
Must be reviv'd, when call'd to leave that dust
Lone slumbering here, I sojourn far away;
No more to press this turf at dawn of day,
Or when yon rocks reflect its latest flame.—
No more to listen to the warblers' lay,
That seem to chaunt the music of her name,
As if to banish sorrow winged spirits came.
Loud again the welkin rings,
And echoes speak from western hills—
The north and south the clangour flings—
Then, silence all the valley fills.
And silence well befits this early hour;
Deep grief and silence love the church-yard scene;
My bleeding heart, here finds a healing power;
Amid these spreading shades of deep, dark green,
It oft revives—is peaceful and serene.
For oft it feels her ling'ring presence nigh,
(A seraph blest, to mortal eyes unseen)
To stay the gush of woe, the bursting sigh,
And bear my thoughts away to her above the sky.
Here too, I feel, that earth shall pass away;
I seem to hear the archangel's final cry.
Louder than that which wakes this natal day,
Spread round the world, in thunder through the sky
Bidding its myriads to the judgment fly.
Then shall my Mary's sleeping, mould'ring form
In youth celestial, never more to die,
No more to feed the grave's insatiate worm,
Rise safe above the ruins of earth's latest storm.
Then peaceful be her slumbers yet awhile—
Mourner and mourned here may shortly rest;
These little flowers, that weep, and blush, and smile
Now in their summer hue and beauty drest,
May deck the clod upon my mould'ring breast—
Together here may lie our mortal frames,
Mingled, as erst our souls in union blest,
Till marble, frail memorial of our names,
And nature's self, dissolve in universal flames.

J. C. G.

Review of New Publications.

Memoirs of the Life, Writings, and Religious Connexions of JOHN OWEN, D. D., *Vice Chancellor of Oxford, and Dean of Christ Church during the Commonwealth.* "Οὗ ὁ ἔπαινος διᾶ πασῶν τῶν ἐκκλησιῶν." By William Orme. London. 1820. Octavo. pp. 524.

CHRISTIANITY has an incidental

and singular connexion with the history of those convulsions which shook Europe to its centre during the fifteenth, sixteenth, and seventeenth centuries. Nothing is more obvious upon the face of the letter of instructions, which our Lord Jesus Christ appended to the commission of his apostles, than this: that they should "render unto Cæsar the things that are Cæsar's," and "be subject to the higher powers, not only for wrath but for conscience sake." A wall of separation too high to be overleaped one would have thought, and too strong to be overthrown, was interposed between the spiritual authorities in the church and the civil authorities in the world; and the very desire of earthly domination was reprobated by Him, whose "kingdom was not of this world."

But so decisive is the power of religion over man—so effective the sway of conscience, that it was discovered that he who ministered between an immortal creature and his Eternal Creator, might easily become a judge and a divider in earthly substance; and that if superstition were allowed to grow up, it would become an exhaustless fund of ecclesiastical wealth.

Now it is a pity that the infidels who scoff at Christianity, the indifferent who despise its claim to divine origin, as well as those fireside scorners who go to church on the Sunday, and rail during the week at the ministers of Jesus Christ, under the respectful appellations of "Priest" and "Parson," cannot be led to a point of easy discrimination, and be made to ask themselves, who fell upon this precious discovery that the priesthood and craft might be connected—the crosier and the sword be quartered upon the same escutcheon, and the flock of the good shepherd be mangled and murdered by the ravening wolves in she p's clothing? We suppose that it would not take the sense of Voltaire or Gibbon to answer, though it might try their honesty a little; that this discovery was made by the enemies of Christ; that they came into his spiritual body to carnalize it, and meddled with his precepts to pervert them; and that therefore all the tirades that are sung, (it is true not with tabernacle twang, but with infidel tiresomeness,) about the blood which religion has shed—and the wars which christianity has caused, are as just as if a man were to administer poison to his neighbor, and then have the body buried by the road-side with a stake driven through it upon the charge of suicide.

The serious truth is that men, "carnal, sensual, devilish," took up our pure and undefiled religion as a profession—concealed our sacred books from the knowledge of the the populace, borrowed from the heathen their pompous rites, with the title of Pontifex Maximus, and in a course of ages so twined their way through every part of the social edifice that at last civil government itself stood, but by the sufferance of the clergy.

The perversion was so gross, and the offence so monstrous, that the spiritual church could endure it no longer. It lifted itself up in its majesty, but it could not disembarrass itself of the load which centuries had piled upon it, without shaking the whole fabric of civil institutions, and overturning all those who were still resolved to pervert the pure religion of Jesus Christ to superstitious uses.

These very persons then who most abuse christianity because of the bloodshed which men have made it the occasion of, should most bless it, in proportion as they hate priestcraft and love liberty. For what has produced reform in Europe,—what has built this asylum for freedom in America, but the living spirit of true religion? What light was there in Europe before Wickliffe wrote—Huss died—Luther preached? And if the first convulsions were strong—the throes violent like those of a dying man—what more

does this prove than that when life itself was threatened, there were efforts for existence.

Charles the IX. acted the tragedy of St. Bartholomew's, because he was determined to sustain the papal usurpation. Charles the first, brought himself to the scaffold, because he upheld Laud's tyranny with one hand, and levied ship money with the other.

How false then and dishonorable to its propagators, is the opprobrium incessantly attempted to be fastened upon the puritans of the seventeenth century, as if they were men unwearriedly and obstinately rebellious! If the King had not made Convocation and Parliament sit together, and commanded allegiance equally to both, and circulated it as an axiom, "no Bishop, no King," he might have ruled with the sceptre of Nero, till other men than the successors of the apostles had broken his iron rod.

Among the great theologians of the age of the commonwealth, few have suffered more, on account of their connexion with state affairs, than the subject of the memoirs, of which we now proceed to give some account. Conspicuous in a period of unparalleled excitement, exalted among contemporaries—themselves the lights of that century and the world—Dr. Owen has received a due share of calumny from the licentious courtiers of the second Charles, and the devout friends of his restored hierarchy. Mr. Orme, with the most praise-worthy diligence, has sought for authorities from every quarter, has relieved his character from numberless imputations, and produced a volume of great value, upon a theme the most important and interesting. All that enters into the training of a character so accomplished as Owen's; all that can give us an insight into his college, civil, private, and ministerial life; all, in brief that brings us into communion and converse with so distinguished a spirit, elevates us in the rank of intellectual beings, and prepares us for noble deeds of imitation. His piety was not less ardent than his learning was remarkable. Indeed his works possess a trait of distinction in this particular, which make an immediate appeal to the best sympathies of the Christian. He is every where at the farthest possible remove from the inflation of human pride: at the very moment that he is pouring forth a multitude of quotations, rare from their origin and apt in their application, there is a soberness of devotion in his use of them which shows the subdued temper of the man who brings all his powers to the foot of the cross. This is the more to be admired because much of his acquirement was in the field of mere human learning, but it is all devoted without the slightest appearance of self-commendation to the use of the sanctuary. It was the fashion of his day to deal largely, even in popular discourses, in Latin and Greek sentences from the great masters of human opinion. Many of Owen's contemporaries and successors may be named, who seem to bear the spoils of the heathen in pomp, and to exclaim, "see how *I* will adorn the temple of God!"—but he fastens them upon the holy walls, only that we may see the superior glory of the divine building.

We cannot wish for Mr. Orme's book a more desirable fate, than that it may stand with the exposition of the Hebrews, and go down to posterity to illustrate the private views and public life of its immortal author. Laudari a laudato viro, has ever been considered a high meed of honor, but certainly none but a christian in the strictest sense of the term, should write the life of Owen; and every page from the pen of Mr. Orme proves that he is imbued with a similar spirit, and has drunk water at the same well-spring of salvation.

John Owen, descended from a noble Welch family, was admitted when twelve years of age a student of Queen's College, Oxford. His

history affords one example in exception to the rule that precocity of genius indicates rather quickness than soundness of intellect, for no faculty was more conspicuous in him than judgment. He here pursued the whole circle of learning, at that period prescribed to the candidates for literary honors. He was indefatigable in his studies, which he could the better endure, as he was blessed by nature with a vigorous constitution. For several years, he allowed himself but four hours sleep, although he is said to have declared afterwards, that he would gladly part with all the learning he had acquired in younger life by sitting up late at study, if he could but recover the health he had lost by it.

In 1632, he was admitted to the degree of A. B. and in 1635, at the age of nineteen, he commenced Master of Arts.

Until this period, notwithstanding his religious education, and the prayers of his pious father, Henry Owen, minister of Stadham in the county of Oxford, he seems to have been only governed by an ardent desire to distinguish himself, either in church or state. Doubtless he had many movements of conscience, many contentions of heart. But the time now came, when he was required to take up the cross, or abjure the Saviour.

[1] Laud as Chancellor of Oxford "had caused a new body of Statutes to be drawn up for the University; in the preface to which he clearly intimates that he considered the days of Mary better than those of Edward. In these statutes, obedience to some superstitious rites was required of the members of the university, on pain of being expelled. Though the mind of Owen was not sufficiently enlightened to see the glory of the gospel, his conscience was brought so far under the authority of divine revelation, that he could not submit to these human exactions. On the one side lay all his worldly prospects, and on the other the approbation of heaven. He had the faith and courage to embrace the choice of Moses; and relinquish the pleasures of the world, rather than sacrifice the honor of his God.

This change of feeling and sentiment was soon discovered by his former friends, who, as usually happens in such cases, forsook the man whom neither the king nor the primate would delight to honor The result of his refusing to submit, and of the opposition of Laud's party, was his leaving the university, never to return, until He, who disposes equally the lot of nations, and of individuals, sent Haman to a scaffold and raised Mordecai to fill his place.

During this struggle, the mind of Owen appears to have been in awful spiritual perplexity; this, combined with his external circumstances, and the discouraging prospects which were presented, threw him into a state of the profoundest melancholy. For a quarter of a year he avoided almost all intercourse with men; could scarcely be induced to speak; and when he did say any thing, it was in so disordered a manner as rendered himself a wonder to many.

"Forsaken and forsaking of all friends,
He now perceives where earthly pleasure ends,
His grief the world of all her power disarms,
Wine has no taste and beauty has no charms;
God's holy word once trivial in his view,
Now by the voice of his experience true,
Seems, as it is, the fountain whence alone
Must spring that hope he pants to make his own."

Only those who have experienced the bitterness of a wounded spirit can form any idea of the awful distress he must have suffered. Compared with this anguish of soul, all the afflictions which can befal a sinner are but trifles. Letting into the mind but one drop of that wrath, which shall finally fill the cup of the ungodly, is enough to poison all the comforts of life, and to spread mourning, and lamentation, and woe over the countenance. It is not in the least wonderful that cases of this kind sometimes occur; but considering the character of man, rather surprising that they do not more frequently occur. Were men disposed seriously to reflect on their present condition and to contemplate their future prospect; nothing but the gospel could preserve them from the deepest despair, To this severe distress, he perhaps alludes, among other things, when he says, "The variety of outward providences and dispensations wherewith I have been myself exercised, together with the inward trials with which they have been attended, have left such a constant sense, and impression on my spirit, that I cannot but own a serious call to men to beware." Such a conflict of feeling and of so long continuance, it would have been strange had he ever forgotten; and "knowing the terrors of the Lord," stranger still, had he ceased to beseech men to avoid them."—p.p.17—19.

Owen had already received orders; and we cannot but add the description of the manner by which he obtained solid comfort of mind.

"During his residence in the Charter House, he accompanied a cousin of his own, to Aldermanbury church to hear Mr. Edmund Calamy, a man of great note for his eloquence as a preacher, and for his boldness as a leader of the Presbyterian party. By some circumstance unexplained, Mr. Calamy was prevented from preaching that day. In consequence of which, and of not knowing who was to preach, many left the church. Owen's cousin urged him to go and hear Mr. Jackson the minister of St. Michael's, Wood-st. a man of prodigious application as a scholar, and of considerable celebrity as a preacher. Owen however being seated, and unwilling to walk further, refused to leave the church, till he should see who was to preach. At last a country minister unknown to the congregation stepped into the pulpit, und after praying very fervently, took for his text Matt. viii. 26, "Why are ye fearful ? O ye of little faith !" the very reading of the text appears to have impressed Owen, and led him to pray most earnestly that the Lord would bless the discourse to him. The prayer was heard; for in that sermon, the minister was directed to answer the very objections, which he had commonly brought against himself; and though the same answers had often occurred to him, they had not before afforded him any relief. But now Jehovah's time of mercy had arrived, and the truth was received, not as the word of man, but as the word of the living and true God. The sermon was a very plain one; the preacher was never known; but the effect was mighty through the blessing of God."—p 27.

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"The long and heavy depression which Owen had laboured under, by his own account had greatly subdued his natural vanity and ambition. The circumstances of his conversion must have convinced him of the utter insufficiency of mere learning, to accomplish the salvation of men. His own experience must have simplified his view of the gospel, and of the mode of stating it to others, and contributed to impart that spiritual unction to his preaching and writing by which they are eminently distinguished. When or where he began his labours in the ministry, we cannot discover. It is very probable that he began them in London, and about the period of this remarkable change; not long perhaps before his appearance as an author, in which capacity we shall now proceed to view him."—p. 29.

Owen's works have so far becom text books among theologians, that it is unnecessary to dilate upon their contents, or to follow Mr Orme, in the interesting account which he gives of them. The particular occasions on which they were written, are points of just curiosity to every religious mind; but the subjects themselves are of such unspeakable moment, as to make their value depend little upon the varying hues of the times which elicited them. All that concerns the revelation of God's will to man, either in its external character or inward operation, is fully displayed by this great theologian, who is facile princeps inter principes.

Owen chose *religious* truth as the object of his search; assuredly the most reasonable and honourable object of ardent desire. And he has obtained a fame lasting as the language in which he wrote, and immutable as are most of the expositions he conveys. The knowledge which he aids us in obtaining, depending not at all like physical science upon the organization of the matter around us, is essential and everlasting. It can be held in the capacity of an immortal spirit and be used in an invisible state. The relations of God and his creatures will stand when the elements shall melt with fervent heat, and the world and all that is therein be burnt up; when the knowledge of the astronomer may be like the history of the dialect of a lost race, and the science of the mathematician, like an explanation of the qualities of bodies found only on the inaccessible shores of northernmost Greenland, and all earthly philosophy, like the toys of infancy to men holding the highest stations in the palaces of princes, or shut up within massive gates and bars in a hopeless dungeon.

The relations which God has instituted with his sinful creatures are unspeakably important, and unchangeable as the mediatorial throne of our Lord Jesus Christ, upon whom they all depend. To the investiga-

tion of such developements of these relations as the holy scriptures convey to us, Owen gave the whole force of his acute and powerful intellect; and to their illustration, he brought all the treasures of a mind rich in human learning. And his religious studies were strictly *investigative*, he trod cautiously step by step, after the holy prophet who was guided by the angel of the covenant; he went forward fearlessly where the scripture is clear, he asserted doubtfully, where the inspiration of God has not made it explicit.

Owen's mind was too philosophical to allow him to fall into the destructive error of prescribing *a priori* to the wisdom of God, after the fashion of our Socinians, or as they delight to be called, (that the fallacy of the name may help out the lameness of their argument,) Unitarians. He did not make up his system first and come to the word of God, for authority and demonstration, but pursuing the only process which a reasonable man will think safe, the analytical, he advanced from the first principles existing in the oracles of God, towards the highest and most expansive views of divine and saving truth.

To be continued.

The Reports of the American Society for colonizing the free people of colour in the United States.—1818, 19, 20, 21, 22, 23.

To the government exercised over us while we continued in a state of colonial dependence, our country owes the greatest blot which stains her annals, and the greatest—almost the only curse, with which providence has seen fit to afflict her. The pittance of honour which England has acquired, or even the stupendous amount of glory which she claims, as a reward of her efforts against the slave trade, can never atone for the crime of introducing into her colonies without their consent, against their wishes, in defiance of their remonstrances, a population of slaves—a population which, even if it were not literally enslaved, must forever remain in a state of degradation no better than bondage—a population whose relative increase is, and always must be, a positive dimunition of national strength and wealth, and on whose character, and prospects, the philanthropist must forever look with commiseration, and the patriot with fearful forebodings.

The bare mention of the institution whose reports are now before us, directs, with an impulse which we find it difficult to resist, towards a discussion of slavery as it exists in the United States, taking the subject in all its extent, and with all its relations to the prosperity of our country. And this impulse receives additional force from the, perhaps our readers would say, self-complacent impression, that though our conceptions of the nature and extent of this evil, are no less vivid than those of the more ardent of our fellow citizens, they are in some respects more liberal, if not more rational, than the doctrines on this subject which are frequently expressed, with the strongest conviction of their orthodoxy, by many of the journals and other publications of New England and the middle states. But for the present we are compelled to wave that discussion, except so far as it is necessarily connected with our immediate object; and we do it in the hope that we shall be able ere long to present our readers with a review of that subject.

Our present design is to examine at some length the history, the prospects, and the claims of the American Colonization Society. We offer no apology for this, because there is too much reason to believe that a great proportion of our readers have never enjoyed a proper opportunity of examining these interesting reports for themselves, and those who have been more favored in this respect, will certainly agree with us that ev-

ery individual ought to know what an institution so gigantic in its designs has already accomplished, what it is now doing, and what it may reasonably hope to accomplish hereafter.

The American Colonization Society was organized at Washington about the commencement of the year 1817. In the words of its constitution, "the object to which its attention is to be exclusively directed, is to promote and execute a plan for colonization (with their consent) the free people of colour residing in our country, in Africa, or such other place as Congress shall deem most expedient." Among the individuals most active in procuring its establishment, besides many of the present members of the Board of Managers, were the late Rev. Dr. Finley, of New Jersey, and Samuel J. Mills. The former is indeed said to have been the original projector of the plan. At the period of its formation the society received the strongest expressions of approbation, and the warmest assurances of good will from many very distinguished men of the southern states. This was highly important, as it had a strong tendency to gain the confidence of the southern people, without which all the operations of the society, must of course, be exceedingly embarrassed. But the approbation of great men, and the sanction of great names, will never go far towards the attainment of any benevolent object. It is one thing for a professed orator to make a speech in favour of an enterprise, and it is quite another thing for him to bring all the resources of his knowledge and all the powers of his understanding, to bear upon the success of that enterprise, even though it should be at the expense of his popularity. And it is one thing for a man of wealth in a moment of generous excitement to place his name at the head of a subscription as the contributor of thirty, or fifty, or a hundred dollars, and it is altogether a different thing for the same man to renew his donation from year to year, when the novelty of the affair has gone by, or when the cause is laboring under a temporary depression, or when some of his neighbours will laugh at his enthusiasm. For the success of any benevolent object, we would rather have the favor of one pious female, than the favor of five rich men, who are actuated by no stronger and steadier impulse than the generosity of their nature. And in this, or any similar undertaking, the co-operation of the humble, noiseless, unnoticed, Samuel J. Mills would be better than the co-operation of almost any distinguished man high in office. It ought not to be expected that the men who are occupied with the bustle and intrigues of political life, will devote their time and attention to the minor business of doing good. They feel that it is enough for them to bid the philanthropist God-speed. It is enough for them to call the slave trade by all the hard names contained in the vocabulary of indignation, or to lift their hands and their voices in favour of popular enactments for its abolition. And it is no more than justice to them, that the scanty pittance of influence, which is perhaps all that their avocations will permit them to contribute, should be made to go as far as possible. Our benevolent institutions in New England act on this principle; and a society hardly seems to be organized unless it is able to prefix to its reports a bead-roll of Excellent and Honorable names. With this fact in view, we have been astonished to hear it objected to the colonization society, that they are too anxious to secure the patronage of great names. Without attempting a formal vindication of their policy in this respect, we will merely suggest that there is an old proverb touching the inexpediency of that man's beginning to throw stones who lives in a glass house; and we close this digression by observing that much good would be accomplished if all our Senators and mem-

bers of Congress who are enrolled as Presidents, and Vice Presidents, and Directors of Benevolent Societies, would devote to the objects which they profess to patronise, half that attention and half that zeal, which as we do assuredly know, southern senators and members of Congress, have devoted to the object now under consideration.

The first important measure of the Board was the sending of a mission of inquiry to Africa by the way of England. This was a measure of obvious necessity; for in what other way could they obtain the information which was indispensable to the commencement of their enterprise? The Society's agents, Messrs. Mills and Burgess, sailed from Philadelphia, Nov. 16, 1817, arrived at Sierra Leone in March following, and after about two months spent in a laborious and painful survey of the coast, re-embarked on their voyage for America. The memory of this voyage is consecrated in the hearts of christians, by the fact that soon after they left Africa, Samuel John Mills, the man of God, whose name is so intimately associated with almost every great moral movement which has been made on our continent, finished the work which God had given him to do, and entered on his reward in heaven. The simple narrative of the missionaries which so beautifully describes their travels, and labours in Africa, has been read by thousands, and ought to be read by all. It was published entire in the second annual Report, and the substance of it may be found likewise in the biography of Mills.

By the exertions of some members of the Colonization Society it was soon discovered that the law of the United States for the abolition of the slave trade, enacted in 1807, was extremely defective in some of its provisions. By one section of this law, the power of disposing of any slaves who might afterwards be introduced into the United States was vested in the Legislatures of the several states or territories into which they might be imported. In conformity with this provision the Legislature of Georgia had enacted that all negroes unlawfully introduced into that state should be SOLD by the Executive *for the benefit of the state;* and under that law sales to a considerable amount were actually made, and the proceeds paid into the state treasury. The same act however recognised the existence and designs of the Colonization Society, and provided that if that Society would engage to receive such persons of colour and transport them out of the country exclusively at their own expense, the slaves instead of being sold should be delivered into their hands. In consequence of the representations of the Board to Congress, the laws relative to the slave trade were revised, and it was determined to establish an agency on the coast of Africa for the reception of rescued slaves, and to send from time to time, a national ship to cruise along the coast so as to abolish the slave trade at its source. The particular point at which the proposed establishment should be erected was left to the Executive; and as it was evident that a co-operation between the Government and the Colonization Society would equally promote the benevolent objects of both, the President determined to locate the agency at whatever place the Society should select for the site of their colony. Accordingly, the Elizabeth was chartered which carried out the agent of the Society, and the two agents of Government, together with about eighty people of colour, who were to commence the settlement, and were to be employed for a time at the expense of Government, in making the necessary preparations for the reception of such Africans as might be recaptured. Though the location of the colony had not been determined, it was expected that the agents would easily procure a favorable situation in the Bagroo country. They were compelled by a variety

of unfortunate circumstances to land and make a temporary establishment on the low, unhealthy island of Sherbro. Here while they were attempting in vain to negotiate for land with the treacherous natives, they were attacked by disease; and the three agents, and twenty of the Colonists were swept away. The superintendence of the whole establishment devolved on Daniel Coker one of the most intelligent and respectable of the settlers. Some of the colonists, who by the way seem not on that occasion to have been selected with much discretion, became disorderly; and the colony came so near to ruin that in the spring of 1821 when it was reinforced by the arrival of Messrs. Andrus and Wiltberger the Society's agents, and Messrs. Winn and E. Bacon the U. S. agents, with 28 effective laborers, they were instructed in consequence of the entire failure of the negociations for land, to seek the protection of the British Government at Sierra Leone. The colonists were accordigly removed to Fourah Bay in the vicinity of Freetown. Messrs. Andrus and Bacon went to the Bassa country, and attempted unsuccessfully to purchase land for the colony. They had scarcely returned from this expedition when Mr. Bacon and his wife were attacked with the sickness incident to the climate, and sailed for America. Mr. Andrus soon after died, (Aug. 27) and in the succeeding Month Mr. and Mrs. Winn, within a few days of each other, followed him to the grave. In the beginning of December, Dr. Ayres who had been sent out as the Society's agent, and Lieut. Stockton of the U. S. schooner Alligator, sailed to Cape Montserado, and after struggling with great difficulties which they overcame by means of their acquaintance with the African character, succeeded in purchasing of King Peter, King George, King Zoda, King Long Peter, King Governor, and King Jimmy, for the consideration of about 300 dollars, a tract of country large enough for all the present purposes of the colony, supplied with excellent springs of water, fruitful in its soil and healthy in its climate, on the banks of a river as large as the Connecticut, "and with one of the best harbors between Gibraltar and the Cape of Good Hope." The letter of Dr. Ayres, containing the history of this transaction, presents so vivid a picture of the character and manners of the natives, that we must be indulged with the following extracts.

"On the 11th of December, 1821, in the night, we came to anchor off St. Paul's river. At daylight on the 12th, got under way and soon observed several canoes coming off to us. The moment we anchored our boat was out, and Mr. Stockton and myself went on shore before any wrong impression could be made on the king. We landed on the beach, at the king's Crootown, and told them we wanted to see the king; we had presents on board for him; and showed them some rum and tobacco which we had taken on shore for him.

"Three or four of the people who had gathered round us were dresssed in large striped hoods, thrown over their shoulders, and had the appearance of being people of authority.

"After waiting some time, they sent off an express for king Peter. It had been represented to us unsafe to go on shore without being armed, and that we should certainly be murdered and robbed. But we determined to go unarmed, as an evidence that our aim was pacific. While sitting and waiting for the king nnder the shed of a Crooman, the people kept collecting, most of them with knives hanging to their sides. At length there came five or six armed with muskets. I began to think there might be some truth in the reports. We were now surrounded by fifty or sixty, armed in this way, and we were without the means of defence, except a demijohn of whiskey and some tobacco. I narrowly watched their countenances, as well as that of Mr. Stockton. I saw he was no way concerned, and a little observation showed there was yet no hostility in their intentions.

Express after express was sent for the king. After a long time one of the most reputable looking men told us "The king be fool—he no talk English—I his mouth, what I say, king say.—What you want?" "We told him we were desirous of getting a place in Africa to build a house, make farms, &c."—After explaining our views to this person, and discussing them some time, they sent another message to the king, and he then made his appearance.

He was dressed in a cotton garment of large blue and white stripes, thrown over his shoulders, and a person holding an umbrella over his head. He came, shook hands with us, and took a seat. When his interpreter related to him our object in visiting him, we did not fail to let him know the high estimation in which we held him for veracity and punctuality, and that this had induced us to prefer him to some other chiefs: and like most monarchs, we found his ear always open to the sound of his own praise. He said "he thanked us for the favor we had done him in coming to him first, and we might have land." We told him we wanted the Island at the mouth of the river, and the Cape. He objected to the Cape, and said "if any white man was to settle on it, their king Peter would die, they would bury him, and then his women would cry a plenty." We did not fail to place in the most favorable light the advantages which our trade would be to him; but took good care, after our former experience how we attempted to oppose their prejudices, or to offer to their consideration any views which they could not fully comprehend: we therefore said nothing of civilizing or christianizing them; but left this, hoping our future example may recommend our principles to their adoption. After sitting some time in palaver, the king told us he would see his head men, and next morning he would meet us again on the beach, and make a book for the land. We gave them our rum and tobacco, and returned to our vessel.

On the 13th we again went to meet his majesty. We found his head men but no King, yet we sent off an express for him. It was not till after some time and several messages had passed, that we could get him to meet us. After sitting three hours in palaver, the unfortunate subject of the slave trade was broached, and we again broke up the palaver.

Our prospect at this time was very dull; we however determined not to give up the subject lightly, and the next day went on shore again where the King appointed to meet us. When we got there, we found neither King nor any of his head men. Our prospects now were truly discouraging. We, as we had done before, sent off an express for him. He sent word he would not come, nor let us have any land. It then became necessary either to go and seek the King in his Capital, or to give up the case as impracticable, as all persons had found it, who had attempted to negociate for this place before. To go to the town was to place ourselves entirely in the power of a nation who had always been represented to us so savage as to render it unsafe to land on their shore without being completely armed. However we were determined to go; and were conducted by a Crooman, through dark dismal ways, at one time wading through the water, and at another wallowing through the mud; passing through thick and dark swamps, in narrow paths for six or seven miles into the interior. If one of us staid behind, the Crooman would halloo to us to "come along—the devil will catch us." We at length arrived at his majesty's capital. We were shown into a palaver hall spread with mats, to wait the coming of the King. The head men came and shook hands with us, and informed us that he was dressing, and would see us in a short time. They looked very grave, and few of them looked well pleased. After waiting about one hour, the King made his appearance. Instead of coming and shaking hands with us, he went and seated himself under another palaver hall. His prime minister then came and invited us to go to the King. He shook hands with us, but looked very angry."

The first word the king said to us was, "what you want that land for?" This question, so often asked and as often answered, had again to be explained to him. We now found that among the Croomen who had been on board our vessel the day before, there was one who had been engaged with the father of the Bassa youth we had on board. This man told them we had taken away the king of Bassa's son and killed him, and when we got the land, we should cut their throats and bury them, another Crooman saw some of our colonists on board and knew them, this circumstance gave them to understand we were the people who had been quarrelling so much at Sherbro, and, as if these things could not throw difficulties enough to try our diplomatic skill, one fellow presented himself to Lieut. Stockton, and told him he was one of those whom the Lieutenant had captured on his last voyage, in the Daphne, and they had recaptured her on their passage home. These circumstances accounted for the change of conduct in the King and people. Our cause now looked truly deplorable. We were unarmed, in the midst of a nation so exasperated against us. But Lieut. Stockton's dexterity at mixing flattery with a little well timed threat, turned all to our own advantage. When they complained of his taking the French for trading with them in slaves, he told them his orders were not to meddle with the French or any other nation. That when he saw the French vessel, he sent his boat to see who she was; that they fired at him, and when they fought him, then he whipped them and took their vessel: that he would not suffer any body to make a fool of him: and now king Peter wanted to make a fool of him: that he tell him, three days, he would let him have land, and drink up

his rum, and take his tobacco, and now he say he shan't have any land: this was fooling him. I believe the old king was afraid of being served as the French vessel was, for he soon came to, and promised to call some more kings, and meet us on the shore next morning, and make a book which was to give us the land.

I consider our contract not only as a triumph over savage prejudice, but over European negotiation. For this you are entirely indebted to the energy, sagacity and perseverance of Lieut. Stockton.—The island at the mouth of the river we have named Preserverance, "to perpetuate the long and tedious palaver we had in obtaining it."

A settlement was begun without delay at Cape Montserado by the colonists who had been residing at Fourah Bay. But in the mean time the African Sovereigns had repented of the bargain by which they had introduced into their vicinity a government favorable to the rights of man, and the progress of human improvement; and like their whiter and more civilized brethren of another quarter of the Eastern Continent, they were alarmed and looked with jealousy on an innovation which as they with their little perspicacity could see—threatened in its progress to impose a new aspect on the face of the society, and to do away all the ancient and venerable abuses by which their wealth and power are supported. Accordingly when Dr. Ayres arrived with the colonists, he was notified by their majesties that the contract must be annulled, and that he could not be permitted to settle. He however ventured to land, so that while the colonists were building their houses he might negociate with the kings at his leisure. The same course of conduct which Lieut. Stockton had taught him to pursue on the former occasion proved successful here. The kings were intimidated by his decision and by the zeal of the settlers, and the treaty was ratified. But in a few weeks the difficulties were renewed.

"A British prize slave vessel had solicited and obtained permission to take water from the Cape. This vessel parted her cable and was thrown on shore. The spirit of hostility, excited by a dispute between the captain and one of the Kings added to the powerful motive presented by the presence of a French vessle waiting her complement of slaves, induced the natives to attack her, with purposes of plunder. Several of our people engaged in her defence. In the contest which ensued, and which they in vain endeavoured to prevent, two of the natives were killed: and on the succeeding day, a British soldier and one of our colonists. Through the criminal inadvertency of an English sailor, who discharged a cannon in the immediate vicinity of the store house, this building took fire: and with it most of the clothing, provisions, and utensils of the colony were destroyed."—6th Rep.—p. 10.

All was now in confusion. The natives had received demonstration of the bearing which the colony was to have on the slave trade. A grand palaver was assembled, consisting of seventeen kings, and thirty-four half kings. One or two of the most powerful of these were the decided friends of the colony, and had armed their subjects for war, in case peace could not be procured. Dr. Ayres appeared before this congress, and gave them to understand that he had purchased the territory in question and paid for it, that therefore he intended to retain it, and that if they thought they were able to expel him they might make the attempt, and he would show them what fighting was:—he would bring ships, and batter down all the towns of those who opposed him from Cape Mount to the Line. "While making this speech," says he, "I narrowly watched the countenances of Kings Brister and Boson. [King Boson is the most powerful friend of the colony.] Brister showed evident signs of concern, but Boson shook his sides very heartily with laughter. By this I found I had touched the right chord, and did not spare invectives. The other kings appeared uneasy and said one to another, Oh, look, white man getting mad, white getting mad! Boson to second the impression I had made, sent one of his people round to circulate a report that there were four large ships a little way to

the southward, making into the harbor."—"This threw all into confusion, and it was with difficulty we could keep the kings together until the business was settled."

The difficulties having been adjusted, Dr. Ayres felt himself under the necessity of returning to the United States, for the sake of obtaining supplies. He accordingly took passage for this country on the fourth of June, 1821. On the 8th of August the settlement was reinforced by the arrival of the brig Strong from Baltimore with Mr. and Mrs. Ashmun, and thirty-five colonists, besides fifteen recaptured Africans. Mr. Ashmun was sent out as the agent of the Government, but he had also received a commission from the Colonization Society to act in their name in case he should find no agent at the colony. He accordingly assumed the direction of the establishment, laid out the plan of a town, and began to erect such fortifications as might secure it against any attack from the natives.

It was soon ascertained that the labour bestowed on these fortifications was not in vain. Many of the kings, as we have seen, were from the beginning exceedingly afraid that the influence of the colony would be to break up all trade—by which they mean the slave trade—and it is reasonable to suppose that their feelings of suspicion and hostility would not be allayed by the friendly suggestions and admonitions of the traders. Accordingly Mr. Ashmun and his fellow labourers seem to have been continually disturbed by reports of the hostile designs of their neighbors, and to have built the walls of their little town somewhat as Nehemiah and his countrymen builded the walls of Jerusalem; "every one with one of his hands wrought in the work, and with the other held a weapon." On the morning of November 11th they were attacked by a body of 800 natives, who, coming upon them by surprise, gained possession of the settlement, till after one or two discharges of the eighteen pounder, they betook themselves to flight. On the second of December they returned with a still greater force amounting to about 1500, and attacked simultaneously in two opposite quarters, but after receiving a few shots from the terrific "great guns," they made a hasty departure. They might perhaps have been entirely cut off by these repeated assaults, had it not been for the interference of a British schooner which providentially made its appearance in this season of distress. A cesation of hostilities was effected by the mediation of Capt. Laing, the distinguished African traveller who was on board, and twenty mariners were landed to guaranty the observance of the truce till the difficulties should be finally adjusted. The commander of a Colombian armed vessel presented the colony with a fine prize schooner of sixty tons, which may be considered as an important addition to the establishment. When it is remembered that in this contest the whole effective force of the colony was twenty-eight men and boys, and that the whole loss was only three killed and four wounded, we may regard the result as proving at once the bravery of the settlers and the cowardice of the natives. In the trepidation of the assault, doubtless neither Mr. Ashmun nor the colonists would be able to form a very cool and deliberate estimate of the number of assailants; but after making every allowance for their seeing things double on such an occasion, it must be considered as proved, that one hundred well armed freemen, fighting for their liberty, and their children, and their homes, may defend the colony against all the hordes that can ever be mustered by the holy alliance of Africa. And here we cannot but remark that this affair illustrates very strikingly the difference between the wild men of that continent, and the wild men of America. If that establishment had been attacked, by 800, or 500, or

200 Indians,—we should have known its fate only by conjecture.

It was not to be expected that an arrangement like the one above mentioned would place the settlers immediately in a state of entire security and comfort. Accordingly, when the Cyane arrived on the coast, where she had been sent to execute the laws against the slave trade, she found them in a suffering condition. The noble and disinterested exertions of Captain Spence and his crew, in erecting a house for the agent, and a tower of strong mason work for the defence of the town, are gratefully acknowledged by the Managers in their address to the public inserted in the last number of the Spectator. This tower which is expected to bid defiance to the barbarians, has been called Stockton Castle. Africa will hereafter honor the men who are labouring for her deliverance. Her mountains and rivers, her provinces and cities, while they testify her gratitude, will be the monuments of their benevolence. And though friends and the public may weep at the loss of those who perish beneath the stroke of the sun by day, or of the moon by night, while labouring in behalf of suffering humanity; yet there is a consolation in the thought, that they have perished in a cause, for which they need not be ashamed to be martyrs. If we honour the memory of those who die on the bloody deck in extending the fame of American valour; surely we ought to honour with a double reverence the memory of those who sacrifice their lives to extend the triumphs of American philanthropy. It makes us feel proud of our country, to see the zeal, and efficiency, which have uniformly been displayed by the officers and seamen of the national vessels that have been appointed from time to time to the African station. "Most of my associates," said Lieut. Stockton, "were ready (and I sincerely believe it) to sacrifice on the altar of humanity, convenience, comfort, interest and health."

In April last Dr. Ayres sailed from Baltimore in the brig Oswego with sixty new settlers,—if their voyage was favourable they must have arrived there more than two months ago.

A trading company has been formed in Baltimore, which if the plan succeeds will hereafter afford the means of a constant and regular communication with the colony. This company consisting of a few respectable merchants was formed with the approbation of the Board, and will we trust have an important connection with the regeneration of Africa. Its design is, we believe, after having made a fair experiment to run two or more vessels as regular traders between Baltimore and Cape Montserado. These will of course afford the means of conveyance to such as are desirous of emigrating. The first vessel sailed at the beginning of June and carried a few passengers.

The present condition of the colony may be briefly described. It consists of 190 settlers under the direction of two agents, ardently devoted to the cause, accustomed to their business, seasoned to the climate, and well acquainted with the African character. These men occupy a soil of whose productiveness it is difficult for an inhabitant of our climate to form any adequate conception. By the latest accounts the controversy with the natives seems to have terminated entirely to their satisfaction, so that the former intercourse with them for the purposes of trade has been resumed, and the settlers can clear and cultivate their lands without danger.

Such is the history of the American Colonization Society. Its *design* is general—the benefit of the whole African race. Its plan of *operation* is specific, the establishment on the coast of Africa of a colony of *free* people of colour from America. It is not a Missionary Society, nor a society for the suppression of the slave trade, nor a society for the improvement of the blacks, nor a society for the abolition of slavery. It is simply a society for establishing a colony on the coast of Africa, and so far a

any of these other objects are attained by its efforts, they must be attained either as the means, or as the consequences of establishing that colony. But limited as are the operations of this institution, it appears to us to be the *only institution which promises any thing great or effectual for the benefit of the black population of our country.* A single glance at the condition of these beings, and at the obstacles which lie in the way of their improvement, is enough to convince us of this.

There is at present within the limits of the United States, a colored population of ONE MILLION, SEVEN HUNDRED AND SIXTY NINE THOUSAND. The character, and circumstances of this class of the community fall, to some extent, under the personal observation of every man. Who is there, that does not know something of the condition of the blacks in the northern and middle states? They may be seen in our cities and larger towns, wandering like foreigners and outcasts, in the land which gave them birth. They may be seen in our penitentiaries, and jails, and poor houses. They may be found inhabiting the abodes of poverty, and the haunts of vice. But if we look for them in the society of the honest and respectable,—if we visit the schools in which it is our boast that the meanest citizen can enjoy the benefits of instruction,—we might also add, if we visit the sanctuaries which are open for all to worship, and to hear the word of God; we shall not find them there. The *Soodra* is not farther separated from the *Brahmin* in regard to all his priviliges, civil, intellectual and moral; than the negro is from the white man, by the prejudices which result from the difference made between them by the God of nature. A barrier more difficult to be surmounted than the institution of the *Caste*, cuts off, and while the present state of society continues must always cut off, the negro from all that is valuable in citizenship. In his infancy, he finds himself, he knows not why, the scorn of his playmates, from the first moment that their little fingers can be pointed at him in derision. In youth, he has no incentive to prepare for an active and honorable manhood. No visions of usefulness, or respectability, animate his propects. In maturer years, he has little motive to industry, or to any honorable exertion. He is always degraded in the estimation of the community, and the deep sense of that degradation enters into his soul, and makes him degraded indeed. We know that there are individuals, who in spite of all these obstacles to moral, and social improvement, have acquired a character of respectability, and piety. But instances like these, occasioned by the peculiar circumstances or powers of the individuals, cannot be brought to disprove the general assertion, which we make without the fear of contradiction, that the blacks are degraded, without any proper means of improvement, or any sufficient incentive to exertion, that they present the strange anomaly of a large part of the nation that loves to call itself the freest, and happiest, and most enlightened nation on the globe, separated by obstacles which they did not create, and which they cannot surmount, from all the institutions and privileges to which the other portions of the community owe their superiority.

But there is another still more important characteristic of the condition of our coloured population, in comparison with which every other circumstance dwindles into insignificance; and from which all that we have already said is only a single necessary consequence. We mean slavery. And on this subject we must express ourselves briefly, yet boldly. We have heard of slavery as it existed in the nations of antiquity,—we have heard of slavery as it exists in Asia, and Africa, and Turkey,—we have heard of the feudal slavery under which the peasantry of Europe have groaned from the days of Alaric,

until now; but excepting only the horrible system of the West India Islands, we have never heard of slavery in any country, ancient or modern, pagan, Mohammedan, or christian, so terrible in its character; so pernicious in its tendency, so remediless in its anticipated results, as the slavery which exists in these United States. We do not mean here to speak of slavery as a system of bonds and stripes and all kinds of bodily suffering. On this point, there is, we believe, a great degree of misapprehension among our fellow citizens of the North. Many of them are accustomed to associate with the name of slavery, all that is horrible in the details of the African trade, and all that is terrific in the cruelties of Jamaica and Porto Rico. But we rejoice in the belief that these conceptions are erroneous; and that though there may be instances of unpunished, and sometimes perhaps almost unnoticed barbarity, the condition of a slave in most parts of the United States is generally as much superior to that of a slave in the West Indies, as the condition of an American farmer is to that of an Irish peasant. Here we are ready to make what all will consider the most liberal concessions. We are ready even to grant, for our present purpose, that, so far as mere animal existence is concerned, the slaves have no reason to complain, and the friends of humanity have no reason to complain for them. And when we use the strong language which we feel ourselves compelled to use in relation to this subject, we do not mean to speak of animal suffering, but of an immense moral and political evil,—of slavery as it stands connected with the wealth and strength, and more especially with the character and happiness of our nation. (*To be concluded.*)

Literary and Philosophical Intelligence.

The Rev. Heman Humphrey, of Pittsfield, Mass. has been unanimously chosen President of the Collegiate Institution at Amherst, Mass.

The Rev. Dr. Carnahan, was inaugurated as President of Nassau Hall, on the 6th inst.

At the annual commencement of Columbia College, on the 4th ult. the degree of Bachelor of Arts was conferred on twenty nine young gentlemen.

The degree of Doctor of Divinity was conferred on the Rt. Rev. John S. Ravenscroft, Bishop of the Protestant Episcopal Church of North Carolina; and on the Rev. Chauncey Lee, of Colebrook, Conn., and the degree of Doctor of Laws, on the Hon. Ambrose Spencer, late chief Justice of the Supreme Court of New York, the Hon. John Savage, present Chief Justice, and the Hon. Edward Livingston, of New Orleans.

Western University of Pennsylvania. —The first Commencement in the Western University in Pennsylvania, at Pittsburg, was held on the 4th of July. The class who had completed their course of study consisted of three, on each of whom was conferred the degree of Bachelor of Arts. We understand all of them intend studying for the ministry. The instruction in this institution is given by three of the Clergymen in Pittsburg, viz. the Rev. Dr. Bruce, Principal, the Rev. Mr. Black, Professor of Languages, and the Rev. Mr. M'Elroy, Professor of Rhetoric.

At the annual Commencement of Transylvania University, on the 9th of July the degree of Bachelor of Arts was conferred on thirty two young gentlemen; the degree of Master of Arts, in regular course, on five. The degree of Doctor of Divinity was conferred on the Rev. James Fishback, pastor of the Baptist Church in Lexington. The degree of Doctor of Laws was conferred on John Rowan, late Judge of the Court of Appeal in Kentucky, and formerly member of Congress; Jacob

Burnett, late Judge of one of the courts in Ohio; and on Hugh L. White, of Tennessee, one of the Commissioners for the settlement of claims under the Spanish treaty.

The annual Commencement in Union College, Schenectady, N. Y. was held on the 23d of July. The number of graduates was sixty-seven. The degree of Doctor of Divinity was conferred on the Rev. Nathaniel W. Taylor, Professor in the Theological Seminary, New Haven, the Rev. Jonathan Wainright, and the Rev. William M'Murray of New York; the honorary degree of Master of Arts, on the Hon. Erastus Root, Rev. James Murphey, and Rev. James Youngs.

Proposals have been issued for publishing under the direction of the Board of Managers of the American Colonization Society, a monthly periodcal work, to be entitled "The African Repository, and Colonial Journal." It will be the object of this Journal to furnish the public with accurate information concerning the plans and prospects of their Institution; give a minute account of its operations, and of the condition and progress of the Colony; communicate any new and interesting intelligence which may be received, relating to the Geography, Natural History, Manners and Customs of Africa; and admit into its pages such essays as may be thought calculated to advance the interests of the Colony, or the cause of African improvement, as well as select passages from authors who have already written on this subject; and important extracts from the Reports of such foreign associations as are making exertions to suppress the Slave Trade, or relieve the African race.

Johnson's Dictionary.—A version of this work, by Raboo Ram Comol, Sen, and the late Mr. Felix Carey is in a course of publication at Calcutta.

It is well known that the Rev. Dr. Morse, was appointed by government a few years since, to visit the Indians residing in the North Western part of the United States, in order to ascertain their situation, population, their mode of life, customs, laws, and political institutions; their religious, and moral state, &c. &c. In the execution of this commission, he visited during the summer of 1820, the tribes residing in the State of New York, and those comprehended within the limits of Michigan Territory. The Report which he has recently published, contains more information respecting their population, resources, manners and customs, places of residence, superstitions &c. than any work we have ever met with. The author has not confined himself to those tribes, which he personally visited, but has through the medium of an extensive correspondence, with Agents, with Missionaries and other persons, collected many facts, relative to the present condition of the Indians, on both sides of the Mississippi, which will excite great interest in the mind of every reader. This work will probably be perused with great pleasure, as it contains information which cannot elsewhere be obtained. It is particularly valuable as a book of reference, and ought to be in every public library, that all who feel any interest in this subject, might have access to it. We rejoice to see that our countrymen are beginning to feel that there is so much in the character of the Aborigines which is worthy of remembrance. When we look at the eloquence of their orators, and the noble traits of generosity which they often exhibit, we are not surprised that the literati of Europe express so much interest in their intellectual, if not their moral condition. Having recently seen the copy of a letter from Baron Wm. Humboldt on this subject, we make the following extract with great pleasure.

Extract of a letter from Baron Wm. Humboldt, to the Hon. Mr. Pickering of Salem.

"The work of Dr. Morse has interested me greatly. I first read it through from one end to the other, and now continually refer to it from time to time. It does not, as you have remarked, contain many *data*, in respect to the languages of the Indians; but, in an indirect way, I have found it extremely interesting, in a double point of view, and indeed essential in the studies to which I have devoted myself. On the one hand, it gives valuable details respecting the numbers, the different names, and the strength of the different nations throughout a great part of North America, and designates with much greater exactness

and authenticity, the different districts which they occupy, than is to be found in any other work; and, on the other hand, foreigners can find in his work alone, exact and just notions upon the relations existing between the savage nations and the government of the United States, upon the degree of civilization to which the former have arrived, and that which your government alike wise and humane, wishes them to attain to. The geographical details are absolutely indispensable, if one wishes to form a clear idea of the distribution of the different idioms over such a vast territory; and it would be impossible to note, (even as far as that is possible,) without giving one's self up to conjectures, often erroneous, the emigration, the affinity, and ramifications, of those different tribes, without this essential aid. As to their moral and intellectual state, it is extremely curious to distinguish what these savages owe, (if we may so speak) to nature, and what, consequently, they possessed, perhaps, too, in a superior degree, before they knew the Europeans, from that they have since acquired. I have been surprised to see, by their speeches, their replies, and even slight sketches of poetry, with what talents nature herself has endowed them. Nothing would be so interesting as for Dr. Morse to communicate some of those speeches, which he gives us, in the *original language*. There are some originals in other works; but it would be very useful to add to the number of them. I beg you, sir, to thank Dr. Morse, warmly, for the pleasure he has afforded me by the present of his work; and to request him urgently, also in my name, to publish soon the materials which he possesses, respecting the idioms of those Indian nations which were the subject of his inquiries."

List of New Publications.

RELIGIOUS.

A letter to the Rt. Rev. Bishop Hobart, in reply to the Pamphlet addressed by him to the author, under the signature of Corrector. By William Jay, 8vo. pp. 33. John P Haven.

An appeal to the citizens of New-York in behalf of the Christian Sabbath. By Gardiner Spring, Pastor of the Brick Presbyterian Church, 8vo. pp. 28. J. Seymour.

A sermon delivered in the Murray-street Church, in New-York, in behalf of the United Foreign Missionary Society, May 11th, 1823. By Ph. M. Whelpley, Pastor of the first Presbyterian Church. 8vo. pp. 32. J. Seymour.

A sermon preached at the organization of the third Presbyterian Church in Charleston, S.C. by the Rev. A. W. Leland, D. D.

Primitive Theology, in a series of Lectures, by Henry Holcombe, D. D. Pastor of the First Baptist Church in Philadelphia. Second Edition.

Concio ad Clerum: A Sermon preached in the North Dutch Church in Albany, at the opening of the General Synod of the Reformed Dutch Church in North America, June 4, 1823. By Philip Milledoler, D. D. one of the Collegiate Ministers of the Reformed Dutch Church in the city of New-York.

In the press, "Prayers for Children and Youth; with an Historical Catechism of the Life and Writings of Jesus Christ." Salem (Mass.) Whipple & Lawrence.

MISCELLANEOUS.

Easy Lessons in Reading, for the use of the younger classes in Common Schools. By Joshua Leavitt, Keene, N. H. John Prentiss.

My Mind and its Thoughts, in Sketches, Fragments, and Essays. By Sarah Wentworth Morton, of Dorchester, Mass.

Essays on Fevers and other medical sudjects, by Thomas Miner, M. D. and William Tully, M. D. Middletown. E. & H. Clark.

Koningsmarke, the Long Finne, a Story of the New World. 2 vols. 12mo. New-York, Charles Wilby.

Religious Intelligence.

AMERICAN TRACT SOCIETY.

By an act of the Legislature of Massachusetts, the name of this Society was changed from the 'New-England,' to the American Tract Society. We have received the ninth annual report, and have derived much pleasure from its perusal. It appears that during the year 77 tracts have been published, 16 of which are new ones.

Of thirteen of the *new* Tracts, the Committee have published 6000 copies each; of two of them 7000; and of one 9000; making 101,000 *new* Tracts published the last year. Of 60 of the old Tracts they have published a new edition of 6000 copies each; and of one a new edition of 9000, making in all 369,000. So that the whole number of Tracts published the last year, is 470,000. These Tracts will average about 10 pages each, making 4,700,000 pages; a greater number than has ever before been published by the Society in one year. The whole number of Tracts in the series, now amounts to 157. No. 154 closes the 7th volume. Of several of these Tracts there have been 7 editions, of 6000 copies each, in 9 years.

Of the first 5 volumes 1000 copies have been bound; and 200 copies of the 6th volume. An additional number, of this volume, and 500 copies of the 7th, will shortly be bound, so that all persons who wish may be supplied with complete sets. These volumes are bound in strong, neat, full binding, gilt and lettered. They contain 300 pages each, and are sold at fifty cents a volume. Few books, it is believed, if any, besides the Bible, will be more useful, especially to children and youth.

The Committee have also, during the past year, published No. 3 of the Christian Almanack. This Tract of 48 pages with an Astronomical Diary prefixed to it, contains an extensive collection of facts, relative to the present state of Christian and Heathen countries; numerous tables, exhibiting condensed views of the various Benevolent Societies, their origin, means, and operations for evangelizing the world; and also much information, interesting to children and youth, to farmers, mechanics, merchants, ministers, and all descriptions of persons; and it is calculated to be a useful little manual for every family in the country. This Tract has been published for the Society, in Boston; in Washington, District of Columbia; in Pittsburg, Pennsylvania; and in Rochester, New-York. Of those published in Boston, there has been a circulation of nearly 39,000. How many have been circulated, of those published in the other places, the Committee have not yet been informed. If there have been half as many in all, as of those published in Boston, it will make about 58,000 copies. These have probably gone into nearly as many families, and been read by more than 200,000 individuals.

The Committee are now preparing No. 4 of the same Tract; and by availing themselves of their past experience, and of the friendly hints which have been suggested by readers of the past numbers, they hope to make the next numbers still more worthy of the public patronage; and to obtain for it a still more extensive circulation. And it is devoutly hoped, that at no distant period, such a tract will be published in every state, and be found in every family in the country; and that it will bear no unimportant part, in hastening the time when "holiness to the Lord" shall be written upon *all* the publications of men.

By the avails of this Almanac, more than 50,000 Tracts were printed the last year. And every person who purchased one, may have the satisfaction of knowing, that he provided the means for printing a copy of a Tract for perpetual circulation.

The following extracts will show the demand which exists for tracts, and their utility.

A Gentleman from Virginia writes, "I enclose you 30 dollars, on account of tracts which I have sold; and I wish you to send me 100,000 pages more. The demand for tracts is increasing; and several Auxiliary Societies have been formed."

A gentleman from North Carolina writes, "You can have no idea of the destitute moral state of all this region. We have formed a Tract Society, and wish for a Depository of tracts. If you

will establish one here, I will take the charge of it."

A gentlemen from Georgia writes, "My business is to request that a Tract Depository may be established at Savannah. Much may be done, in this desolate region, with Religious Tracts. But there is a great difficulty in *obtaining* them. Did you know the wants of the destitute, in this State, you would make every exertion to put something into their hands, which they may read with profit."

A gentleman from Louisiana writes, "Multitudes here are utterly ignorant of the Gospel. A vast field is opening for the distribution of Tracts in English, Spanish, and French. An internal communication is opened with Mexico; and millions of Tracts might be distributed, in that country, to great advantage."

And yet our country is only a small part even of this continent, which is destitute of Religious Tracts, and which greatly needs a supply. Upper and Lower Canada, Mexico, and all South America, containing a population of many millions of people, deplorably destitute of the means of salvation, are in pressing need of Tracts.

In the vicinity of Bombay, in India, where the American Board of Commissioners have a printing press, are 11,000,000 people all speaking one language. Nearly all of them are destitute of the Gospel, there being only 3 missionaries among them. And, writes one of the missionaries, "The distribution of Tracts is the only possible way in which we can exhibit any portion of the Gospel, to vast portions of the present generation of India. Ministers enough to go and preach to them the Gospel cannot be obtained. We must print and circulate Tracts, or millions and millions of the present and future generation of India must go down, in unbroken succession through pagan darkness to the grave."

And, writes another missionary, "Tracts can be printed at Bombay in the Mahratta language, as cheap as you can print them in New-England. And there is no section of the world where they may be distributed with a prospect of greater usefulness, than in the Mahratta Country. The great body of the people would be likely to receive more instruction from a little Tract which they could read in 5 minutes, than they would from an entire New Testament; because they would be so much more likely to read it." And after they have read one Tract, they are often axious to get another, and another. Soon they may read, if they can obtain it, the whole New Testament.

A missionary in Ceylon writes, "We visit from 2 to 8 families in a day. Sometimes we take long journeys, and are out 6 or 8 days; taking with us, some of the boys from the schools. At such times particularly, we feel the need of *Tracts*. Passing through villages where the Gospel was never before heard, we find hundreds who can and who *would* read, had we books, or Tracts, to give them. But alas, we have none! No Bible, no Tract, to show the poor heathen how to flee from the wrath to come. The only Tracts which we have ever had, have been written upon the Olla, and procured of course at a great expense. Perhaps in all our missions, we have distributed 200 obtained in that way. O that we could get a supply printed. Into how many villages could the Gospel be sent by means of Tracts. How many souls, by a *single Tract*, might be saved from endless misery."

An instructress of a school in New-Hampshire, received from her minister a parcel of Tracts, to be lent as rewards to her scholars. The Tract on Intemperance, found its way into the families of two intemperate men, and before the close of the season, they manifested an essential reformation.

As a young man, in a neighboring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of Tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "The Young Cottager." It arrested his attention and he read it through. And there is reason to hope that it has left an impression on his mind which will *never* be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasure was gone, and he was led to say, "I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

The Tract entitled "Sixteen Short Sermons," was handed by an aged lady in this state, to a little boy. He read till he came to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for *him*. He felt that he had sinned, and in a thousand instances, come short of the glory of God. He became deeply distressed, began from that time to search the scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties. Four other cases of hopeful conversion, and indirectly upwards of forty cases more, already known to the Committee, appear to have been connected with the reading of only five copies of the above mentioned Tract.

RETREAT FOR THE INSANE.

The subscribers having been appointby the Board of Directors of the Retreat for the Insane, to address their fellow citizens, on the subject mentioned in the Proclamation of his Excellency the Governor, respectfully solicit the attention of the benevolent people of the state, to the following statements and remarks.

The design of establishing an Institution for the relief of this afflicted portion of the community, originated with the Medical Society of the State. Medical men have ascertained long since, that private practice can do but little to remedy mental disease:—while Public Institutions, in which moral and medical treatment can be united with the benefits of experience and external accommodation, have been found eminently successful.

The following things seem to be indispensable, in the successful treatment of the Insane. That they be placed under the care of persons towards whom they have no aversions; that they have as much liberty as can be consistent with the safety of themselves and others; that they may have some suitable employment; that they may be removed as far as may be from gloomy and offensive objects, particularly from those by which their minds have been oppressed. In a well regulated Institution, these advantages are fully provided, and they have been found on experiment, to produce the most salutary effects. Under a judicious regimen, in favorable circumstances, the wildness of lunacy becomes no less curable than ordinary diseases.

The design of the Medical Society to establish a retreat for the Insane, has met with the cordial approbation of all clases of people. When laid before the General Assembly, it obtained a prompt attention and ready patronage. It being apparent that considerable expense must be incurred in the establishment and early support of the institution, beyond the liberal means obtained by subscription, it was proposed that an annual appropriation be made from the Treasury of the State, for a number of years, as had been done for a similar purpose in other states. But, under a persuasion that the object would be highly popular with the people of the state, that no public charity could be more so, it was concluded to be safe and most expedient to appeal to the liberality of the people. A grant of five thousand dollars was made from the Treasury, with a permission to receive public contributions, under Proclamation of the Governor for five successive years.

The subscriptions which have been made by individuals, a considerable part of which is paid, amount to something more than nineteen thousand dollars. The Directors have made a favourable purchase of a site for the Retreat, containing seventeen acres of excellent land, with a good dwelling house and out houses, for twenty-seven hundred and seventy-five dollars. It was thought expedient to procure such a tract of land, that in addition to proper places, for exercise, the patients might attend to gardening and ordinary husbandry, if disposed, which may be salutary to themselves, and beneficial to the Institution. A large stone building is erected, and is expected to be finished by the close of the present year. The building is plain, all unnecessary expense is studiously avoided, the sole object being the comfort and relief of the insane.

The Directors flatter themselves that the avails of their surplus funds, and the annual contributions, will more than meet the current expenses of the Institution. They hope to be able, from these sources, to support some indigent patients, gratuitously, and others at a small charge. Lunatics, that are town paupers, can probably be sup-

ported at the Retreat, at the same expense as in their respective towns, or less, with a prospect in most cases, of a restoration to comfort and usefulness.

The Directors entertain a confident hope, that, under the blessing of Divine Providence, and by the liberality of the good people of the state, they may be enabled to provide for this most afflicted class of our fellow-men, a *Retreat*, from the distressing agitation and fears with which they are oppressed, from the improper treatment they too often receive, from innumerable temptations and dangers, to a mansion of paternal care, quietness, and peace.

The Directors assure their fellow citizens, that the early success of this important institution is eminently dependant on their liberality, in the proposed contributions. Should a successful experiment of five years convince the public of the utility of the object, other sources of income may be expected. At present they must rely, in a great measure, on the one now in view.

As an evidence of the utility of this Institution, we may mention the unanimous sentiment of Physicians. More competent to form an opinion from daily observation as well as their profession, than any other class of men, no other portion of our citizens evince an equal sense of its importance, or so great confidence in its success. And though the contemplated Retreat must, in some degree, diminish their practice, yet, knowing the inefficacy of ordinary applications, and the miseries to which deranged persons are subject, they are promoting the establishment with activtiy and great liberality.

To their respected and beloved brethren in the Ministry, the subscribers present their earnest request, that they would take into serious consideration, the subject of the present address. That, while various objects of important charity call for their attention, they would look at the condition of the distressed Lunatic, shut out during the continuance of his malady, from all gospel privileges, and from all christian comfort and hope. And while they reflect that no class of the afflicted were ever more sure to gain the notice of the compassionate Saviour, than those deprived of their reason, it would seem they can hardly serve him more acceptably, than by encouraging and recommending an object which affords to such, the best prospect of relief.

N. S. WHEATON,
THOMAS ROBBINS,
ELISHA CUSHMAN.

Hartford, August 15, 1823.

POPISH NEW TESTAMENT.

The New Testament was printed in French at Bourdeaux in 1668, at a time when the persecution of the Protestants was in its height. It is a remarkable instance of the falsification of the Holy Scriptures some account of which from the *Memoirs of Literature*, vol. iv. art. 44. may be acceptable to many readers.

This edition was published with this title: *Le Nouveau Testament de Notre Seigneur Jesus Christ, traduit de Latin en Francais par les Theologiens de Louvain. A Bourdeaux chez Elie Routier* 1686. *Avec Approbation et Permission, in octavo.*

The approbation of the doctors of Bourdeaux is dated February 11, 1661: from whence it is inferred, that this translation by the Louvain divines was then printed the first time at Bourdeaux, but without any falsification. The license of the Archbishop of Bourdeaux bears date July 17, 1686. It imports that this New Testament has been *revised and exactly corrected.* Several passages were strangely perverted in that edition. The following are some instances: Luke ii. 41. Instead of these words, *Now his parents went to Jerusalem every year*, there is in that New Testament, "And his parents went every year IN PILGRIMAGE (*en pelerinage*) to Jerusalem."—Acts xiii. 2. "As they ministered to the Lord," &c. N. T. of Bourdeaux, "As they WERE OFFERING UP to the Lord THE SACRIFICE OF THE MASS." (*Le Sacrifice de la Messe.*)—1 Cor. iii. 15. "But he himself shall be saved; yet so, as by fire." N. T. of Bourdeaux: "But he himself shall be saved, yet so, as by the fire OF PURGATORY." (*Par le feu du Purgatoire.*) 1 Cor. vii. 10. "And unto the married I command." N. T. of Bourdeaux: "But as for those who are united by THE SACRAMENT OF MARRIAGE." (*Par le Sacrament de Marriage.*)—1 Cor. x. 21. "Ye cannot be partakers of the Lord's table and of the table of devils." N. T. of Bourdeaux: "You cannot be parta-

kers of WHAT IS SACRIFICED UPON *(qui est sacrifie sur)* the Lord's table, and of WHAT IS SACRIFICED UPON *(qui est sacrifie sur)* the table of the devils."—1 Cor. xi. 26. "For as often as ye eat this bread," &c. N. T. of Bourdeaux: "For as often as ye eat this LIVING bread," (ce pain *vivant*, &c.)—2 Cor. vi. 14. "Be ye not unequally yoked together with unbelievers." N. T. of Bourdeaux: "Be not united with unbelievers BY THE SACRAMENT OF MARRIAGE." *(Par Sacrament de Marriage.)*—1 Tim. iv. 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." N. T. of Bourdeaux: "Now the Spirit plainly says, that in the latter times some shall depart from the ROMAN faith." *(De lay Foy Romaine.)*

When such liberties as these are taken in departing from the sacred text of the word of God, we do not wonder that the common people, who read such editions of the New Testament as that of Bourdeaux, should depart from the "faith once delivered to the saints." It is only by such additions to divine revelation that the errors of popery have been established, and continued so long. We are assured that every plant which the Author of Truth hath not planted, shall be rooted out of his vineyard in due time. May the reader be truly thankful for a faithful, if not altogether perfect translation of the Holy Scriptures, with which we are so highly favoured in this Protestant country; and be concerned to improve so blessed a privilege to his own edification and the glory of God.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of $4926,65 from June 13th to July 12th inclusive, besides $565 in legacies and various donations in clothing, &c.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $809,94 in the month of July.

The Treasurer of the American Education Society acknowledges the receipt of $643,24 in the month of July.

The receipts of the Female Domestic Missionary Society of Charleston, S. C. during the last year, were $763,75.

The Treasurer of the American Bible Society acknowledges the receipt of $2852,56 in the month of July. The issues from the Depository during the same period, were—Bibles, 2252; Testaments, 3987: total 6239. The following donations have been received.

A likeness of the Rev. Dr. Leander Van Ess.

Presented by the British and Foreign Bible Society to the Biblical Library of the American Bible Society.

A Malay Bible, Arabic do. Danish do. Hebrew do. Assamese New Testament, Bihaneer do. Goozurratte do. Moultenee do. Greenland do. Italian do. Syriac Psalter, Italian and Latin Psalter, Ancient and Modern Russian Testament, Mandzur Tartar Gospel of St. Matthew, Chinese New Testament, Hindostanee and English St. Matthew, Arabic New Testament, Bengalee and English St. Matthew and John, Bengalee Pentateuch, Cingalese Testament, Chinese Pentateuch, Hindee do. German Testament, Munich; do. do. Ratisbon; Italian Bible, London; do. do. Basle; Romanese Old Testament; do. New Testament; Turkish, Armenian, New Testament; German Bible, Strasburg; do. do. Frankfort; do. do. Sleswig; Orenburg Tartar Testament; Otaheitan St. Luke; Orissa, Historical Books; Persian Psalter; Otaheitan St. Matthew and John; German Bible, Breslaw; 2 do. do. Balse; 1 do. do. Stutgards; 2 do. do. Zurich.

Presented by the Hambro' Altona Bible Society—

A German Testament, by Leander and Charles Van Ess; do. do. Ratisbon; do. do. Munich; do. do. Hamburgh; do. do. Tubinger.

Ordinations and Installations.

June 8th.—In St. Paul's Church, Chilicothe, the Rev. PHILANDER CHACE, jun. Minister of St. James' Church, Zanesville, was admitted to the holy order of priests: and on Sunday the 29th of June last, in Christ's Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, (Miss.) was admitted to the holy order of deacons, by the Rt. Rev. Bishop Chace.

June 13th.—The Rev. JOSEPH DAVIS, was ordained pastor of the Baptist Church in Nottingham-West, N. H.—Sermon by the Rev. Charles O. Kimball, of Methuen.

July 16th.—The Rev. ANSON HUBBARD, was ordained pastor of the Congregational Church and Society in Lunenburgh, Vt.—Sermon by the Rev. Rufus W. Bailey of Norwich.

Aug. 13th.—The Rev. WILLIAM SHEDD, and the Rev. WILLIAM WATSON NILES, were ordained at Bradford, Mass. to the work of evangelists.—Sermon by the Rev. John H. Church, Pelham, N. H.

Obituary.

For the Christian Spectator.

ZEPHANIAH SWIFT MOORE, was born at Palmer Mass. Nov. 20, 1770. His parents Judah and Mary Moore, were highly respected for their piety and their faithfulness in the discharge of relative and social duties. By them he was dedicated to GOD in baptism, and early taught to reverence his holy name, and to remember the only SAVIOUR of sinners. When he was seven or eight years of age, his parents removed with him to Wilmington, Vt. There he continued to labour with his father at farming, till he was about seventeen years of age. His advantages in obtaining even a common school education were small, as the town was then in an infant state. Such however was his thirst for knowledge, that he made much greater improvement than was common to others in similar circumstances. To use the language of a Rev. gentleman, one of his early associates. "From his childhood he possessed a mind peculiarly inquisitive. Investigation seemed descriptive of its very nature. The common amusements, so pleasing to others in early life, were to him without satisfaction; and were readily sacrificed for the acquisition of useful knowledge."

His ardent desire to improve his mind and become more extensively useful induced his parents, when he was about seventeen years of age, to think of giving him a public education; though they were in moderate circumstances, and could with difficulty meet the expense. He accordingly commenced his preparatory studies at an Academy in Bennington, Vt. and in his nineteeth year entered Dartmouth College. During his collegiate course he ranked with the first in his class; and when he took his first degree, in 1793, he pronounced a philosophical oration on the causes and general phenomena of Earthquakes, which was received with distinguished approbation.

On leaving college he became Preceptor of the Academy in Londonderry, N. H. and taught for one year with universal satisfaction. After which he pursued the study of Divinity with the Rev. Charles Backus, D. D. of Somers Ct. and was licensed as a preacher of the gospel by the committee of the Association of Tolland county, Ct. Feb. 3, 1796. After preaching in different places with uncommon reputation, and receiving several invitations to settle in the ministry, he finally accepted a call from the church and congregation in Leicester, Mass. and was ordained their Pastor Jan. 10, 1798. During the whole of his ministry in Leicester, which was continued until Oct. 8. 1811, he enjoyed in a very high degree the confidence and affection of his people, and exerted an influence peculiarly favourable to their moral, religious, and literary improvement. Near the close of his labours with them, he had the satisfaction of witnessing a revival of religion, as the result of which about thirty were added to his church. During one year or more, after the removal of Prof. Adams, he held the office of principal Preceptor in Liecester Academy; and fully sustained the high reputation which that seminary had acquired; while at the same time he continued to discharge with fidelity his pastoral duties.

In Oct. 1811 he accepted the appointment of Professor of Languages in Dartmouth College. The painful reluctance with which his people yielded to this call of Providence, may be regarded as additional proof of the high estimation in which their minister was held. The simple inquiry of his own mind, in relation to this and other appointments appeared to be. '*What would be pleasing to God, and most useful to man.*'

In his professorship at Dartmouth, associated as he was with eminent Instructors, he continued to grow in the estimation of the students, the faculty, and an enlightened community, till in 1815, he was elected to the Presidency of Williams College. Soon after his removal from Dartmouth, the Authorities of that College, as a testimony of their confidence and respect, conferred on him the Degree of Doctor of Divinity.

He was inaugurated President of Will-

iams College at the annual commencement in Sept. 1815. He entered on the duties of his new station with promptitude, and continued to discharge them with ability and faithfulness. He raised the reputation of this as well as of every other institution with which he was connected.

In the spring of 1821 Dr. Moore was invited to preside over the Collegiate institution at Amherst; and in September following he was inaugurated as its first President. Here he had occasion for the exercise of all his prudence, and wisdom and talents, in organizing, and establishing the character of a new seminary, and securing to it the confidence of an enlightened and christian community. He engaged in this new and arduous enterprize with zeal, with energy, and with a humble reliance on the blessing of Almighty God. He lived to see the Institution furnished with two College buildings, a President's house, a Philosophical and a Chemical apparatus, a respectable Library, a competent number of Instructors, and about 100 students. He lived to celebrate its first Anniversary—to witness a revival of pure religion among the students—and to rejoice in the reflection, that upwards of eighty of them were hopefully pious, and preparing to shine as lights in the world. But while *his* sun was shining in meridian splendour —while his hopes and his prospects of usefulness on earth were daily brightening —suddenly and unexpectedly his Heavenly Father dismissed him from his labours here, and as we humbly trust, raised him to a sphere of more elevated happiness and more honourable employment in his kingdom of glory. His constitution, naturally firm, had become considerably impaired by the labours and cares which devolved upon him; he was seized with a bilious colic on Wednesday the 25th of June 1823; and died the Monday following in the 53d year of his age. While his disorder was preying rapdily upon the strength of his body, and manifestly portending a speedy dissolution, the Omnipotent Redeemer was present to comfort and support his soul. In this situation he repeatedly expressed his deep and affecting sense of the goodness of GOD to a miserable sinner, and his humble confidence in the great atonement. And when his voice failed, and his eyes were growing dim, and closing in death, he could still whisper, for the honour of divine grace—"GOD *is my hope, my shield, and my exceeding great reward.*"

In looking back upon the life of President Moore, it may be useful to contemplate his character, as a student, as a preacher as an instructor of youth, and as a man in his domestic and social intercourse.

As a student, he ever entertained a very modest opinion of his own talents, but he knew that those talents were the gift of GOD; and that to God, he was accountable for the faithful improvement of them. He therefore from his youth, as he had opportunity, was ever diligent in cultivating his faculties, and storing his mind with such knowledge as might render him most useful to his fellow-men and most subservient to the glory of his Maker. His mind was never rapid in its movements; but he had patience and perseverance in the investigation of truth; and judgment and taste, and stability of Christian principle, in selecting and arranging his intellectual furniture, so that he was always ready to discharge with dignity and propriety, the duties to which Providence called him.

As a preacher, he exhibited the pure gospel of the SON of GOD with great simplicity. In his preparations for the pulpit, and in his addresses to sinners, he appeared to be ever actuated by a firm persuasion that the truths of God revealed in the bible, were the *sword of the Spirit*, and that these would be made effectual to the conviction, conversion, and sanctification of souls. Says a venerable clergyman, who was in habits of intimacy with him during his ministry at Leicester,—"His powers of eloquence were not perhaps of the highest order, but they were good; and he was a popular, instructive, and impressive preacher; always correct, and always exhibiting an affectionate heart, a discriminating intellect, and a sound judgment. The whole circle of orthodox ministers in the vicinity were strongly attached to him, and his candour, good sense, and benignity of temper and carriage, secured to him, the respect of those who differed from him and them in their views of christian doctrines." Several of his sermons, delivered on public occasions and afterwards printed, afford specimens of finished composition, as well as purity and elevation of thought. The last which he published, entitled "*Stewards of the Mysteries of* GOD," may be read with profit and with interest by every student of Divinity, and by every lover of the Sacred Oracles.

As an instructor of youth, Dr. Moore peculiarly excelled. He regarded it as a sacred duty to become intimately acquainted with the capacities, dispositions, and habits of those with whose education he was entrusted. He ever considered *himself* in a great measure responsible for the manner in which they employed their time and talents, while under his care and influence. He possessed in a high degree the art of instructing his pupils by leading them to instruct *themselves*, by a regular cheerful, and vigorous exercise of their own faculties. In government he ever

manifested great energy and decision of character, united with tenderness and affection. His word was law,—but it was felt to be the law of kindness and justice. In the office of President, the students under his care, ever regarded him not merely as their instructor and governor, but as their *father* and their *friend*.

As a man in his domestic and social intercourse, President Moore was an example of all that is lovely and praise-worthy. Soon after his settlement at Leicester, he was married to a daughter of Mr. Thomas Drury of Ward, Mass. and from that time his house was the dwelling place of harmony, of cheerfulness, of friendship, and unbounded hospitality. The sentiments expressed in a letter from the venerable clergyman, above alluded to, will meet with corresponding testimony in many a bosom, which has enjoyed the society of Dr. Moore. "He was the most pleasant christian companion, I must say, that I ever knew. With no man did I ever enjoy more unmingled satisfaction. He was always cheerful, even when indisposed. Our acquaintance was uniformly affectionate; and it is remembered by me at once with gratitude to GOD for having given me so valued a christian brother, and with tender regret, that with respect to us, he is no more. But so many and such high consolations hang around this awful event, that, though we deplore the loss, we cannot grieve very deeply."

From the life of President Moore, we learn that obscurity of birth or station furnishes no obstacle to the progress of real excellence, and no excuse for remaining comparatively useless. Let the young man of genius and modesty, whose heart GOD has inspired with zeal for his glory and love to his fellow-men, but whose mind appears to be chained down to earth by the pressure of circumstances—let him remember the example of this great and good man—let him use with diligence the means of improvement already in his power—let him commit his way unto the LORD; and if the GOD of providence designs him for eminent usefulness, the opportunity and the means of his advancement, will in some unexpected way be provided.

From the life of President Moore, parents in moderate circumstances, who discover in their offspring the pleasing evidence of piety and talents, and desires of usefulness, may be encouraged to make generous sacrifices in their behalf. Though it may at present appear exceedingly hard and difficult to dispense with their labour and to furnish to any considerable extent, the means of their education; yet if they do it with cheerfulness, and with a sincere regard for the honour of their heavenly Father, (who gave his only beloved SON a sacrifice for sinners,) GOD may bless them in their basket and their store, may reward them a thousand fold in this present evil world, and in the world to come, may afford them the joyful satisfaction of seeing their sons shining *as the brightness of the firmament and as the stars for ever and ever*.

From the life of President Moore, not only parents, but all who are contributing for the education of pious and indigent young men may be encouraged to "go forward." It is, to a very considerable extent, by the blessing of God on the labours and the enterprize of such men as are raised from obscurity, that the inhabitants of our revolted world, are to be reclaimed, regenerated, and prepared for the glories of immortality. And who knows, benevolent man! but the humble object of your present charity, may become, like Dr. Moore, "a pillar in the church, and in the temple of science?" Who knows but that other son of poverty in your neighbourhood, if encouraged by your liberality, may become the political saviour of your country, or the guardian angel of Christ's kingdom!

Finally from the life of President Moore, all who are now in the meridian of life and usefulness may be excited *to do with their might, whatsoever their hands find to do*. "However faithful, amiable, and useful, he must die." But the recollection of having devoted his life laboriously for the honor of God and the good of his fellow-men, added no thorns to his dying pillow. And could he now speak from his throne in the heavens, he would repeat with more than his usual emphasis—"My brethren, be active, be faithful, for if you are ever raised to the paradise of God and admitted to the society of just men made perfect, you will not then regret any little extra exertions or sacrifices, you may now make, for enlightening immortal minds and saving immortal souls."

Answers to Correspondents.

Φ. B.; C. Homo; D.; have been received.

O. P. H. will be inserted.

H. G. U. is informed that anonymous reviews are never inserted.

Errata.—Page 470. col. 2; for *animated* read *inanimate*; for *declamations*, read *acclamations*.

THE

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Religious Communications.

For the Christian Spectator.

On the Moral Influence of Learning and Literary Pursuits.

(Concluded from page 453.)

Before answering the question, which closed the article in the last, "What are some of the habits of mind which a studious life is fitted to produce, and what is their influence on the character?" it may be proper to remark, that it is the design of this communication not so much to compare the moral tendency of literary pursuits with that of others, as it is to point out some moral dangers, and more briefly the safeguards —that thus the novice may learn to suspect when he is exposed, and see where his safety lies. These dangers vary with the character of the minds engaged in these pursuits: and while some are peculiar in their kind; others are so only in degree, being shared to some extent by several classes in society.

A studious life may produce an injurious effect on the character, *by not calling sufficiently into exercise, the moral powers.* It appears to be a law of our nature, that an exclusive cultivation of any one mental faculty gives it an undue predominance over the others, and that just in proportion as the others are neglected, do they lose their power over the mind. Thus the man who for a long time has been accustomed to direct his attention solely to present and external objects of perception, finds it difficult to fix his thoughts upon subjects of abstract speculation, or upon his own mental operations; while on the other hand, the man who for a long time has confined his attention to the faculties of his own mind, or to abstract principles, finds a difficulty in fixing it upon external objects and occurrences. The reasoning faculty, by an exclusive cultivation, acquires an undue ascendency over the rest, and makes the mind resemble that of a celebrated philosopher, who having read a beautiful poem very gravely asked, "And what does it prove?" The poet introduced him into a world to which he had been a stranger, and among all the bright forms of fancy he could not recognise an old acquaintance. So the man who has fostered his imagination to the neglect of his other mental powers, finds that he has given it such an entire dominion over his soul, that to seek for truth in the way of demonstration, costs an irksome and painful effort of the mind. He has strayed so long in the scenes of fiction that the sober realities of life have not a charm for him. He has obeyed the suggestions of fancy,

> till to the visionary seem
> Her day-dreams truth, and truth a dream.

Now this same law of our nature extends to our moral powers, and gives them strength or weakness, according as they are exercised, or lie dormant. If devotedness to learning has a tendency to call them into exercise, and so to invigorate them that they shall have their due influence, compared with the other powers of the mind, it is, in this respect, not

unfavorable to moral excellence. Some branches of learning undoubtedly have a tendency to wake our moral feelings into exercise, and while they are giving a proper stimulus to the intellectual powers, and fitting them up with their appropriate furniture, they at the same time give a corresponding activity and influence to the moral powers, and thus prepare the man for the better performance of relative duties, and those which he owes to himself and his God. But there are other branches,—and these too are numerous, since the sciences in modern times have been so much subdivided,—that engage and employ one class of faculties to the entire neglect of the other. And as we look over the wide field of knowledge which has been so much enlarged by the labors and the discoveries of the learned, and see how great a part is devoted to the cultivation of those subjects, that involve no moral feelings,—as we look at the extensive science of the mathematics in its several parts—at the wide range of subjects comprehended under the term 'natural science'—at the interminable extent of metaphysics—at many of the topics of history and philosophy, —we can easily believe that a student may spend a life in speculative research, without subjecting his mind to the influence of those truths and motives, which might keep in operation his conscience and the affections of his heart. He may be "quick to learn and wise to know," and yet have suffered his moral nature to languish in inaction, until his conscience may become slow in discerning his duty, and his affections sluggish in their movements, until he becomes a "mere reasoning machine" —a "bundle of metaphysics"—a depository of facts—a "moving Lexicon." Bring before his mind the great truths of religion, his accountability to God, the strictness of the divine law, his condition as a sinner, his exposedness to punishment, and although he admit the truth of your statement, in a vague and indistinct manner, the impression made upon his feelings is likewise vague and indistinct, soon to be erased by the habitual current of his thoughts.

But even if he should turn his attention to those subjects that are connected with the exercise of his moral feelings, still *unless he is able to unite action with feeling, he will not make rapid proficiency in moral improvement.* It is a fine sentiment of Cicero, in his lately discovered work, "nec vero habere virtutem, satis est, quasi aliquem artem, nisi utare. Etsi ars quidem, cum ea non utare, scientia tamen ipsa teneri potest; virtus in usu sui tota posita est." Virtue—christian virtue is active in its very nature. It does not consist in mere passive good wishes, or in fruitless intentions, or even in the lofty musings of the enthusiast; but in the love of doing good and in actually doing it when there is an opportunity—in exercising proper affections toward God in his several attributes, and toward our fellow-men in their various relations, as kindred, neighbors, as members of the same community, or as children of the same common father, and in actually performing the duties corresponding with these affections. Now these affections cannot be felt in their strength and the corresponding duties cannot be performed, without actual intercourse with men and a personal inspection of their condition and wants. What we see with our own eyes affects us strongly compared with what we hear; for we see it in all its attending and minute circumstances, whereas we hear of it only in general terms, which convey no very distinct image to the mind, and therefore produce comparatively a weak impression. He who has frequent intercourse with mankind in the various relations of life, will frequently be in those scenes that will awaken his sensibilities to both the joys and miseries of his race, and in the active discharge of his duties, he will, if he is rightly disposed, gather increased good-will towards them.

It is a law of our nature, to feel increased love to the individuals whom we have benefited; and the christian too, while he is engaged in his labors of active benevolence, while his mind dwells upon the objects of his sympathetic regards; whether they demand his counsel, his prayers, or his influence and services; feels a deeper interest and livelier affection for them, and thus while he is helping all, he acquires a stronger love for all—that love towards his brother whom he hath seen, indicative of love to God whom he hath not seen.

It is indeed very possible to look out from the "loop holes of retreat," on the great world through the medium of books, and gather some just views of the real condition and wants of our race, and under the influence of these views to warm into a generous philanthropy. It is very possible in one's closet to weep over the miseries of man in various climes, shut up, as he is, in the darkness of ignorance, bound down by the chains of tyranny, and trembling under the influence of horrid superstitions; and while weeping it is very possible, not only to pray fervently and contribute largely for their temporal and eternal welfare, but likewise to feel strong desires to be engaged personally in the sublime enterprise of rescuing a world from misery and sin—to emulate the bright example of Howard in his errand of love through Europe, or the brighter example of Paul in his higher errand through the nations. Now all this justness of views, and all this correctness of feeling, and all this strength of desire is compatible with a small portion of self-denial which animated the two moral heroes just mentioned. It is not indeed worthless in the sight of man or God, yet it cannot be compared in value with the tried virtues of active service.

The life of the christian is represented as a warfare, in which he is to meet a constant succession of spiritual enemies which demand not only his vigilance to guard against surprise; but all the strength of resolution to defend himself against their open attacks. So numerous and so powerful are they in the scenes of busy life, that some have considered the contest as hopeless, and from absolute cowardice have retired from the field,

> "And quit a world where strong temptations try,
> And since 'tis hard to combat, learn to fly."

Whatever may be the effect of retirement, in preventing the perpetration of vice, or in reforming those who are actually vicious, and thus furnishing the soul with those negative virtues that consist in a freedom from sin; it cannot compare with active life in the developement and exhibition of the higher virtues. Nor is it certain that by retreating from the world, you will secure yourself from positive sin. "Resist the Devil and he will flee from you." Dare boldly to oppose him, as he meets you in the path of duty; and with the heaven-descended shield of faith, and the sword of the spirit, which is the word of God—arms that like the heavenly-tempered ones of Æneas, can neither be pierced, nor withstood—and with the animating presence of your leader, and with the crown of glory before you, fear not for the issue. Every victory will give you fresh strength, whereas by fleeing from your spiritual enemies, and thus inverting the command, you will often give them an advantage over you which they will not fail to use. Undoubtedly there have been those who from their closets have been eminently useful—more so perhaps, owing to a peculiarity of character, than if they had come out and mingled more in society. When we look at what Cowper did with his pen, and his peculiar turn of mind which unfitted him for public life; when we see what Addison did by his periodical writings, and what he did not do as Secretary of State; when we call to mind that Bacon in his study changed the whole face of philosophy, while his conduct in a public station

showed him, if not "the meanest of mankind," at least disqualified for acting his part with honor—we shall not feel inclined to push every man onto the theatre of active life.

Still, however, we are to remember, that all have not those strong tendencies of character, and that with respect to most men, created as they are for action, retirement is not fitted to call out those talents which are necessary in order to be eminently useful, or to cultivate those affections that are necessary to arrive at high attainments in moral excellence, because it does not present the proper objects upon which to exert them, and proper motives to call forth exertion.

Whenever a studious life as it sometimes does, begets too strong a relish for retirement, and thus gradually produces an incapacity for moving in the scenes of activity, when it creates too strong a love for books, and weakens the sympathies for the family of man, when it produces an unnatural predilection for meditation, and an aversion to directing the attention to external objects of perception —we may then fairly say that its influence upon the character in regard to morals and religion is unfavorable. The individual may be free from vice, and yet be destitute of those virtues to which every man should aspire; and as was said of Galba, "ipsi medium ingenium, magis extra vitia quam cum virtutibus." That this is not its necessary influence we may see by referring to many examples in our own and in former ages; of those who have been ardent in their devotion to the muses, who nevertheless have preserved a strong attachment to social intercourse, and who have come forth from the closet with hearts of benevolence towards mankind, with enlarged minds, and with those habits of feeling and thought that have enabled them to act a distinguished part on the theatre of life.

Another habit of mind, from which danger is to be apprehended, is that which is formed by an *exclusive attention to the exact sciences.* It seems to be a law of Providence that the corruption of the best things becomes the worst. These sciences, some of which have very properly been styled "Καθασματα Ψυχης." *Purifiers of the soul,* though of great use in preparing the mind for the examination of moral evidence, may have the effect to completely disqualify it for that examination. They are built on the solid basis of axioms and definitions, and they stand in the strength of demonstration, like some Doric Temple, and impart to their votaries a corresponding strength of intellect. They exhibit truth in the clearly defined lineaments of absolute certainty, and thus enable the student, by being acquainted with her form, to discover her in whatever drapery she may be arrayed. Upon certain minds they seem to produce a different effect, partly perhaps from the original constitution of those minds, and partly from being too exclusively pursued. The mode of reasoning is not the same in mathematical and in moral subjects, and it not very unfrequently happens that an individual will show himself a giant in the one class, and a pigmy in the other. The proof of many truths in morals and religion is not to be found in a regular chain of self-evident propositions arranged in the order of premise and conclusion, but in several disconnected considerations. And it may therefore happen, that an honest seeker after the truth may, from his previous habits, be dissatisfied with the latter mode of proof even when it ought to produce conviction, and when he finds that it is impossible to draw forth the truth by stretching a subject on the rack of demonstration, that he should conclude that it cannot be discovered. Accustomed to the clear light of certainty, all is darkness to him in the region of probable evidence, or if the light of truth is seen, its rays are so feeble and uncertain that they do not serve to guide him in faith or practice.

Another source of danger may be

found in the *cultivation of taste*. To shorten the length of this article, I will refer the reader to an able essay on the subject by Foster, showing the reasons of the aversion of men of taste to evangelical religion.

But it is not merely from unfortunate habits of mind that danger is to be apprehended. The young student as he casts a delighted look over the wide field of knowledge, which he fondly hopes to make his own, little suspects that the Protean form of Infidelity has been introduced into all its departments. If he applies himself to the study of History, he is perhaps not aware that two of the three best English historians, and others equally eminent in other nations, endeavour to recommend it by every art that ingenuity can devise, or industry employ. Some writers of this class, not satisfied with oblique remarks against christianity, and dark hints and adroit statements of facts, and elegant sarcasms, which like a polished weapon, sink the deeper for being polished, take a bolder stand, and inform him that it is evident from facts, that every religion is supported by superstition or enthusiasm or both; that mankind exhibit the same devotedness of feeling, the same sincerity of purpose in their service, with respect to a God of their own formation, that they do, for the Saviour Christ Jesus; that they exhibit the same zeal and courage in contending, and the same fortitude in suffering, for the one as for the other. They tell him that a man appeared in Judea eighteen centuries ago, who like a great many impostors, professed to be commissioned from God, and to enforce his claims by miracles; that from a natural love of the marvellous, he acquired many disciples; that he tried a successful enforcement upon the credulity of mankind; and that a religion thus established, has been the means, in the hands of the statesman and prelates, of furthering their ambitious schemes.

The Geologist is ready to furnish facts to show, that the formation of the earth does not correspond very well with the statements in Genesis; and from organized remains and the different strata of earth and the appearances around Volcanoes, he endeavours to show

> "That he who made it, and revealed its date
> "To Moses, was mistaken in its age."

The Physiologist is ready to show that the soul depends on the body for its continuance, that commencing at the same time, it is so intimately interwoven with it that through life it is affected by whatever affects the animal organization, and that at death the soul ceases to exist. He talks of the "education of the brain," and avers that all those active principles of our nature which render man the monarch of this lower world and teach him to aspire to something after death,—are owing to a peculiar conformation of matter, and when dissolved by death, can never be re-united.

The Metaphysician has endeavoured to infuse the subtle poison of infidelity into the fountains of reasoning. He declares with all the gravity of philosophy, that the distinction of right and wrong is founded wholly in human opinion; that all that we do is a part of the divine constitution and therefore must be right in the sight of God, however it may be in our own views; that the miracles upon which rests the christian religion, must be rejected, because universal experience is paramount to human testimony; that "a conscientious belief, or a conscientious disbelief of the truths of religion are no more matters of censure or praise, than the colour of the skin or the faculties of the body."

There are men who spend their lives in collecting arguments against christianity, and in arranging these arguments in such a manner that they will make a deep impression on the mind. The history of learning furnishes melancholy proof that men endowed with the greatest genius, have, under the influence of a cor-

rupt heart, cultivated that genius, only that they might leave the world less happy than they found it, that they might by their influence cast over the world a cloud of deep darkness, and shut out the hope of a happy eternity. They were giants in talents, and like the Titans of old, they brought up the force of their great abilities against heaven and its friends. They have employed all the research of antiquity, all the analogies of nature and art, and all the acuteness of the Logician in originating and stating their arguments; and having thus prepared themselves, they have explored every avenue of the human mind, through which their own opinions might be introduced. Some address the reasoning faculty, and professing to use only the heavy weapons of argument they employ all the arts of ratiocination and in this way endeavour to gain those who take reason for their guide. Others use only the arms of wit in their conquests, and sending forth their missiles they attempt to overwhelm every old-fashioned truth of scripture which the reader may chance to hold. Others address the taste, and understanding well the power of association in controlling the opinions of men, they exhibit religion, and the friends of religion, in a connexion of ideas fitted to degrade it in the mind, while at the same time they captivate the imagination by presenting some splendid and baseless theory of their own. We have then before us an ample source of temptation to the student. He will often, from his habits of life, meet with works like those alluded to above, and as he often sees opinions hostile to christianity, brought forward with the calmness of assurance, stated with gracefulness of expression, defended by great ingenuity of reasoning, aided by the resources of learning, and the whole coloured over by the splendours of a highly cultivated imagination, need it seem surprising that his confidence in revelation should be insensibly weakened, until he should give up his opinions into the hands of his author? that the star of Bethlehem, whose mild light once shone to cheer him in his passage over the troubled ocean of life and which he hoped would be his guiding star to heaven, should be shorn of its beams, shrouded in darkness; and his mind quitting its hold on sound principles, and torn from the anchor of its hope, should drift darkling upon the rocks of error? Such an one was known by the writer of this article. He was a man of taste and refinement, of a vigorous mind, stored with a variety of information—but unhappily deeply read in this false philosophy. The men whom he followed were thoroughly versed in all the arts of sophistry, and were able to lay the foundation of their reasoning so deep in the human mind, that it requires superior sagacity, to descend below it, and see that it is supported by error. He professed a desire to know the truth, but following such guides, he was bewildered in the mazes of deceptious reasoning, and while he thought himself advancing into the temple of truth, he was really winding his way into a labyrinth of error. He said while conversing on the subject of a future state of existence, and he spoke with an earnestness which secured belief:—"I feel that there is a future state. When I look around I see all aspiring after happiness, without attaining it; when I see the virtuous struggling with want and sorrow, and the vicious surrounded by enjoyments, I feel that there is another world where this desire and capacity for enjoyment can be filled—where virtue is rewarded and vice punished. But reason says no—philosophy says no—I feel the need of something to sustain me in my sorrows, for I have been unfortunate, and I long to believe that there is a place of happiness reserved for me—but it is all a dream." By deserting common and received principles, and trusting to a refined and deceptive mode of reasoning, he deserted religion and threw himself into the

arms of a cold and cheerless infidelity.

The force of *authority* without any examination, may exert an unfavorable influence. Every student has his favorite author. Chance made him acquainted, and acquaintance made him a friend; and in friendship, faults of principle are easily pardoned and adopted. He has followed his favorite as a guide through the mysteries of science, or he has explored with him the various departments of classical learning, or in his company he has strayed over the gay field of fiction. Now it is impossible for him not to love the man who introduced him into the bower of the Muses; who walked with him by the waters of Helicon, and who led him up to the "sacras origines," the first principles of knowledge; who taught him to admire whatever is grand in science, and to glow as he gazes at the forms of classic beauty. He respects his judgment in weighing and arranging evidence, his genius in the combination of his thoughts, his taste in discovering whatever is grand or lovely in art or nature. Having learned from him how to think and how to act, having found his opinions correct on a great variety of subjects, he ultimately places implicit confidence in all his opinions; or if a doubt should spring up in his mind in regard to the correctness of some of the opinions of his favorite author, he is prone to feel like him who said he had rather "err with Cato, than be right with the rest of mankind."

Another danger is found in that *examination into the principles of belief and action*, which every man of a reflecting mind makes with respect to himself. All, when young, are dependent on others for their principles, and most, receiving them in their education, carry them along through life, never giving themselves any deep concern whether they are true or false. They were taught to consider them as true, and having long acted on the supposition of their truth, they pass along through life as sacredly believing them to be true, as if they were the result of demonstration. Now this large class who are willing to take their opinions upon trust, very often are under the influence of correct moral feelings derived from these opinions, and not unfrequently they make extensive attainments in piety. They hold much truth in their opinions though they cannot see its foundation, and even in their errors they find strong motives to holiness. God has taken good care of the interests of morals and religion, and has not made their existence dependent on enlarged and correct views; and though he has suffered the current opinions of society to be debased by the alloy of error, he has still preserved truth enough in these opinions to awaken virtuous feelings and action. As was suggested, there are some who are not willing to rest satisfied with a blind adherence to the general opinions of society, though they have themselves long acted on these opinions; but proceed to examine their foundation and structure, and to ascertain whether they rest on error, and whether they have been rightly composed. There is always some hazard in the experiment, lest when the opinions have been resolved into their first principles, they should never be re-organized; lest the elements of thought, being reduced to a state of chaos, the mind should not have sufficient power to assemble and arrange them in order and beauty. With respect to the young the danger is greater; for they are more rapid in forming conclusions, and having discovered that some of a certain class of opinions are incorrect, they are hurried on, by the mere force of analogy to the inference that *all* of this class are incorrect. The student will almost of necessity be led to the foundation of his opinions, and he will almost as a matter of course, discover that some of them rest on mistake, and discovering this in regard to moral and religious sub-

jects, he is in danger of placing the whole system connected with them, under the same condemnation. The light that breaks in upon his mind from one part of the system, may dazzle him, and disqualify him to judge in regard to the other parts. He rejoices in his newly acquired knowledge, and with excited feelings he hurries on to the most dangerous and sweeping conclusions, and while he exults in his emancipation from the thraldom of prejudice, he in fact is its votary and victim.

There is moreover a *pride of reason* which disdains to adopt common opinions, merely because they are common; which prefers soaring in a region of error, to the humble office of digging in the mine of truth. The philosopher, though possessed of the best intentions, is too apt to cast contempt on the opinions of the many—forgetting that these opinions may be correct, though the arguments that support them are wrong—that a line of conduct may be right, though the person who pursues it has no motive but prejudice or custom. The young adventurer in learning, finds something fascinating in breaking away from the prejudices of education and custom, and deserting a system which he may think is too narrow for his free spirit to move in. There is something fascinating in coming out boldly in opposition to the notions of the vulgar, though sanctioned by gray antiquity—in proclaiming the independence of reason—in declaring himself her champion—in urging others to rally around her standard and win the prize of truth, or at least to die as a moral martyr in her cause. He may have heard points of religion very unimportant in themselves, insisted upon as indispensable to salvation. He may have seen superstition assume the name of religion, and make the mind still narrower than its natural dimensions. He may have listened to the cant of bigotry, or have witnessed the extravagances of enthusiasm. Possessing a discriminating mind, and perceiving these things to be the offspring of error, he concludes that every thing that bears the name of religion, has the same parentage. Instead of separating the gold from the dross, he pronounces it all dross. Besides, there are many things in religion which lie altogether beyond the scope of the human mind, and he may scorn to receive them as truth on the word of God, unless he is able to comprehend them in all their bearings and relations, and, adopting the sentiment "Religion ends where mystery begins," he casts away all regard for some of the most important doctrines of revelation, because he is unable thorougly to comprehend them.

Another source of danger is found in a *love of discussion.* It is hardly possible to spend much time in the investigation of subjects of any kind without acquiring a fondness for investigation in the way of discussion. In addition to the advantage of confining the mind to one side of the subject in assembling and arranging the evidence, while it is the business of the antagonist to assemble the evidence on the other side; there is likewise all the advantage of the excitement of debate, and the increased activity which opposition gives to the intellectual powers. It is not difficult for a man of ingenuity and learning to show himself superior to a plain and uneducated man; and there is danger that from a love of display and a love of discussion, he may be tempted to choose the wrong side of an argument, and to advance sentiments which he knows to be false—that he may exhibit his skill in making 'the worse appear the better reason.' There is danger that he may learn to love victory rather than truth in religion; and to advance what is specious in debate rather than what is convincing, that he may have the barren pleasure of a triumph over the feeble arguments of a feeble antagonist. There is danger that he may be meshed in the net which he had twined for others,—that from a habit of defending principles which

he believed to be false, and from a love of consistency, he may find himself entangled in the web of his own sophistries, until at length he becomes wedded to opinions fatal to his peace, to which at first he only pretended an attachment.

The last source of danger to be mentioned is that which is found in the *extensive perusal of the popular works of the day.* Some of these works are intentionally opposed to religion and its duties; and as they are written with ability and contain much that taste may admire and even virtue approve, as their professed object is to amuse, they are read without any suspicion of their real tendency. A large class of the wits of the present as of past ages, are opposed to the religion of the gospel, and though they would admit into their creed a refined species of naturalism, they are in their souls hostile to the humbling doctrines of the cross. They are men of pleasure who are able to paint with the hand of genius the scenes in which they themselves are conversant. Adopting the sentiment of Voltaire, "Monsieur Abbé, I must be read," they employ themselves in presenting the most fascinating objects of temptation; in kindling to a consuming flame those passions that are too apt of themselves to glow in the youthful breast. Let a writer of fine powers spread before the ardent fancy of a young person those bewitching scenes of pleasure, in which a voluptuary revels; let him summon beauty, and the power of song, and the sprightly dance, and the glowing looks of excitement, and the unconstrained expression of feeling, and the meeting of hearts expanding in rapture; and he cannot fail to call forth a kindred feeling, and a strong desire to take a part in those scenes which thus were in description able to reach the deep chords of sensibility in his heart, and call forth the thrilling notes of joy: or let the writer single out some individual of splendid and attractive talents but destitute of principle, as the hero of his tale; and carry him in all the triumph of successful vice, through the progress of his work, and then dismiss him to happiness; and the reader will, as he has his sympathies strongly called forth, at first pardon his vices, and then consider them as the certain indication of spirit, and then imitate them in their associated beauty. His taste for moral excellence will become gradually vitiated until he ceases to value virtue in himself or others. Writers of this class have not only a powerful influence upon the affections directly and the conduct, but likewise upon the principle of belief, in regard to what is true in religion or right in morals. For by exhibiting vice in her fascinations; whether she presides at the festive board, or circulates the cup, or deals the cards, or leads the revel, or beckons the voluptuary; and by kindling warm wishes in the heart to share in these guilty pleasures, the understanding becomes disqualified for detecting the sophisms by which the claims of virtue are set aside; and opinions thus adopted in the moments of excitement and passion become the sober principles of belief and action through life.

After having thus glanced at some of the moral dangers connected with literary pursuits, it was the design of the writer to exhibit some of the safeguards against irreligion and vice which these furnish. The subject, however, has grown so much under the pen that it has become necessary to reduce the last part to a narrow compass, and the only apprehension is, lest the danger may stand out in too full a light, and have influence to deter any from entering upon a course of life, which though it may present some embarrassments, nevertheless offers many facilities in the cultivation of moral excellence. Every mode of life has its peculiar temptations, and it is the belief of the writer, that if the student meets with more in his path than some others, he likewise is presented with stronger motives to perseverance and more assistance in his encounter with his spiritual enemies. And it should be

observed that it is often the fact that when he is most exposed, then he is able to rear around him the strongest bulwarks, and that when learning leads him into contests that may prove fatal to his principles and his soul, she at the same time, furnishes him from her own armory with weapons of tried temper. And whether we look at their tendency as a whole, by examining their individual and in this way their conjoined effect, or at facts, and the character of those who have trodden the walks of learning, our friends need not fear an impartial decision. There is, as was said, danger that the intellectual powers may be cultivated to the neglect of the moral; yet as a matter of fact, moral science is so connected with the others, that it almost necessarily receives some share of the attention and contributes to the improvement of the moral perceptions and feelings: and though it should be thought, that the systems of education pursued aim too exclusively at the cultivation of the understanding while the *georgics* of the heart are neglected, it should still be remembered that many studies necessarily call into exercise our best moral feelings and insensibly exalt the mind to the perception and admiration of whatever is great or attractive in virtue. And the worst that can happen is not so much the depravation as the dormancy of virtuous affection.

But even if these affections should be called into exercise, there is still danger from a contracted love of solitude that they will not eventuate in the correspondent virtuous actions. In our country, however, there is not so much to fear from this quarter as in those where the necessity of engaging in a professional life is less urgent and where the distinctions of rank throw barriers in the way of familiar intercourse between men of congenial minds. The young when first smitten with the charms of literature, may dedicate themselves entirely to the service of their mistress, and from the modesty of youth or excessive sensibility, or from hat low tide of spirits which study produces in those of a nervous temperament, they may feel too strong an inclination to retire from the scenes of active life. When, however, they are afterwards forced to come forward and act that part before the world in the various forms of professional business, they generally exhibit very little disgust for the scene, or very little inclination to retire until they are pushed off the stage by their successors. Too great devotedness to the accurate sciences may have an injurious effect on the mind, but it should be remembered that within certain limitations they are of great service in preparing it for the examination of subjects of a religious nature and that many who have been distinguished in the walks of philosophy and mathematics have likewise been distinguished for their knowledge as theologians, and devotion as christians. A highly cultivated taste may be disposed to turn away from many of the duties and truths of religion because they are connected with what is mean and grovelling, and because they are not connected with those actions and sentiments that have been consecrated to the muses. Yet religion too has its attractions for the man of taste, and while it presents all that is lovely in goodness, and all that is grand in power, in the most graceful and impressive forms, —he finds his heart touched with considerations to which others are strangers.

The danger arising from the dissemination of infidel principles has become less since the French Philosophy has lost its respectability, and it is pleasing to see that those who make the highest pretensions to learning and justly in the sciences, shew a willingness to admit the truth of the Christian religion, and not unfrequently come forth as the bold defenders of its principles. "Philosophy baptised in the pure fountain of Eternal Love," becomes the daughter of Heaven, and wins the youthful student away from the sordid pursuit of a temporary existence, and leads

him upward towards the everlasting city, and reveals its glories in the distance, and supplies him with every facility for his progress. He is indeed liable to have his course darkened by doubts, and so are others; and if he has cultivated the true philosophy, if he has with care ascertained the limits of human reason and formed a proper estimate of its power, he will be guarded from scepticism on the one hand, and enthusiasm on the other, and thus moving on under the influence of fixed principles, he will arrive at higher degrees of holiness and real dignity of character than others. Being on his guard against the temptations to which he is exposed, and using every facility for his progress, he will as he ascends the hill-side of science and finds it "so smooth, so green, so full of goodly prospects and melodious sounds on every side that Orpheus' harp is not more charming," likewise find that every step in his ascent raises him nearer heaven, and gives him a fuller view of its glories.

AN OBSERVER.

For the Christian Spectator.

On Lay Presbyters.

No. 1.

FORMS of civil government are conventional, except where the social compact has been excluded by the dictation of power, or perverted by the stratagems of fraud. But in the kingdom of Christ, laws, ordinances, and offices are all prescribed and adjusted with precision; innovation is disobedience; an unauthorised office is insubordination and rebellion. The commission, and duties of the gospel-herald are spread upon the same pages of that word which he is to preach; that he may know his own obligations, and the people, how he is to be regarded. Offices erected in the church, after the removal of inspired men, are unlawful, whether in ancient or modern times. If such offices can be justified on the conjectural ground of convenience, so may ordinances, and we may "teach for doctrines the commandments of men." Unity of design and operation, and especially the prevention of sinful competitions and disorder, justified presbyteries, in determining that one of their number should preside in their sessions, and in public worship. But for the ordination of a presbyter, or the ordination of any as lay presbyters, without apostolical precept or example, neither right nor power existed; and every such unscriptural office was and is merely void.

That no such commission under that dispensation whereof Christ was a minister, belongs to gospel times, will be conceded by those for whom I write; and that the commissions of apostle and evangelist, given by him after his resurrection, for the planting of the churches, being obviously temporary, have expired, may be at present also assumed. Our purpose is to show from facts what permanent offices at first existed in every regularly constituted church; that we may ascertain whether the term *presbyter*, πρεσβύτερος, was, among the first christians, understood to designate two offices, a preaching and ruling elder, or one only,—whether the epithet *ruling*, προεστὼς, was so far from importing subordination, that it was adopted to signify a presiding authority,—and whether becoming permanent at the close of the second century, this office, founded on mere expediency, was more usually expressed by the word επισκοπος, *bishop*, common before that period to all *elders*. If these things shall be made clear in this, and the papers which may follow, the assumption of the existence of two offices, couched under the same term, and constituted by ordination, but deemed to be distinct merely because presbyters exercised a diversity of duties in their episcopal character,* will be evinced

*Phil. i, 1. Acts xx, 17—28. Heb. xiii, 17. I. Pet. v, 1.

to be merely gratuitous and unsupported.

Although the opinions and practice of the fathers can have not the least authority to establish any office or doctrine, any prerogative or duty, not taught or exemplified in the Sacred Scriptures, yet their understanding of the Scriptures, without superseding the duty of thinking for ourselves, is entitled to our respectful attention; and their testimony, where unperverted, may prove that an office or order was in use in their times; or their silence may, under circumstances, establish, as far as a negative is capable of proof, that none such was then in existence. Where the genuine work of a pious father represents a doctrine, or an office to have been common, when he wrote, his testimony is credible, that the thing, which he asserts, was at least the fact as far as *he* knew. But if the opinion of such father, or the practice of the church in his day, must be admitted as authoratively obligatory, though not founded on the word of God, then indulgences can remove sin, and a wafer become the body of Christ! The utility of their testimony is compatible with the admission that most of the christian fathers, of whose writings we have any more than fragments, have left melancholy proofs of weakness and error; the conflicting opinions also of councils, equally disprove their infallibility.

The meaning of a law is often discoverable from the the first practice, which obtained under it. If the *ruling elders*, of which some modern divines have dreamed, were a grade of officers in every church, between preachers and deacons, such fact ought to appear in the early uninspired christian writers. If it should not be discovered upon a fair investigation, the silence of antiquity will be conclusive against the existence of such an office. Those who inveigh against clerical aggrandizement, as a modern substitute for original simplicity, and denounce episcopal power as an unscriptural invasion of the privileges of the pastoral office, ought never to plead expediency, when they degrade the presbyterial, which is the only episcopal order, by reducing presbyters to the standing of deacons. The present appeal shall be to facts supported by undeniable testimony.

The ancient miserable production, by many ascribed to Barnabas, but deemed spurious by Eusebius, has not touched our subject. "The Pastor" supposed to have been written by Hermas, whom Paul mentions, was certainly not earlier than the middle of the second century. A translation only has survived; from this the non-existence of the intermediate order might be easily argued; but our proofs shall be drawn only from books of indisputable genuineness.

The excellent Clement, whose name Paul pronounced to be in the book of life, is by the voice of antiquity the author of a letter, which is the most, if not the only credible uninspired christian production of the first century. Its caption purports a letter from the church at Rome to the church at Corinth; the contents are a persuasive and pious address, well designed to produce submission to the government of their elders, whom they had rejected. There is not a hint in the letter, either of an individual bishop, or of subordinate presbyters at Rome, Corinth, or elsewhere. Had there existed a superior officer at Corinth, this letter in defence of the presbyters must have recognized his authority; had there been lay elders, the total silence of the letter on that point is wholly unaccountable.

That the elders, mentioned in this epistle, are of the same order, appears continually: "Let the flock of Christ enjoy peace, with *its elders*, πρεσβυτερων, appointed over it:"* It is a shame that "the church of the Corinthians, on account of one or two individuals, should rise against *their elders*, πρεσβυτερους:"† "Our

* Chap. 54. † Ch. 46.

apostles knew from our Lord Jesus Christ, that contention would arise about the honor of the *oversight*, επισκοπης. On this account, having perfect foreknowledge, they constituted those before mentioned; and they appointed in succession, that when they should die, other approved men should accept that sacred office. That those should be ejected from their public ministrations, who were ordained by them, or afterwards by other excellent men with the consent of the whole church, and who have ministered blamelessly to the flock of Christ with humility, peacefulness, and intelligence, and with universal approbation for a long time, we think to be unjust. For it would be a great sin in us, if we should cast off those who have performed the functions of the *episcopate*, επισκοπης, blamelessly and holily. Blessed are those *elders*, πρεσβυτεροι, who have finished their course, who have obtained their complete and happy discharge, for they have no fears, lest any shall remove them from the place assigned as a mansion to them."* These *elders* held the episcopate; were the bishops, bresbyters, or leaders† of that church; were in every instance named in the plural, and, beyond all question, ranked in the highest order of the ordinary officers of a christian church.

The original organization of churches is particularly shown.‡ The apostles, "preaching through regions and cities, χωρας και πολεις, set apart their first fruits, having proved them by the Spirit, to be bishops and deacons εις επισκοπους και διακονους of those who should believe." Had the word *presbyters* been here substituted for bishops, lay-elders might have been alleged to have been comprehended; but the word is not here generic; nor can it be appellatively taken. The word *set-apart*, καθεσταμενον, fixes upon it an official sense. Also the expression χατα χωρας και πολεις evince that the presbyters in the *region of country*, and in the *cities*, the chorepiscopi and episcopi; were at the first of one grade, and the individuals of equal authority. The supposition that either a superior, or an intermediate grade of officers, is omitted in this enumeration, is not merely to charge the writer with a careless inattention to an important fact, but to impeach his veracity; for if the first converts were set apart to three orders, they were not to two, for a portion of them constituted a third. That his language was designedly exclusive, appears also from his justification of this apostolical two-fold distribution, by a passage in Isaiah; "I will constitute their bishops in righteousness, and their deacons in faith."* Thus does this letter positively affirm to the church at Corinth, that their presbyters, whose government they had renounced, were all *bishops*, επισκοπους, both by apostolic ordination, and prophetic authority. Should any allege, that this prophecy was misunderstood, our argument is still safe, because the opinion of the writer is clear, and he must have given the officers of a christian church, as they then existed. Thus nothing can be more evident than that this letter, which, above all other uninspired productions, is of the highest authority, and at the earliest period, being prior to the Revelation of John, does use πρεσβυτερος and επισκοπος for the same order and office, and allows them but one ordination only; and, as it is in the face of those lordly powers, which bishops afterwards claimed, *jure divino*, over presbyters; so it is a standing and perpetual testimony against those, who would degrade the office of the presbyter, to the mute ministrations of a modern *ruling elder*; which is but another name for a deacon, and in a large proportion of the American presbyterian churches, (whose opinion on this point has

* Chap. 44.

† Chap. 1. "υποτασσομενοι τοις ηγουμενοις υμων."

‡ Chap. 42.

* Isa. lx, 17. פקדת he renders επισκοπους, and נגשים διακονους.

been protected by all their successive forms of government,—his ordination, charge, authority, and duties being the same,) no other deacon exists.

J. P. W.

The Influence of Company: A Sermon.

Prov. xiii, 20.—*He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*

The words *wise* and *fool* are used, in the book of Proverbs, as synonymous with *good* and *bad*, *righteous* and *wicked;* or in the language of the New Testament, with *believer* and *unbeliever*. The propriety of such terms when not applied to reproach the one nor flatter the other, but merely as descriptive of facts, is clearly evident. Whether we consider the happiness religion affords to its possessors in this life, or the reward it brings to them in another; it is equally true that the wicked are foolish, and the righteous are wise. If the man who, through mere indolence, will not enjoy the comforts of life which are within his reach, be justly called a fool, as he is in the language of the world; then he who will not exert himself to obtain the joys of the Spirit, is properly chargeable with much greater folly. If the man who wastes his property through mere inattention to business be foolish; so is he who wastes the precious moments of a probationary state—property which he will one day see to be infinitely valuable. If the man who neglects to provide subsistence for himself and family in this world be foolish; much more is folly to be attributed to him who does not provide for himself in the world to come. In short, if the man who squanders the time in which he has the opportunity of acquiring a splendid fortune be chargeable with folly; then surely he who sports away the moments in which he may secure the golden crown of immortal glory, is foolish indeed. On the other hand, if the man who is diligent in business, secures his property by all lawful means, takes care of his worldly concerns in the best manner, and improves every moment in the acquisition of something valuable, be wise; then he who secures the favour of God and thus provides for his immortal part that happiness "which fadeth not away, eternal in the heavens," is wise in the highest sense. "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

Those who are wise enough to provide durable riches for themselves, will endeavour to provide them for their companions. So also those who are foolish enough to neglect these riches, will make fools of others over whom they have any influence.

Every man's moral character, then, will be much the same as that of his intimate associates. This is a maxim which is contained in our text. To illustrate and apply it, therefore, will be the object of the following discourse.

First then, it is abundantly implied in the *Scriptures*. The Psalmist, after giving an account of the holy exercises of his heart, and the daily devotions in which he was engaged, declares that he is a companion of all them that fear God, and of them that keep his precepts. (Ps. cxix. 63.) Such company he chose because their conversation and habits were like his own, their affections were placed on the same objects, and their kind admonitions and counsels were incentives to a godly life. To say that he was a *companion* of all them that fear God, it would appear, was the same thing in his view, as to say that he feared God himself. "Whoso keepeth the law," says Solomon, "is a wise son: but a companion of riotous men shameth his father." Here the inspired writer takes it for granted, that "a companion of riotous men" will himself be of the same character; for he uses the term as opposite to the keeping of the law. In our text also, he asserts, "He that walketh with wise men," that is, he that is

their companion, "shall be wise: but a companion of fools shall be destroyed." Now it is obvious that no man will be punished for the faults of his neighbour. It is only because the companion of fools is himself a fool, and must therefore partake of the destiny to which that character is appointed, that Solomon says he shall be destroyed.

Not only is it the voice of Scripture that every man's moral chacter is much the same as that of his intimate associates, but *all the principles of human nature with which we are acquainted speak to the same point.*

Man is very much a creature of imitation. However he may disclaim it in moments of pride and independence, it is still true that he imitates continually those whom he loves, or for whose company he has an attachment. The man of roughness becomes polished by continual intercourse with polished society. The man of refinement becomes coarse and indelicate by a familiarity with persons of that description. Let a man of piety permit himself freely to associate with a person of thoughtlessness and gaiety, and one or the other will change his character; will catch the spirit of his companion. Either the latter will become thoughtful and tender on the subject of religion, or the former will find the ardour of his piety abate, and the temper of the world get the ascendency.

This principle of imitation which thus assimilates people who associate together, begins with our infancy, and is never entirely eradicated in after life. The child so soon as he notices the objects about him, looks to the people with whom he is most familiar for examples. He learns to talk by imitation; he learns to read by imitation; and when he arrives at mature years, he learns the practices of the world by imitation. If his parents, or those with whom he is early conversant are respecters of religion, so is the child a respecter of religion; if they scoff at holy things, so does he; and if they are votaries of pleasure, so is he. The companions whom he first chooses give another stamp to the character of his feelings and habits. He will not do what displeases his associates, because they would banish him from their society. He becomes therefore one with them in affections and pursuits.

On the supposition that this principle of imitation exists, proceed all the customs of life. To acquire the manners of polished society, your children are placed among polished people, that they may observe their actions and imitate them. To become merchants, they are placed in counting houses not only to learn their business, but that by continual intercourse with mercantile men, they may catch their spirit and acquire their habits.

That this principle of imitation exists is, moreover, evident from the similarity of manners and feelings which prevails in particular districts of country, and even in different circles of the same district. Now this similarity cannot always, nor indeed generally, proceed from the local situation of the people, but from their intercourse with each other by which they become identified in their tastes, their prejudices and their pursuits.

There is a principle of sympathy also, which operates to produce a similarity of character among those who associate together. We naturally mingle in the joys and sorrows of our companions, and feel as they do respecting the causes from which they flow. Thus we do until our feelings are touched by the same things, the same motives excite us to action, and the same character is ours. A man, for instance, has entered on an important enterprise concerning the issue of which he is very anxious. That man is your particular friend, who is perpetually expressing in your presence his hopes and fears. Now you cannot but enter deeply into his feelings; and when the joyful news of his success arrives, you rejoice with him. So also in things of a moral nature. If your intimate friend

is in the habit of rejoicing at the spread of irreligion or the downfall of piety in particular cases, you will insensibly catch his spirit, and feel as he does. The principle of sympathy, like all others, which God has implanted in us for our comfort and preservation, may be perverted to the worst of purposes.

That every man's moral character is much the same as that of his intimate associates, appears, moreover, from the testimony of *facts*.

Show me the man who is profane in his conversation, or a despiser of religion; and I will show you a companion of swearers or of infidels. It is invariably the case. You never saw a modest amiable man who did not choose men like himself for his companions. Nor did you ever behold a hater of religion who did not associate with similar men. Their company is the place where he finds encouragement in his wicked ways, where is lighted up the flame of enmity to virtue, and where that flame is continually fanned. Who were the men that Absalom chose for his companions? Not the pious adherents to his father's government; but men like himself, who wished to undermine the foundations of the public peace, and wrest the sceptre from the hands of its rightful possessor. With whom did the people that opposed Christ when he was upon earth, consort? The Priests and Levites, the Scribes and Pharisees were their chosen companions, because such were congenial souls. Judas, when he turned traitor, durst no more appear among the disciples of Christ. Paul, before his conversion, associated with the enemies of Jesus, and took counsel with them respecting the object which was dear to all their hearts, the destruction of the Church; but when his character changed, his companions were changed also.

From profane history, too, innumerable examples might be selected. Who were the associates of Voltaire? Infidels like himself. In whom did Robespierre meet with suitable companions? In men whose consciences, like his, were "seared with a hot iron" and whose characters, therefore, were blackened with the foulest crimes. Yonder gamester,—did he go to the gaming table alone, or in the company of the virtuous? That sabbath-breaker,—In whose company is he when he walks the fields or rides for pleasure, instead of appearing, as his duty demands, in the house of God? The man who spends his time in idleness, instead of attending to his proper business,—does not he delight in the company of men like himself? Who are the men with whom yonder despiser of religion continually associates? Not the blameless disciples of the Son of God, whose conduct would be a perpetual reproof to his wicked practices; but men like himself who are ready to go all lengths in iniquity to gratify a sinful heart. Who are the men that yonder humble worshipper of God chooses for his companions? Not the scoffer, the sabbath-breaker, the profane; but those who pursue the same things that he does, and whose souls are of a kindred mould with his. Hear him speak the language of his heart, when he talks of Jerusalem, the city of his God. "For my brethren and companions' sakes, I will now say, Peace be within thee." *His* companions then, are such as, like him, take an interest in the welfare of Zion. There all his friends dwell; and for their sakes as well as his own, he wishes her prosperity.

That every man's moral character is much the same as that of his associates, appears then from scripture, from the principles of human nature, and from facts. In deducing practical instruction from this important truth, I would observe,

1st, That we are here furnished with a *criterion by which to distinguish characters.*

There is no better rule to find out what a man is, in a moral point of view, than to inquire who the men are with whom he continually of choice associates. It has

therefore passed into a common proverb, "That a man is known by the company he keeps." Does any reader of this, then, take to his intimate friendship disturbers of the peace of society by their midnight carousals? That man is to be suspected of similar practices himself. Does any one habitually consort with the profane, the lascivious, the idle? He is to be set down as no better than they. Does any one, of choice, daily associate with the man whose darling subject is the diparagement of religious people or the cause which they profess to love? Write him down as an advocate of impiety. Does any one choose for his companions, "fools" who "make a mock at sin," and who trifle at every religious consideration? He is one of their number. On the other hand, is any one generally found in the company of the pious? Either he is pious himself, or he is "not far from the kingdom of God."

2. *We see by our subject the good influence of virtuous company.*

It is not only the language of our text, but, as we have seen, of experience, "He that walketh with wise men shall be wise." The company of religious people tends to create and preserve those reverential impressions of eternal things which are absolutely necessary to our becoming christians, or continuing such. He that from childhood, has been accustomed to look on religion and its concerns as matters of serious moment, is ordinarily more susceptible of salutary impressions of divine truth than others. Nay, the company of the pious often brings those, who have been taught to disregard religion, to the knowledge of the truth, and to the hopes of salvation. So far as religion influences its possessor, it makes him benevolent. He will therefore do all the good which lies in his power to his companions. The religion of the gospel is of a diffusive nature. It is not contented to reside in one breast; but sheds abroad its blessed influence. It spreads around it a healthful atmosphere which nourishes all that come within its reach, and diffuses life and vigor and joy to them in abundance. It is the tree of life from whose wholesome branches proceed leaves for the healing of the nations. Can such a principle then exist in christians, and not prove beneficial to their intimate associates?

In the company of the pious too will be found those real friends who will not forsake us in the hour of adversity. Their principle is that "it is better to go to the house of mourning than to go to the house of feasting;" and they generally act accordingly. How often does the kind hand of christian friendship wipe away the tears of wo, and rob the destroyer of half his sting! How often is the healing balm administered to the wounded spirit, and the smile of heaven made to animate the countenance! Ye that have drunk the cup of sorrow, know the value of the friendship which is regulated by religion. Ye that choose your companions among the servants of God, feel the worth of their society. You know that in adversity as well as in prosperity they are constant. Their councils direct you in the wayward path of life, and their prayers ascend to the throne of divine grace in your behalf, and bring down the selectest of heaven's blessings upon you. And when the bed of death shall be spread for you and no earthly hand can help, their tender souls will be poured out before their heavenly Father, that he may receive you into the mansions of glory. Such is the benign influence of virtuous companions. But

3. *We learn from our subject another lesson,—the influence and danger of evil company, especially to the young.*

As we are naturally prone to catch the spirit of our associates, we are much more so when that spirit acts in conjunction with the wicked propensities of our own hearts. It is quaintly observed by the excellent

Richard Baxter, "that stones want no additional weight to keep them to the earth." As we are prone to evil, all the influence which company can afford, should be against it. Man is a social being; and as such, must have some society. As the company of the good sheds an influence whose tendency is to make us good also; so that of the bad awakens all the dormant energies of wickedness which the heart possesses, and calls them into action. Unlike the pious too, their friendship is not genuine. While the sky is clear, they are with us; but when the clouds thicken, they stand aloof; and when the storm breaks out, they retire, and leave us alone to suffer its desolation. What is such friendship worth? It has no substance. It is the mere shadow that moves along the wall. We attempt to grasp it; and it eludes us: the sun retires; and it is gone.

Even in its best circumstances, the intimate companionship of wicked men is a real calamity. It speaks but to blast, spreads devastation among all within its reach, and kindles up the fire of divine wrath which will burn forever. That unhappy youth began his career in the paths of decency and sobriety, and seemed to all a fair candidate for the kingdom of heaven. He was lovely in his behavior, generous and noble in his heart, and his company was sought by the wise and good. The smile of contentment sat upon his countenance, and the joy of spring beamed in his eye. In an evil hour he met with one of his own age whose manners were not destitute of many attractions; but whose heart was deeply rooted in the ways of sin. For the time, his conversation was lively and interesting, and mingled with no black spots to warn the devoted victim of his danger. The acquaintance is now formed, and another interview is soon had. The youth goes with his new companion to his accustomed places of resort, and finds them to be haunts of dissipation. His conscience remonstrates, but he deems it too late, for this time, to withdraw. He returns to his retirement, and perhaps thinks on his evil way and mourns, and resolves to visit it no more. Not many days after, he receives another solicitation, but he remembers his former remorse, and refuses to comply. Importunity however prevails on him, and he goes with a failing heart. By the repetition of such scenes, he becomes at length divested of his salutary fears, and concludes that he is only indulging in the innocent pleasure which is proper for youth.

The first profane oath which he heard startled his tender conscience, and he felt that the wrath of God awaits all who thus trifle with their Maker. That oath is repeated until it passes by unnoticed. The breath of profaneness has lost its horror to his senses. At length he begins to question with himself whether such things be not a mark of superior courage and manliness of feeling. At first he rejected the idea with amazement; but by the suggestions of the great adversary and of his own heart, he again resumed it. He became more and more familiar with scenes of guilt till at length he ventured to drop a profane oath himself; and as he perceived no immediate evil resulting from it, he ventured to repeat that sin with less emotion than before. His companions by their example, if not by their advice, encouraged him to proceed in his career of wickedness, till he indulged in profaneness without remorse.

When he first heard religion and its concerns treated with levity, he noticed the awful profanation with abhorrence; and perhaps formed some faint resolutions to forsake the company where such things were heard. But the example of his associates and the tendency of his own heart to catch their spirit, hardened his conscience, and now that monitor within, which was once faithful, leaves him in the quiet possession of his iniquities. She has now only

fallen asleep, however, to awake beyond the grave, in the most dreadful agonies of despair.

This youth, then, who once appeared so pleasant to the eyes of piety, so fair a candidate for heaven, is now sunk in the depths of vice, and but little hope can remain of his being ever reclaimed to the paths of peace. Ah! how unlike to that first happy state!

O Ye, who have thus been seduced from the society of the good, look from the borders of that pit into which you are just plunging, back to the gates of life. Say, are you willing to forego the pleasures of eternal glory for those sordid enjoyments which only end in disappointment and are followed, in your moments of reflection, by many a pang? Say, are you willing to take up your abode in the dungeon of despair, when you might walk beneath the light which beams from the throne of God? Say, is not the company with whom you associate, such as, if there is a hell, will lead you thither, and overwhelm you in that sea of trouble from which there is no deliverance? By the influence of your companions, when the voice of conscience disturbs you, it is soon fled. You resort to your pleasures and drown the clamours within your breasts in noisy mirth. You fall asleep in your sin, and dream of happiness here, but put off the considerations of hereafter. It is an easy matter, with such consciences as you possess, to imagine that the wrath of God, because it is delayed, will never arrive. While surrounded by your companions, you can paint before your imaginations the delights of sin, and bury in a momentary oblivion the anguish which it must eventually afford. You can laugh at the salutary fears of piety, and commit those deeds of darkness to which your wicked hearts may prompt. And all this may serve as an opiate to lull you to repose. But,

> ———Say, dreamers of gay dreams;
> How will you weather an eternal night
> Where such expedients fail?

Of such however, as we have now addressed, there is little hope. Divine grace has power to reclaim them, but it need not be expected, except in here and there a solitary instance, for the sake of pious friends. Many undoubtedly are *given over* to work iniquity with greediness, and to reap its dreadful reward. It is to you who are yet free from the contamination of evil companions, that our hopes extend. Flee then the company of the wicked. "Their very touch is pollution, and their embrace is death." "Evil communications," says an inspired writer, "corrupt good manners." Seek ye, then, the company of such as fear the God of Heaven. If you have any regard to the interests of this world—if you have any regard to a "good name," which the Bible has pronounced to be "better than precious ointment;" and above all—if you have any regard to the interests of the world to come, to the joys or sorrows of immortality,—flee the company of those who would introduce you into sin. Be not deceived with outward appearances. How fair and promising soever the show of friendship which a vicious man can make, may be; he is only a friend clothed in the habiliments of an angel. He is only the serpent which promised with fair words, and drew his victim headlong into ruin. When an opportunity occurs, he will draw you away from all that is lovely in life, from all that can create peace in death and happiness beyond the grave. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

For the Christian Spectator.

THE subject of human ability to perform all the requirements of God, has been ably discussed by many writers in an abstract form. Considered merely as an intellectual

inquiry, it is attended with no difficulties; but in its practical application to the heart, difficulties arise which to the subjects of them often seem insurmountable, and influence the conduct and feelings more than the proof arising from an intellectual view of the question. The following letter was addressed to a person who in a state of great mental distress felt these difficulties in their full force, and as it proved the means of enlightening the mind of one in the knowledge of the truth, it is made public with the hope that it may assist others in similar circumstances, and throw light on a subject which to the feelings and intellect of depraved men has always been considered difficult and obscure :—

My dear Child,

I will immediately commence with the subject of your last letter. You will admit that the evidence of man's ability to obey God is, in itself considered, complete; that is, when the argument is stated, (were there no reasons from other considerations to doubt its correctness,) you would admit it to be conclusive.

God is just and good. To command impossibilities would be unjust; but he does command *love;* therefore it is not an impossibility. What have you to break the force of this argument? "A *consciousness* of inability," you will say. Suppose it to be so, how does the case then stand? The connexion between premises and conclusion, may in some cases be so obvious as that the perception of it shall as really be a matter of consciousness, as the consciousness of natural inability. And I cannot but believe that you *see* the conclusiveness of the argument in favour of ability, as plainly as you see or feel your inability. If you choose to make a distinction between intellectual perception and consciousness, it will not alter the case, since intellectual perception of truth in given circumstances, may constitute as high evidence of the *truth* perceived as consciousness does of a *fact* perceived. You have then what amounts to two consciousnesses in relation to a matter of fact in direct opposition. You perceive in looking at evidence a proposition proved; and regarding your consciousness, you see it disproved. To which perception will you yield your assent? If you say that the intellectual perception of agreement between premises and a conclusion may be deceptive, I answer by saying again, the connexion may be so plain that it cannot be deceptive without destroying the foundation of moral certainty.

But it is time to enquire whether your inability is a matter of direct consciousness, or is not rather a conclusion drawn from premises precisely as in the other case. You make attempts to exercise love to God, in such circumstances and with such earnestness as convinces you that were it physically possible you should have succeeded. From reiterated unavailing efforts you conclude that the ability to love does not exist. I may then alter the statement a little, and say that you have proof, which you see to be correct, of the truth and falsehood of the same proposition. You see proof that you can, and that you cannot love God. To which of these propositions will you yield your assent? To neither you may say so long as the evidence of each perception is exactly balanced. But from the fact that your perceptions are contradictory you learn that what you call consciousness is not infallible on one side nor the other; your consciousness has deceived you. On which side are you misled, then, by a guide deemed infallible. Can you doubt which is the fallacious perception, that which coincides with the testimony of God, or that which contradicts it? that which maintains or that which denies the rectitude of his ways? that which upholds or that which overturns his moral government?

Do you demand how you shall es-

cape deception, if your plainest perception of truth may be deceptive? I should not well know how to answer the question if I thought the fact were really so. But I have stated your case with respect to inability much above what I suppose to be its merits. Let us examine a little the consciousness which is to annul all possible evidence, and defy every thing short of omnipotence. You say "you are as conscious of your inability to love God as you are of your inability to remove mountains; you feel as certain of the nonexistence of ability to love, as you do of the existence of any faculty of mind." These strong expressions prove your sincerity, but do they prove the existence of physical inability? Physical ability to love God must include all the faculties which are necessary to the exercise of that affection. To be conscious that you have not the requisite faculties, you must know what they are, and perceive the absence of one or more, or the incompetence of all combined, to produce the result demanded. You must *perceive* their deficiency, to be *conscious* of it. If you could do this you would be conscious of natural inability, but instead of perceiving directly any such physical defect, you perceive rather the existence of all the powers and faculties, which can be conceived as requisite, or which have ever been known to be possessed and exercised by those who actually obey God; so that instead of being conscious of physical inability, you are conscious of the existence of all the powers which can be considered as requisite, or have ever been known to exist in those who have actually exercised love.

But you will say, "If I do not know my inability by direct inspection, I learn it with absolute certainty another way. I learn by ineffectual efforts that I have not strength to remove mountains, and I learn with equal certainty the same way, my inability to love God. I have exerted to the uttermost all the powers I possess, and am as certain that I cannot love as that I cannot remove mountains." But are you certain that you *have* done all that is possible in your attempts to love God? Examine this question prayerfully in his presence, and with your hand upon your heart. That you have not always done all you could do, is certain; but have you in fact *ever* put all your mind and soul and strength into an effort to love God? Remember that the testimony of God is that you *have not*, and that you have refused to do it; that you are the accused party, judging in your own case, with 'a heart deceitful above all things and desperately wicked,' and that multitudes who have spoken and acted as you do, have discovered their mistake.

If you have not put forth all your soul and mind and strength, then you are not conscious of inability; if you have once or twice, or for an hour, or a day, or a week, or a month, you are not certain of physical inability, for the effect which did not follow a temporary effort, might have followed a more protracted exertion. Can you claim any such entire and protracted exertion of all your powers? If not, where is your experimental knowledge of inability? Let us now come a little nearer, and analyze your supposed experimental evidence of inability. What have you done? Of what are you conscious? You are conscious of a great desire to love God, of making great exertions to that end, and of utter failure. Now if you cannot see that the failure cannot arise from any cause but natural inability, your experience would be proof of such inability. But you know that voluntary agency may render a course of conduct certain and unchangeable, as really as physical necessity. Jesus Christ is voluntarily unchangeable, and so are bad angels, and so, as God has decided, are sinful men. But you are 'conscious of actual desire and exertion to turn to God, so that though it were possible that volition should

perpetuate your disobedience, it is certain to your own inspection that it is not volition which does it. It must be therefore physical inability.' It is time now that you open your eyes upon a phenomenon of the human heart which has evidently escaped your observation. It is the existence in the heart of what some have called *disposition*, but what may more properly be termed *Generic Volition*. It is a stated habitual all-powerful *choice;* often indeed opposed by specific volitions, regrets, resolutions, and efforts of a subordinate character. In other words, a man may, all things considered, choose to hold on in a certain course which he fears to tread, and regrets to tread, and strives to turn from, but with a resolution and choice inferior to the generic volition which bears him on. A husband may see that his criminal attachment to another is conducting him to ruin, may regret he ever saw the enchantress, resolve he will never see her again, and weep and pray to be delivered from the besetting sin, and yet this generic affection may be supreme compared with every volition to the contrary, and prostrate every resolution, and render nugatory every effort. I select this example to illustrate the fact, that choice may be opposed to choice, and affection to affection in the heart, and that the generic affection may maintain its empire in the midst of the petulant opposition and regret and wailings of subordinate volitions; while these are so importunate as to seem to be the whole heart, and would seem to prove that there must be a physical inability of resisting the criminal attachment, when in fact it is not inability, but a more powerful silent settled choice another way.

This contradiction of the affections arises from the fact that an object, all things considered, may be preferred, when on many accounts the preference is regretted. The failure to love, then, which you ascribe to physical inability, may arise from another, and a voluntary cause. What the Scriptures denominate, your 'heart,' is none other than a settled aversion to God, and preference of the world to him, and you may voluntarily hold out in this preference and aversion, in the midst of such convictions of its folly, such fears of its issue, and such regrets and efforts to the contrary as that these little feeble specific opposing volitions, should seem to be your whole heart and all your might, when in fact the strength of your heart is opposed to these volitions, and is the only cause of their futility. Do you ask, 'If this generic volition is so powerful, why should I be so unconscious of its existence?' This calls you to regard another fact in the history of the mind. Nothing is more common than the unperceived influence of a generic volition. Nothing is more common than for men to be actuated by motives which they do not suspect, and by evil passions and affections, of whose existence they are unconscious. And what is confessedly true in the intercourse of life, the scriptures declare to be true in our intercourse with God. While 'the heart is desperately wicked,' it is also so deceitful, that it may well be said, 'who can know it?' The *invisibility* of a generic volition is *no* evidence of its nonexistence. But is it invisible? What is the ground of your just apprehension that if you do not soon find the comforts of religion, you shall return to folly and the enjoyment of the world? Is there not a repellency in God which renders approach irksome? and a superior attachment to the world, poor as it is, which renders a return to it certain? And should his mercy delay, and you return to forgetfulness of God and your own soul, will you not be able to perceive that your own choice leads the way?

The result, then, of this already too protracted investigation is,

1. Your perception that God commands love, and that therefore, God being just, it is possible,—is as clear and certain evidence of the truth as

your consciousness of inability can be of that fact.

2. Your inability is not ascertained by evidence, but by consciousness; not by seeing a physical defect or incapacity, but it is an inference drawn from unsuccessful effort, and this inference of inability is, to say the least, not more clear and certain than the evidence of your ability from God's justice, and his requirements.

3. The evidence on *one* side *must be false*, and that being the case your 'iron brow' of pleaded consciousness must give way to the testimony of God. 'Let God be true, but every man a liar.'

4. The silent unobserved prevalence of a generic disposition or volition, so opposed by subordinate volitions as that these shall seem to be all the heart, and resistance seem to be impossible, is a matter of common experience, and according to the bible is the actual state of the case in respect to our duty to God. And the fact that we are not conscious of this generic volition furnishes no evidence against the testimony of the bible that it does exist, it being a common thing for master passions to prevail in the heart unseen and unrecognized. Such is the result, my child, of the best attention I have been able to give this subject; and it convinces me, and I pray God it may convince you, that you set up against divine testimony, a consciousness of inability which does not exist, as an evidence of a fact which has no being, and is contradicted alike by the bible and what you see in your own heart.

Do you ask to what conclusion I would bring you? I answer,

1. I do not expect by evidence to make you *feel* as if you are able to love God. The feeling is and will be, in all cases, as if it were impossible.

2. Nor do I wish to create in you the expectation that without sovereign grace you ever will actually exercise the ability you possess; I rather desire that the fact of your dependence on God should be felt, if possible, still more deeply than you feel it. But,

3. I do desire that upon divine testimony, in opposition to any presumptuous reliance on your own supposed consciousness, you *believe* in the actual fact of *ability*, on the foundation of equity in the Divine requisition, and such ability as clothes with justice all the requirements and penalties of God, and with mercy all divine interpositions both of the Mediator to atone and of the Spirit to sanctify. This I desire you to do, as I do myself; for though I believe the course of reasoning correct which I have adopted and pursued, in this letter, my faith stands, not in my speculations, not in my capacity to see and explain *how* it can be that I am so able and so obstinate; but on the fact that it is so because God cannot err, cannot lie, and by word and deed has declared it to be so, and that in fact he administers his eternal government on the assumption of ability commensurate with requisition. Were I to depart from my implicit confidence in God, I could find as many difficulties, and ask as many unanswerable questions as you do, but I know that what God says is true, and that what he does is right; and here I rest my faith, and desire you to rest yours. And if in this letter I have ventured into deep waters, it is not because I prefer to wade in them, but to rescue from drowning my own dear child, who is in vain seeking to lay among the billows the foundations of her hope and confidence towards God.

You have the prayers of all your friends here, but you must not let this alleviate the pressure of personal obligation by relying on them. It is your duty and reasonable service to give your heart to God, to come as a lost sinner to be saved by Christ. I wish you to feel, as you do, that your eternal destiny turns upon a few weeks,—perhaps days,—or even hours. I do not ask you to *feel* able. But I am authorized to entreat you not to set up a fallacious conscious-

ness as a front of rebellion against God. You are deceived by your heart, or by your analysis of your own experience. This is very possible, but it is not possible for God to lie, or be unjust. Oh my child, he *is* good and just, or you and I had never had a Saviour, and had now been weeping and wailing without hope. I desire you to write me immediately, and may God soon grant to your darkened eyes, light, and to your desolate heart, joy and peace in believing.

Your affectionate father,

D. D.

Miscellaneous.

For the Christian Spectator.

The Reign of David.—No. I.

David with his little band was encamped at Ziklag, when he received from a young Amalekite the news of the battle of Jezrael, in which Saul and his three sons had fallen. Having avenged the death of the king upon the supposed regicide, he composed a beautiful Elegy on the fallen monarch and his son. This he directed his countrymen to learn, that the valour and loveliness of Saul and Jonathan might never be forgotten. Here he enquired of the Lord (probably by Urim and Thummim, as Abiathar the Priest was then with him) whether he should go to one of the cities of Judah. Having received an answer, he removed his encampment to Hebron. At this place the men of Judah assembled, and acknowledged him as their sovereign. Here he received the ensigns of royalty, which were, 1st. anointing with the holy oil. This was probably performed by Abiathar, who alone remained after the slaughter of the Priests of Nob.*

2d. A crown was placed upon his brow. This I suppose to have been the crown of Saul, which David had received from the young Amalekite. 3d. The sceptre which was a badge of royalty, may have been added. The cry of "Long live the King" was undoubtedly shouted by the tribe of Judah, which in its loyalty to their soverign was never equalled by the other tribes.

David held his court at Hebron seven years and six months. On the murder of Ishbosheth by the sons of Rimmon, he put the regicides to death, probably to inspire his people with reverence for royalty, and to extend his popularity. Soon after this event, the eleven tribes assembled, and with that of Judah anointed him king over all Israel. He then entered into a covenant with them, in which he bound himself and them, by conditions mutually agreed upon. This league was what may be termed the *Constitution of the Hebrew nation* during his reign. Of the extent of his power we are not directly informed, as the articles of this covenant are not mentioned, but from his life we are enabled to form some idea of the government at this period.

I. *What was the Constitution of the Hebrews during the reign of David?*

In examining this subject, it will be necessary to make a few remarks on the Hebrew government before the time of the kings.

God was acknowledged by the patriarchs as the only proper object of

* David as well as Saul had been privately anointed by Samuel before they were invested with the badge of royalty. This was emblematical of their being selected either for the service of God, or for the kingdom. As this was done in private, it was still necessary that a public coronation should take place in sight of all Israel, that every pretender to the crown might thus be excluded. Absalom was thus publicly anointed and acknowledged by the Israelites as their sovereign. 2 Sam. xix. 10.

worship. From him they received directions as to the course they were to pursue in life. Still they were so few in number, that the *Theocracy* cannot be supposed to have then existed. While they were in Egypt, he seldom appeared to them, and it was not until their descendants left the *land of bondage* that he claimed the right of governing them as a nation. This right was grounded, as he says by his Angel when reproving the Israelites at Bochim, on the great deliverance he wrought for them in bringing them from Egypt to the land of promise and thus founding their kingdom, and also on the fact that God bound himself by promises, that if they would worship and obey him, he would reward them. They publicly acknowledged him as their sovereign in two instances, *first* in the days of Moses, Ex. xix. 8, and *again* in the time of Joshua, Joshua xxiv. 16—21. This was what constituted the *Theocracy*, which lasted until the time of Samuel, when the Israelites wishing to have a king to lead them on to battle, broke from their allegiance to Deity. God permitted them to choose by lot a king who should rule over them, but reserved to himself the privilege of directing the monarch, promising his blessing if he obeyed him, and threatening him with punishment if he should disobey his commands. He did not here abdicate his right to govern them; it was only his nominal right which he resigned, as appears from the fact that he took the sceptre from the family of Saul, in consequence of his disobedience, and gave it unto the man whom he had chosen. David's right to the throne was real, but to the government it was only nominal. He was merely the vicegerent of Deity, receiving directions from him, and executing all his commands. This subjection David continually acknowledged, not only by consulting the Oracle of God whenever he was doubtful of the issue of any enterprise, but also in his prayers and in his life. The will of Deity was his only rule. In minor points of view however, the king was sole ruler. The power with which he was invested related to the ordinary concerns of government, which he performed without consulting the will of Heaven. It was only on great occasions, those which were *national*, and in a great measure involving the interests of his people, that he looked to the Most High for direction.

That the extent of David's power was great cannot be questioned. The covenant which he made with the Israelites gave him many rights which he exercised during his reign. He sometimes acted with rigour, but from the native amiableness of his heart, he usually felt that it was better that "five guilty persons should escape, than that one innocent man should suffer." What these rights were, we can only learn from the history of his reign. Some of them I will now examine.

First, His Rights as a Judge.

Moses while in the wilderness found it impossible to decide upon the numerous questions presented to him by the people. With the advice of Jethro, priest of Midian, he appointed a number of subordinate judges, who decided upon all questions of minor importance. Whether they existed in the age of David we are not informed. They in a great measure ceased, during the stormy period which intervened between the death of Joshua and the age of Samuel, a period in which idolatry and wickedness were so triumphant, that very little regard was paid to the laws of Moses. That they ceased to exist is still more probable from the fact, that it is so often mentioned, that every one did what was right in his own eyes, and from no mention being made of them. They may have been restored towards the conclusion of this period, as Eli says to his sons, if a man sin against another, the judge shall judge him; but as Elohim is here used I presume he referred to the Judge of the nation, rather than to the inferior judges. No mention

is made of them during the days of Saul and David, from which we should infer that they exerted little if any influence at that time. If they existed, they must have been unfit to dispense justice in a manner adapted to the wants of the nation, for David found it necessary to alter their judiciary. This he did by appointing *six thousand Levites* as judges and officers. 1 Chron. xxiii. 4. Whether the inferior judges existed or not, we find that David sat as supreme judge, and listened to those causes of importance which were above the cognizance of the lower bench, holding his court in the morning at the gate of the city. 2 Sam. xv. 2. The forms of trial were much shorter and more summary than ours, as we should infer first from the fact that Moses listened for some time to the complaints of two million five hundred thousand persons, and secondly from the rapidity with which David passed sentence on the criminals brought before him.

The complaints brought to David were various. Some of them were of great importance. That mentioned by Nathan in his parable, was limited in value, but as an instance of cruelty it needed an exemplary punishment, as a warning to the oppressor of the poor; while that presented by the wise woman of Tekoa involved the life of her son, and the extinction of a family in Israel. In these two instances, David departed from the law of Moses, which required that no person should be condemned, but by the mouth of two witnesses. This right may have been a part of the covenant mutually agreed upon between the king and his people; otherwise it exhibits a stretch of his prerogative as monarch of his people. That life and death were in his hand, is evident from the punishment he inflicted on the sons of Rimmon, while acting under the constitution of the kingdom of Judah, as well as afterwards under that of Israel, in directing Solomon not to let the hoary head of Joab go to the grave in peace. The same power he evidently had a right to exercise over Shimei, on his return from the battle of Mahanaim, but wishing to gain popularity among those tribes which had just returned to their allegiance, he chose to exhibit clemency, though he afterwards gave proof of his power over the life of this subject, in directing Solomon to punish him with death for his disloyalty to him while in affliction. It was from fear of the sons of Zereuiah, because, as he expresses it, they were *too hard for him*, that David did not exercise this royal prerogative in punishing Joab immediately after he murdered Abner and Amasa. As Joab was an able General, and popular in the army, he may have dreaded the effect of such a punishment. That this right over the life of his subjects was absolute, will farther appear if we examine the treatment of the priests of Nob by Saul, who, on the information of his chief shepherd, an Edomite, ordered them with their wives and little ones to be massacred. In our Bibles we read eighty-five persons, but in the manuscript consulted by Josephus in writing his history, they amounted to three hundred and eighty-five, vid. Josephus, B. 6. ch. 13. To this despotism the Israelite would never have submitted, had not the power of the crown extended over the lives of the subjects. Saul's determination to kill his son Jonathan for eating of the wild honey, is another instance of the extent of royal power, but these are sufficient to show that the monarchy was in some respects despotic.

Secondly, His Rights over the property and liberties of his subjects.

That the power of David was great here, and such as the Republicans of our happy country would not submit to with cheerfulness, is very evident to every reader of the books of Samuel. When Samuel describes to the nation assembled at Ramah the manner of the king, who should reign over them, he mentions the following as the prerogatives of royalty. 1. A conscription of the people for the ar-

my, and to labour in the royal fields. 2. That the monarch would take their daughters to be cooks, confectioners and bakers. 3. His right of seizing the best of their lands, and giving them to his favourites. 4. Tithing the produce of their lands for himself and his officers. 5. Taking their sons for artists to make instruments of war. 6. That he would take their male and female servants, and their strongest young men, and beasts of burden, to labour in his fields. 7. That they should become his servants. Such a prospect of oppression did not conquer their desire to see a king placed over them, and on these conditions they insisted upon having a monarch, and thus becoming like the nations around them.* The power of David over the property and persons of his subjects was probably as great as that of Saul, for he was a favourite of the nation, and they needed the strength of his arm to deliver them from the enemies who were then threatening Palestine. If so, he does not appear to have availed himself of all those rights, although he placed some of the Hebrews in his fields and vineyards, over his flocks, herds and camels, as appears from 1 Chron. xxvii. There was no necessity for his placing them in the most menial situations, as there were at that time a great number of Hittites, Jebusites, Gibeonites, &c. whom the children of Israel had suffered to continue among them. This number, as appears from 2 Chronicles, ii. 17, amounted to one hundred and fifty-three thousand six hundred, soon after the death of David, and by comparing that passage with 1 Kings, ix. 20, 21, it will be seen that they were bondmen, and so numerous that Solomon did not exercise the right which he doubtless would have otherwise felt as his prerogative, of reducing some of the Israelites to slavery. In some respects Solomon probably went to the extent of his power, if not beyond it, for we find that after his death the Hebrews complained to Rehoboam of the severity of his father's administration, who not only refused to listen to their complaints, but threatened to impose still heavier burdens upon them. He in this manner violated the constitution, and consequently the Israelites felt as if they were freed from their allegiance. It was in consequence of this violation that the two tribes which adhered to him were forbidden to make war upon their brethren, in the message from God which Shemaiah carried to the king.

One right which David exercised was peculiar, and one which has rarely existed. I refer to his choosing a successor. The first born according to the Mosaic law was entitled to a double portion, Deut. xxi. 17. That this had been the custom from time immemorial is probable from the fact, that it was acknowledged by the Patriarchs. It is true that Jacob gave a double portion to Joseph, but it was because Reuben *went up to the couch of his father.* David however deviated from this rule, and directed that Solomon, his youngest son, should sit upon his throne. This privilege was probably a part of the constitution, as otherwise the Israelites would have acknowledged Adonijah's right of primogeniture, and supported him in it; but instead of that, Bathsheba says, 1 Kings, i. 20, *The eyes of all Israel are on thee, O! King, that thou shouldest tell them who shall sit on the throne of my Lord the King.*

From what has been said, it would seem as if the power of David was quite as great as that of most despots of modern times. There were however several checks to it, which re-

* In 1 Samuel, x. 25, it is said that Samuel told the people the manner of the kingdom, and wrote it in a book, and placed it before the Lord. The expression, manner of the kingdom, has reference to the mode of government, including the rights of the king and his subjects. As these were agreed to by the people, the monarch would always claim the rights which were granted to him. As the book was deposited *before the Lord*, the rights of the king and the people as mutually agreed upon, could easily be known.

sulted from the peculiar situation of the kingdom in relation to God, and from the manner in which the nation was divided. These were, *first*, the existence of a prophet of God, who kept a watch over the conduct of the king. Whenever he unjustly oppressed his subjects, the prophet came with a message from God, threatening him with punishment unless he rendered a compensation for his injustice, and if the injury was irreparable, informing him of the punishment that awaited him. The message of Nathan to David, and that of Elijah to Ahab after the murder of Naboth, show not only the fidelity of the prophet, but the great check which they must have been to injustice, although under the influence of strong passion, the kings did not feel their influence at the time the crime was perpetrated.

The *second check* consisted in the form of their government, which was half republican as well as half despotic. I allude to the division into twelve tribes. Each tribe was almost an independent republic, and only united to the other tribes by the covenant which they had made with the king. All their officers were chosen from among themselves, and with the exception of the obligations imposed upon them by the covenant, they being children of the same ancestors, and having the same religion, they were free to act without consulting the other tribes. Accordingly we find in the time of the judges, individual tribes making war without advising with the other tribes, and also under the monarchy the two and one half tribes east of Jordan, made war on those nations situated between the mountains of Gilead and the Euphrates, and gained over them one of the greatest victories recorded in their national history. This occurred in the days of Saul, but without consulting the tribes west of that river. So little do they appear to have been influenced by the other tribes, that the author of the books of Samuel, who describes those events which occurred in connexion with the king, does not even allude to it. It is incidentally mentioned in the 1st book of Chronicles, v. 21. Each tribe had a prince or leader, who was the monarch of the tribe. He kept a continual watch over the rights of his brethren, and whenever they were invaded, he formed a rallying point for those of the same community. It was this separate interest in favour of their tribe, that kept alive a constant spirit of resistance to every attempt to trample on their rights, and which operated as a powerful check to the ambition of the monarch. It was this spirit of resistance to oppression, which divided the kingdom under Rehoboam. It was this separate interest which induced the tribe of Judah to crown David, and after the death of Absalom to take measures to reinstate him on the throne, without consulting their brethren. David during his whole reign felt the influence of these leaders. This peculiar form in their government kept down for a long time the spirit of tyranny, which would naturally arise in the mind of one, who had extended his conquests as he did. He seems in the latter part of his reign to have been under its influence, and to have formed designs which were calculated to break down this check to royal power. But of this I shall speak in its proper place.

II. *The Extent of the Revenue of David.*

The income of the Hebrew kings was derived from a great variety of sources within the bounds of the empire. From these as well as from the plunder of the surrounding nations, David amassed a fortune, which for its amount has never been equalled by any monarch since Solomon. These sources are,

First. A '*Tithe of their fields, flocks and vineyards.*' This tax they submitted to on the condition that Samuel should choose a king for them. Whether David added to his

revenue from this source, we are ignorant.

Secondly. By *taking their fields and vineyards and olive grounds, and giving them to his servants*, probably as a reward for their services. In this way the king was not under the necessity of making encroachments on his treasury for this object. The history of David has not informed us whether this was one of the sources of his income.

Thirdly. By receiving a tax from his subjects. What this was we know not, but that such a tax existed, is probable from the fact that Saul promised the person who should slay Goliah, that not only he but his family should be *free in Israel.* It is possible that this may refer to the tithe which they paid to the King, 1 Sam. viii.; but I rather think it refers to some other tax, possibly to that which they had to pay when they came into the presence of the king.

In the *Fourth* place, from *the income of his lands and flocks.* Doeg was overseer of the flocks of Saul, which were pastured near the Dead Sea. David fed his herds in Sharon, and in the vallies. He had also camels, flocks and asses, feeding in his pastures, and in those of Arabia, 1 Chron. xxvii. The income from the royal flocks and herds was very great, if we may form an opinion from the wealth of some private men during his reign, and that of Saul, as Barzillai, Shobi, Machir and Nabal. In addition to these he had vineyards, olive grounds, sycamore trees, and land which was cultivated by the Canaanites who were in bondage.

Fifthly, from the plunder of foreign nations. David smote the Syrians, Moabites, Philistines, Amalekites, Edomites, the nations in alliance with the king of Zoboh, &c. &c. From these he took an immense amount of gold, *silver, brass, &c. and brought it to Jerusalem. These nations he not only subdued, but compelled them to pay tribute.

In the *Sixth* place, *from presents.* It was customary among the Jews to approach a person of distinction with a present. David probably received such from his subjects when he decided their litigations, and whenever they approached him on other occasions. Such presents were given to Saul at his coronation, and sent by Jesse to the King when David went to play before him on his harp.

Seventhly. Solomon received a *duty from the Caravans of Merchants;* I Kings x. 15. Through Palestine several of the nations which bordered the eastern boundary of the Holy land must necessarily pass in their direct route to Egypt. David undoubtedly availed himself of this source of wealth as his hand was heavy on the heathen nations around him. After he extended his dominions on the South to the Red Sea, the Moabites, Ammonites, Ishmaelites, Syrians, Midianites, &c. &c. must either pass directly through Palestine, or going East of the Red Sea, through Idumea. Here the troops which he had garrisoned throughout this extensive tract of country, could easily collect the duty of every caravan.

Notwithstanding all these sources of wealth, it is often doubted by learned men whether David ever amassed such immense treasures, as the author of Chronicles relates, xxii ch. 14 verse. David says to Solomon *I have collected one hundred thousand talents of gold, one million of talents of silver*, and brass and iron without weight. Calling the talent of gold (vid Jahn's Antiquities) £5475, and the talent of silver £342, (leaving out the odd shillings.) this

*The crown of the king of Ammon weighed, it is said, a talent of gold. As a talent weighs 125 pounds, the cranium of the Ammonitish monarch was not thick enough to carry such a weight I suppose the talent of gold refers to the value rather than to the weight. Josephus says that "this crown had a sardonyx in the middle of it and that David wore this crown ever after on his head," Book 7 chap. 8.

sum would amount to 789 millions of pounds sterling. This is a greater sum than has been coined since the discovery of America. It will be observed here that I do not include the precious stones which must have made no small addition to the value. If no mistake has been made by the transcribers of this book, David exhibited a skill and a degree of economy in managing his finances, which the English government would do well to imitate, if they ever hope to liquidate their national debt. This sum it is to be remembered he collected for the Sanctuary. In addition to this his own resources must have been immense as we should infer from the amount, which he expended in his palace and other buildings, in adorning the city, in giving a splendour to his court, and in the numerous wars which he carried on, which were frequently at a great distance from his capital. The contributions of the people for the Sanctuary, exceeded thirty millions of pounds sterling, from which it is certain, that there was an immense amount of gold and silver circulating in Judea during the reign of David.

It appears at first sight improbable that so much wealth existed at that time in Judea and in the neighbouring countries which David subdued. It should however be remembered, that the fountains of wealth which were then overflowing are now exhausted—that the gold mines of Ophir and Sheba which David's fleets are supposed to have visited after he conquered Idumea, are now so entirely unknown that learned men cannot agree on what continent the former was situated. There were doubtless other mines from which the nations East of Palestine procured their great wealth and splendour, perhaps equal to those of Sheba and Ophir, but not mentioned by the Sacred Writers, as the Hebrews had little or no intercourse with them. Gold was known and highly valued soon after the deluge and in the time of Abraham ornaments were made of it. In Egypt it appears to have existed in great abundance at an early period of her history. We are informed by Moses, that the Israelites when called upon to bring offerings to God, presented 29 talents and 730 shekels of gold and 100 talents and 1775 shekels of silver or more than 850,000 dollars, a sum greater than has been contributed in this country to send the gospel abroad during the last twenty years. The Israelites it is to be remembered would have given a much greater sum if their liberality had not been restrained. This was given by a people who had just emerged from Slavery, and had had no means of acquiring property, but by borrowing it of the Egyptians. As their liberality was restrained, they undoubtedly possessed a much larger sum than that which they contributed to adorn the Ark and Mercy seat. Now as the Israelites dwelt in Goshen, they had access to only a limited number of Egyptians besides their Overseers. If they procured such a sum from so small a number of the inhabitants of Egypt, the amount of gold and silver in that country, must have been immense. We know from sacred and profane history that the splendour of Ninevah, Babylon, and other capitals of the East, was much greater than of modern cities. David took from the King of Zobah and his allies, *Shields and other instruments of Gold,* from which it is probable, that the wealth of those countries was much greater than that of the nations of Europe.

It is only on the supposition that there was more wealth formerly then at present, that we can account for the immense resources of individuals. Haman the Agagite, offered Ahasuerus on condition of his permitting him to order the destruction of the Jews, *ten thousand talents of Gold* or three million four hundred and twenty thousand pounds sterling. It is true he bore the Jews a grudge for having in the reign of Saul des-

troyed the Amalekites from whom he was descended. But if he was induced by a desire of revenge to give a large sum, it must be allowed to have been more than any individual of the present day could dispense with who had recently been raised to eminence, and can only be accounted for by supposing that the amount of the precious metals was much greater formerly, than at present. It is only on this supposition that we can reconcile with truth the immense treasures brought by the Roman Emperors to Rome, when returning from victory; or the great wealth of individuals in that city one of whom Marcus Crassus,* was enabled to spread ten thousand tables, at which he feasted all the inhabitants of his native city, and then gave each of them corn enough to last them three months, without injuring his fortune. If the fact be admitted (as appears probable from the preceding remarks) that the amount of wealth was then much greater than at present we can easily believe that the sum which David collected for the Sanctury is not over estimated.

III. *The Population of Palestine.*

Few subjects have perplexed learned men more than the Census of the Hebrews, when compared with the limited extent of their country. There were three censuses taken by Moses while in the wilderness, unless we suppose that taken in Numbers 2d. is the same with that mentioned in Exodus xxxviii, 26. which is probable from the fact that the numbers are precisely the same in each instance. What strengthens the supposition is that it was taken the year after the first. As no leader could wish to know the number of his people every year, we can suppose that it was taken during the parts of two years. According to the first numeration, the Israelites amounted to 603,550 *males over twenty years of age;* according to the last (Numbers 26th,) to 601, 730. If we multiply this number by three and one half for the number of women and children and those males who were exempted from service, we shall have 2,707,785, as the population of Israel excepting the tribe of Levi, at the time they entered Palestine. According to the common estimate, Palestine is not over 170 miles long and varying from 80 to 22 in breadth. If we call it 200 miles long by 100 in breadth, which will be making every allowance that those demand who place the mountains of Gilead farthest to the East, we shall have 20,000 square miles or 130 persons to a square mile. This is a much smaller population to a square mile, than in many of the countries of Europe at the present time. But those who object to the account of the Israelitish Census, would probably not allow this to be a fair estimate. I will therefore suppose it 170 miles in length and deducting Philistia and Phoenicia, which the original inhabitants still occupied, if we call its average breadth 60 miles, we shall have, 10,200 square miles. This supported a population of 2,707,000, or not far from 270 to a square mile. The question is often asked, how could Moses place his people in so small a tract of country, and does it not argue great want of foresight on the part of the Israelitish Leader. Such questions result from our having always looked at Palestine through the medium of Europe, and this country, and from not taking into view the peculiar situation of the Israelites, and the physical character of the country, which they conquered. That I may not do Moses injustice, I will state all the arguments which I have met with in support of the assertion, that Palestine contained such a population. For several of these I am indebted to Michaelis a writer, who though sometimes visionary, rarely introduces a subject connected with the East, without illuminating it.

1. Palestine is *spoken of throughout the Bible as remarkable for its*

*Vide Prideaux.

fertility, and although it now exhibits nothing of its former appearance, it is to be remembered that it is *under a curse.* This curse is *the existence of numerous hordes* of Arabs and others inhabitants of the Desert, who continually roam over its surface in search of prey. They not only do not cultivate the soil themselves, but they do not allow others to cultivate it. Like the Jews in the time of Gideon, they are every moment liable to be plundered. I see no reason to believe that the soil has undergone any transformation, for we find that all modern Travellers, speak of it as being very luxuriant when cultivated. We should also remember, that before it fell under the dominion of the Turks, it was a kind of common ground for the surrounding nations to plunder and lay waste. Not only do modern Travellers, but Abulfeda the great Arabic Geographer, as quoted by Michaelis, describes it as the most fertile part of Syria. Josephus speaking of the two Galilees, says that "its soil is universally rich and fruitful, so that it invites the most slothful to take pains in its cultivation by its fruitfulness. The cities lie here so very thick, and the very many villages there are here, are every where so full of people, by the richness of their soil, that the very least of them contains above 18,000 people," Book iii, chap. 3. and as quoted by Jahn, though I have not been able to discover it, "that there are 204 cities in Galilee, the largest containing 150,000 inhabitants, and the smallest 15,000. Galilee is 40 miles long by 30 in breadth, which supposing them to average only 15,000, is 250 to a square mile."

2. They did not, as we do in our extensive country, select merely the most fertile places and cultivate them but every part of the country glowed with beauty. Not only were their rocks, as Maundrell states, covered with soil, but their mountains were terraced, and when not too lofty, were under the highest cultivation. Mount Carmel was cultivated in this manner, and its fertility and beauty are often favourite objects of comparison with the Hebrew poets. Every foot of ground yielded its yearly revenue, not to the wild beast to tread upon, but to support and nourish man.

3. *They used no wood for fuel, in comparison with the nations of Europe and with our own country.* Probably three fourths of this state, Connecticut, (which now supports a population of 58 to a square mile,) are forested or uncultivated. There were in the Holy Land no forests of any magnitude. Only nine are mentioned in the Bible, the largest of which were on their lofty mountains, Lebanon, Antilibanus, Ephraim, &c. The others, with the exception of Mahanaim where Absalom was killed, and Chorsa, which extended into the wilderness of Ziph, appear to have been either for ornament, or were boundaries between the tribes. Their fuel was composed of the gatherings of the fields and vineyards on the mountains, and of dried manure, (vid. Jahn,) and this was sufficient to warm them during their short and mild winter. With us trees grow so slowly that it requires nearly one half of the soil to be devoted to forest, to defend us against the extreme cold of this climate. This will forever prevent us from arriving at the same density of population with the inhabitants of Palestine. From the causes just mentioned they were enabled to cultivate every inch of soil, leaving only trees enough to adorn their grounds, and furnish them with fruit and shade. In connection with this they enjoyed all the improvements in agriculture, which grow out of a dense population. It is owing to this that the countries of the East, and particularly the region between the Tigris and Euphrates, supported such an immense population. It is their improvements in agriculture, particularly their great skill in irrigating their lands, that gave their fields the vivid green of spring during the long summer, which, bringing with it the easterly wind,

withered those plants which were not thus watered. It is this which makes Damascus and its environs, even to this day, look to the traveller as he approaches it like an emerald in the desert. We see that England, where the economy of agriculture is much inferior to that of the east while in its best state, is enabled to support a population of 190 to a square mile, and with ordinary crops to export a large amount of grain. Could the forests of New-England be removed, and our agriculture be improved even to the degree of perfection it is in England, we should cease to wonder, when we read that Joshua marched his two million seven hundred thousand Israelites, and settled them in the land.

4. As the land was divided among them, *every inhabitant had his own ground which he could cultivate as he pleased.* Whenever a people own the soil they labor upon,it will universally be tilled with much more pleasure, than when cultivated by slaves or peasants. Every man in Palestine was lord of the manor, and was always secured against the land's going out of his family, as every fiftieth year there was a universal freedom from debt, when not only their personal liberty, but their property was returned to them. Beside this, they had the power of recovering their freedom every seventh year after they became slaves, or sooner, if they chose to purchase it. This law, and particularly the one relating to the Jubilee, (Leviticus 25,) would forever prevent individual families from rising to great power and living in palaces surrounded by an abject peasantry, and agriculture from realizing the evils which grow out of such a state of society. Every man here had his own exclusive right to the soil; and however poor he may have been, cultivated as the ground was by the hand of freedom, it yielded its thirty and sixty fold.

5. *The Israelites rarely eat animal food unless at their festivals.*—Consequently they were not compelled to appropriate large tracts of land to pasturage. Their best grounds were not devoted to the grazing of large herds of cattle, as in many of the beef-eating countries of Europe. It is true that they cultivated the soil with the aid of cattle or asses, but the number of these was limited. As oil manufactured from the olive was in a great measure a substitute for butter, they were not necessitated to devote large tracts of land to support herds to furnish them with this article. It is true that they had cattle, sheep, and camels,in great numbers; but they were all pastured east of Jordan and in the desert, either near the Asphaltic lake, in Edom, or east of Gilead. It was around the fountains which, springing up in the desart, spread luxuriance and beauty wherever they flowed, that the Israelit sh Nomades pitched their tents and fed their numerous herds. That this desert was then highly valued, is evident from I Chron. v, 9, 10, where it is mentioned that the tribe of Reuben, having driven out the Hagarites, the former inhabitants, took possession of their land; the reason given is, *because their cattle were multiplied.* From this and several other places it would appear,that this wilderness was probably much more fertile formerly than at the present time. This we know is true of two large tracts in Persia, which are now comparatively deserts.* These herds were to them a great source of wealth, furnishing them with food and clothing. By thus feeding their cattle in the wilderness they could cultivate to a great extent the land which otherwise must have been devoted to grazing. They were enabled, by the increase of their flocks, to raise a great amount of wool for exportation, as in a country so warm as Palestine, it would require a very limited supply to defend them against the cold of their winters.

6. *Until after the time of David*

*The provinces of Khudistan and Khorasan.

the Israelites used no horses, neither in war nor for domestic use, unless we except the small number that David reserved for himself after the slaughter of the Moabites. The Philistines had cavalry in their armies, as they were of great service to them in the plain of Philistia. Sisera, in the time of Joshua, had 900 chariots of iron, which could be used with great effect in the large plain in which he fought with Barak. No mention is made of horses being introduced into Palestine before the victory over the Moabites, and it was not until the reign of Solomon that they were numerous. It is true that Samuel, in describing to the Israelites assembled at Ramah the manner of the king who should reign over them, says, *he will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots,* I Sam. viii, 11; still from the histories of Saul and David, we must conclude, that he fixed his prophetic eye, on a period subsequent to their reigns. In the days of the Judges and Joshua, they were probably unknown, as no mention is made of them from the time when Moses composed his triumphal song over Pharaoh and his host, until the period just referred to, unless in connection with their enemies. This fact can be easily accounted for by the command so often given to hough the horses taken in battle, and by a statute in the Mosaic laws, Deut. xvii, 16, where the king whom they should afterwards choose is expressly forbidden to multiply horses to himself. This was doubtless enacted for two reasons. *First*, because the country they were to inhabit, was so mountainous that they could not advantageously use them in war; and *secondly*, to prevent them, as Moses expresses it, *from going down into Egypt*, and thus mingling with idolaters. By the observance of these commands, they were not as with us compelled to devote large tracts of land to support that noble animal.

These arguments are sufficient to convince me that Moses not only did not exhibit any want of foresight in placing the Israelites between Gilead and the sea, and between Lebanon and the river of Egypt, but that this tract would have maintained even a larger number. But it will be said that the Israelites greatly increased until the time of David, when they amounted, (I Chronicles xxi, 5,6,) to 1,570,000 that drew the sword, beside Levi and Benjamin. There is here an excess over the return as given in the book of Samuel of 250,000 men; but I am perfectly willing to allow that the first result is accurate, and believe that if we glance at the situation and extent of Palestine at this time, we shall find no difficulty in allowing even this population. The tribes of Levi and Benjamin in the last census of Moses were as follows: In Benjamin 45,600 over twenty years of age, and in Levi 23,000 males over one month. If we suppose that 14,000 of these were over twenty which is allowing as large a number as my opponents will ask, we shall have 59,600 in these two tribes, or about one ninth as many as there were in the remaining tribes. If then to 1,570,000, we add one ninth, we shall have 1,744,444 thousand men that were able to draw the sword. This multiplied by three and a half, gives us 6,105,554 as the number of Israelites in the time of David; which is more than double the population in the time of Moses. Such a number could not be supported on so small a tract of land, as that originally occupied by the descendants of Israel. The history of this people will relieve us here from every difficulty on the subject. We find that in the days of the Judges the population became so dense, that they were obliged to extend their territory. A part of the tribe of Dan, being destitute of a place to dwell in, removed their possessions, and having conquered Laish, a Phœnician colony, settled there, and

remained masters of it until the captivity. This mode of extending their boundary by conquest was frequent, as we learn from I Chron. v, 10, 11, that the tribe of Reuben conquered the country of the Hagarites east of Gilead, and that afterwards this tribe, with Gad and the half tribe of Manasseh, extended their conquests on the east, driving out the Nomadic nations, the former inhabitants, before them, until they extended their boundary to the Euphrates, keeping possession of it until the captivity. The reason was, as we said before, that *their cattle were multiplied in the land.* The Euphrates was the boundary of the Israelitish kingdom in the time of David, as appears from I Chron. xviii, 3, where David is said to have smitten Hadarezer, as *he went to establish his dominion by the river Euphrates.* The dominion of Solomon was equally extensive,—'from the river, (viz. the Euphrates, whenever the *article* is used,) unto the land of the Philistines, and unto the border of Gath,' I Kings iv, 24.

But David extended his kingdom still farther. On the *south*, he conquered several small tribes, viz. the Geshurites, the Gezerites, and the Amalekites, who remained after the slaughter of that nation by Saul, I Sam. xxvii, 8. Afterwards he extended his conquests through all Idumea, to the Arabian gulf, for that was the southern boundary of Edom, II Sam. viii, 14.

On the *west*, he humbled the Philistines, but still allowed them to live in their cities, on condition of their paying tribute. With the Phœnicians he continued at peace, but took on the coast north of Sidon, the city of Berothai, probably where Bairout is now situated. Vid. Michaelis.

On the *north*, he took Damascus which had been a place of magnitude from the time of Abraham, and the territory, of which that city was the metropolis. In the war with the king of Zobah, he extended his conquests far into Syria. Here in the vallies between Libanus and Antilibanus, a new avenue was opened for the emigrating Israelites.

These were the principal changes produced by David in the extent of Palestine. If we take into view the great extent of Edom, Syria, Ammon, Moab, Amalek, &c., the northern boundary reaching far into Syria, and the western being washed by the Euphrates, we must conclude that David nearly doubled the extent of Palestine. And when we remember, that by conquering these nations, the Israelites were thus enabled to emigrate, that their shepherds were permitted to feed their flocks through the great eastern desert, and that all these nations paid their annual tribute to the Israelitish king, thus lessening the demands on his people—we must conclude that the kingdom of Israel in the reign of David, could support the population mentioned in the book of Chronicles. Palestine was never larger than in his reign, and he with his sword literally fulfilled the promise of God to Abraham, that his posterity should *inhabit from the great sea to the river Euphrates.* CRITO.

For the Christian Spectator.

MESSRS. EDITORS,

IN the remarks on the influence of Christianity upon society, contained in your number for August, there is an allusion (page 411) to the directions given by the Emperor Julian to one of his pagan priests, respecting the expediency of imitating christian teachers in practising benevolence and charity, in shunning scenes of amusement, &c. &c. These are contained in a letter* written to Arsacius, High Priest of Galatia. The letter is a curious document, and possibly some of your readers may

* Ep. 49. See p. 429, Jul. Op. Ed. Spanheim, Fol. Lips. 1696.

be interested by a translation of those passages to which the above mentioned allusion refers.

'The gentile religion,' says he, 'does not flourish as we should desire, owing to the misconduct of those who profess it. Its affairs are indeed in a better condition than a little while since we dared to hope. But why are we satisfied with this? Why do we not observe what it is that has so much advanced the christian religion,—*philanthropy, regard to the rites of sepulture, and feigned sanctity of life.* To these things we ought strictly to attend. Nor will this be enough. I would have you either persuade or compel all the priests in Galatia to be diligent in their duty. Even deprive them of their sacred office, unless, with their wives and children and servants, they are sedulously devoted to the Gods. * * * Exhort them also not to visit the theatres, not to drink at public houses, not to pursue any secular occupation, nor engage in any dishonorable employment. Exalt such as regard these exhortations, and depose those who do not. Moreover erect hospitals in every city for the reception not only of our own poor, but of others who may be needy. * * * It certainly is a shame that we should neglect our own poor, while the impious Galileans support both theirs and ours. Teach the Hellenists, (pagans,) therefore, to make contributions for these purposes. Let the towns consecrate to the Gods portions of their yearly harvests. Form the people to a habit of such benevolent exertions.'

Julian bears similar testimony to the charity of the christians in other writings, particularly in a fragment,* in which he undertakes to describe *what ought to be the character of a priest.* This piece deserves to be read by the christian minister.—A free translation of some parts of it may be found in Gibbon's Roman Empire.† W.

* See Jul. Op. p. 288. † See Chap. 23.

For the Christian Spectator.

"*Peace I leave with you, my peace I give unto you.*"

How peaceful is the closing hour
Of summer day, so calm and still,
While modest eve, with blushes warm,
Glides pensive o'er the western hill.

How peaceful is the evening Lake
That spreads its mirror still and fair,
While pleased the peerless queen of heaven,
Lingers to view her image there.

How peaceful to the eye of youth,
Is the bright path of future years,
While Hope, sweet syren, hides with flowers
Each dark recess of woe and tears.

But storms will shroud the summer sky
And sweep the Lake ere dawning day,
And darker storms, with eddying whirl,
Will bear youth's fondest hopes away.

Yet still there is a blissful calm,
E'en here on earth to mortals given,
That cheers the heart, that changes not—
Sweet foretaste of the rest of heaven.

When hopes that dawned are sunk in night
And parted friends are wept no more—
When sighs are hushed, and sorrows soothed,
And passion's troubled storm is o'er—

When the wrapt soul, serene and calm,
Rises in blest communion free,—
This peace, O God, my Hope, my Rest,
This perfect peace, is found in Thee!

C. D. D.

Review of New Publications.

The Reports of the American Society for Colonizing the Free People of Colour in the United States.—1818, 19, 20, 21, 22, 23.

(Concluded from page 494.)

We have no room to enlarge on the political aspect of this subject. We will only ask—where would be the enterprise and the wealth and the strength of New-England, if her green hills and pleasant vallies were cultivated no longer by her own independ-

ent and hardy yeomanry, but by the degraded serfs of a Polish aristocracy? And what would not Virginia become, if she could exchange her four hundred and twenty five thousand slaves for as many freemen, who, in blood and complexion, as well as in immunities and enjoyments, should be one with the proudest of her children?

But the mere politician cannot fail, in estimating the magnitude of this evil, to look at its moral tendency. The great men of the south have looked at it in this aspect, and have expressed themselves accordingly. Judge Washington pronounces it to be "an inherent vice in the community." Mr. Jefferson uses language on this subject, too strong for even a northern man to regard it as strictly true. In his Notes on Virginia, he says—"The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other."—"The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in a smaller circle of slaves, gives a loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with odious peculiarities."—"I tremble for my country when I reflect that God is just, and that his justice cannot sleep for ever."—And speaking of the probability, that the blacks may assert their freedom, he adds, "the Almighty has no attribute which can take side with us in such a contest." It would be easy to collect the sentiments of many highly honored individuals in the southern States who have expressed themselves as decidedly if not as strongly. But it is enough to say in regard to the moral influence of the system on the blacks, that laws exist in nearly all the slave-holding States, prohibiting their instruction, and even driving them from Sunday schools, because the public safety requires them to be kept in perfect ignorance; and in regard to its influence on the white population, that the most lamentable proof of its deteriorating effects may be found in the fact that excepting the pious whose hearts are governed by the christian law of reciprocity between man and man, and the wise whose minds have looked far into the relations and tendencies of things, none can be found to lift their voices against a system so utterly repugnant to the feelings of unsophisticated humanity—a system which permits all the atrocities of the domestic slave-trade—which permits the father to sell his children as he would his cattle—a system which consigns one half of the community to hopeless and utter degradation, and which threatens in its final catastrophe to bring down the same ruin on the master and the slave.

There are two considerations in view of which we ventured to remark that the slavery which exists in our country is more ominous in its character and tendency than any similar system which has ever existed in other countries. The first is that slavery contradicts the primary principles of our republican government. Slavery was not inconsistent with the principles of Grecian and Roman democracy. It is in perfect harmony with the systems of government, which, excepting Great Britain and Switzerland, prevail in every province of the old world from the Frozen Ocean to the Cape of Good Hope, and from the Bay of Biscay to the Pacific. But it stands in direct opposition to all the acknowledged and boasted maxims in which is laid the foundation of our political institutions. The other consideration to which we refer is, that which spreads terror over every aspect in which the subject can be viewed, and which seems to tell us—for all these evils there is no remedy. It is, the fact that the slaves, and those who have been slaves, and those whose fathers have been slaves, are all marked out and stigmatized with the brand which nature has stamped up-

on them. In Greece and Rome, as in almost every other nation, a slave might be made free, and then he was no longer a slave, but he was amalgamated with the rest of the community, and the road of wealth or honor or office was open before him, and his interests were united with the interests of the republic. But here the thing is impossible: a slave cannot be really emancipated. You cannot raise him from the abyss of his degradation. You may call him free, you may enact a statute book of laws to make him free, but you cannot bleach him into the enjoyment of freedom.

Now apply to this subject one very simple arithmetical calculation. In 1820 the slave population of the country was 1,500,000. Their annual increase is estimated at 35,000. Their number doubles in less than twenty years. Things remaining as they now are, in 1840 we shall have 3,000,000 of slaves,—in 1860, 6,000,000,—and in 1880, 12,000,000,—a nation of slaves larger by 4,000,000 than the whole present white population of the United States. What a state of things will this be. Twelve millions of slaves. 'A nation scattered and peeled,' 'a nation meted out and trodden down;'—and God forbid that it should be written in the blood and echoed in the groans of that generation—"a nation terrible from their beginning hither." But even in the short sixty years which must elapse before such a state of things can take place, how much terror and anxiety must be endured, how many plots must be detected, how many insurrections must be quelled.

Plots! and insurrections! These are words of terror, but their terribleness is no argument against the truth of what we say. If things go on as they are words more terrible than these must be "familiar in our mouths." For notwithstanding all that may be done to keep the slaves in ignorance, they are learning, and will continue to learn something of their own power, and something of the tenure by which they are held in bondage. They are surrounded by the memorials of freedom. The air which they breathe is free; and the soil on which they tread, and which they water with their tears is a land of liberty. Slaves are never slow in learning that they are fettered, and that freedom is the birthright of humanity. Our slaves will not be always ignorant—and when that righteous Providence, which never wants instruments to accomplish its designs, whether of mercy, or of vengeance, shall raise up a Touissaint, or a Spartacus, or an African Tecumseh, his fellow slaves will flock around his standard, and we shall witness scenes—which history describes but from the thought of which the imagination revolts. Not that there is any reason to anticipate such an insurrection as will result in the emancipation of the slaves, and the establishment of a black empire. A general insurrection in the southern states, might indeed destroy their cities, might desolate their plantations, might turn their rivers to blood; but to be finally successful, it must be delayed for more than two or three generations,—it must be delayed till the blacks have force enough to resist successfully the energies of the whole American people; for at any time within sixty or a hundred years, the beacon fires of insurrection would only rally the strength of the nation, and the illfated Africans, if not utterly exterminated, would be so nearly destroyed that they must submit to a bondage more hopeless than ever.

Cannot the people of the United States be roused to an effort for the partial if not for the entire removal of the evils attendant on the circumstances of our black population? We refer to *all* these evils; though they cannot all be enumerated, for their name is legion. We refer to the condition of all the blacks whether bond or free. They are wretched, and their wretchedness ought to

be alleviated. They are dangerous to the community, and this danger ought to be removed. Their wretchedness arises not only from their bondage, but from their political and moral degradation. The danger is not so much that we have a million and a half of slaves, as that we have within our borders nearly two millions of men who are necessarily any thing rather than loyal citizens—nearly two millions of ignorant and miserable beings who are banded together by the very same circumstances, by which they are so widely separated in character and in interest from all the citizens of our great republic. The question is, cannot the people of the United States be induced to do something effectual for the removal of these evils? Without doubt they can be roused to an effort; for in a nation so far under the influence of christian principle as ours, there is a spirit which will answer to the voice of benevolence when it pleads the cause of humanity. It did answer in England, when Wilberforce and Clarkson lifted up their cry against the wrongs of Africa;—and the consequence of their unwearied labors has been the formal abolition of the slave-trade by every christian power in both continents, and such a total revolution in public sentiment, that all who are not immediately interested in the nefarious traffic are ready to denounce it as the most high-handed outrage that ever was practised by fraud and power against simplicity and weakness. If the philanthropists of America will summon up their energies to a like effort—if they will never cease to warn their fellow-citizens of the extent and nature of these evils—if they will properly set before the public the political and intellectual and moral degradation of the blacks, and the danger which results from this degradation;—the same spirit which answered to the plea of Wilberforce will answer them, and the effect of their labors will be seen in the sympathizing efforts of all the enlightened and benevolent. We doubt not that the public may be excited on this subject, and if excited they may put forth such an effort as will alleviate the evils in question, and long delay, if not utterly prevent their final catastrophe. The excitement required is not a momentary, feverish, half delirious excitement, like that produced by the agitation of the Missouri question,—it must be something more calm and permanent. It must not be a sudden torrent passing away with the cloud that gave it birth; but a river whose broad, deep, peaceful streams are supplied by perennial fountains, and whose pure waters, like the waters of Jordan shall wash away from our national character this foul and loathsome leprosy.

But *what* shall be done? This excitement must have a definite object,——what shall that object be?—what kind of effort is demanded? We answer, *first*, any effectual effort for the benefit of the blacks must be such as will unite the patriotic and benevolent in all parts of the country. There is perhaps no subject which excites so much of what is called *sectional* feeling,— so much of jealousy at the south, so much of exultation at the north, and so much of indignant invective in all parts of the union, as the subject before us in any of its relations. But this feeling at the north and at the south, is equally unreasonable, not to say, equally criminal. The difference in regard to slavery and a negro population, between New-England and Georgia, we owe not to ourselves, or to our fathers but to the God who has placed our habitation where the climate forbade the introduction of Africans, and where the hard soil could be cultivated only by the hands of freemen. Had the rough hills, and the cold winds, and the long winters of New England been exchanged for the rich plains and the burning sun and the enervating breezes of Car-

olina, all the sacred principles of puritanism would not have prevented the introduction of slavery at a time when hardly a man could be found in either hemisphere to raise his voice against the enormity, and when England was determined to infect all her colonies with the debilitating and deadly poison. What occasion then can we have to exult over our fellow citizens? It is as if the heir to an estate should exult in the poverty of his neighbour. It is as if the man in health should glory over his brother in sickness. And it is with indignation that we sometimes see the editors of political journals in one part of the country, attempting to kindle and cherish such feelings;—for every such attempt excites and increases, and in some measure excuses that tetchy sensibility in respect to this subject which the people of the south are always too ready to manifest. But still we are happy to believe that notwithstanding all the vaporing of newspaper declaimers, the great majority of the northern people regard the matter—at least in times of calm reflection—with far more enlarged, liberal, national feelings than is commonly imagined by their southern brethren. And we will even express our belief that there is hardly any enterprize to which the militia of Vermont or Connecticut would march with more zeal than to crush a servile rebellion (if such an event should ever take place with all its cruelties and horrors) in Virginia. The people of Maine belong to the same great community with the people of Georgia; and hence they desire at once the right and the duty of interfering to alleviate, and if possible to remove, an evil which affects the prosperity and safety of the whole American empire. The people of the south should know this, and if they once see their fellow citizens engaging calmly and kindly in real efforts for the alleviation of this evil, their prejudices will be done away, and they will acknowledge the unseasonableness of their jealousies. If the people of New-England will talk less of the guilt of slavery, and more of the means of counteracting its political and moral tendencies; or if when they speak of its guilt, they would acknowledge that New-England is a partaker; if they will remember that it was their ships and sailors that carried the Africans in chains across the ocean, and that there are now men among them who are living on "the price of blood"—men whose wealth was "earned" by "sinews bought and sold";—if they will speak of this subject with the modesty, and think of it with the shame which such remembrances are calculated to inspire, they may soon find that there are principles and schemes of enterprize in which the benevolent of all the states can unite: And would not a national effort for the removal of this national evil, do away local prejudices, and bind together the different parts of the union with a closer bond of national feeling?

An effort for the benefit of the blacks, in which all parts of the country can unite, of course must not have the abolition of slavery for its immediate object. Nor may it aim directly at the instruction of the great body of the blacks. In either case, the prejudices and terrors of the slave-holding states would be excited in a moment; and with reason too, for it is a well established point that the public safety forbids either the emancipation or the general instruction of the slaves. It requires no great skill to see that the moment you raise this degraded community to an intellectual existence, their chains will burst asunder like the fetters of Sampson, and they will stand forth in the might and dignity of manhood, and in all the terrors of a long injured people thirsting for vengeance.

But notwithstanding these restrictions, occasioned by the necessity of the case and the danger of exciting jealousy, the effort in question must be a *great* effort, great in its conception and great in its details. We mean that there must be a magnificence in its immediate object, and an attractiveness in every step of its progress, which will not let it be forgotten or overlooked among the numberless enterprises of the age. There is a certain simple grandeur in the design of the Bible Society, which fills the whole mind of the beholder, and awakens the benevolent heart to ecstacy as it contemplates the mighty scheme in all its relations. It is this which has united in the holy undertaking christians of every name and of every country, and it is this which will always unite them till the design of the Bible Society shall attain its perfect accomplishment. The Missionary Society with perhaps less of that imposing simplicity, in its place seizes on the attention and the affections of the public by the charm which is thrown over all its proceedings. Every new report of its progress, every letter from a distant missionary awakens in the supporters of the enterprise a higher joy, and a livelier interest. And it is this increasing brightness in the details of its progress, which will always make it fresh and beautiful to the benevolent eye, till 'the kingdoms of this world shall become the kingdoms of our Lord.' So any effort for the removal of the evils to which our attention has been directed, before it can become powerful and lasting, must have something of the same character. There must be a similar grandeur in its object to arrest the public attention; and to keep up that attention, there must be the same interest thrown over the successive events of its history. Without the one, the great body of the people will not engage in the enterprise; without the other, they will not maintain it.

We have asserted that the Colonization Society is the only institution which promises any thing great or effectual for the relief of our black population. We have examined the condition of that population, and have pointed out the characteristics of the effort which shall accomplish any thing for their improvement. To establish our assertion it remains for us to show that the direct object of this society is attainable; and that the two characteristics above mentioned belong to this scheme, and to this alone.

What other scheme, then, for the improvement of the blacks, is there before the public? What other efforts are we exhorted to make? What other projects do we hear of? There are a few sunday schools established for their benefit in our large towns; and in some of our cities the Africans have churches of their own, and tolerably well qualified ministers of their own. And more, to educate young men of colour for the work of the ministry among their brethren, there is, or there was, somewhere in the State of New-Jersey, an African seminary, with whose managers, funds, resources, students, instructors, and even local situation the public at large have been, for three years past, about as well acquainted, as they are with the course of the Niger, or the police of Tombuctoo. But efforts of this kind, taken by themselves, hardly amount to any thing; they do not in the least affect the essence of the evil; and not only so, but by a great part of the slave holders they are considered dangerous, and therefore they can never become such as will unite the patriotic and benevolent in all parts of the country. The same remark will apply with at least equal force to the projects of "the American Convention for promoting the Abolition of Slavery, and improving the condition of the African race," as set forth in an "Address to the people of the United States," which now lies before us, and which contains some calculations and suggestions

that ought to be familiar to every mind.

If then there is any hope of extensive good for these two millions of beings, it must be found in the plans proposed by the American Colonization Society. But before proceeding to examine how far this plan possesses the characteristics necessary to success, it is important to notice the objection, sometimes urged, that the establishment of a colony in Africa is impossible.

If a colony of free blacks cannot be established on the coast of Africa, it must be, either 1st, because free blacks cannot be induced to go, which is false, for they have gone, and hundreds are waiting to go,—or 2dly, because when they arrive there they cannot be defended from the natives, which is disproved by the late contest,--or 3dly,because the soil will not yield them support,which needs no answer to any man who will look into a book of travels,–or 4thly,because they must be cut off by the insalubrity of the climate, which is contradicted by the experience of the settlers, and by the testimony of travellers. It is contradicted by the experience of the settlers; for since they have occupied their present station they have been visited with no sweeping pestilence, excepting only the recent mortality among those sent out in the Oswego; the number of deaths among them has been no greater than the average mortality of the same class of people in America. It is contradicted by the testimony of travellers. If we had room for extracts, they might easily be collected from a variety of authors. The opinion of Lieutenant Stockton must suffice :—

"We have had an interesting cruise on the coast, from the shoals of the Great River to Cape Palmas : it was during the most unhealthy season, and under circumstances not the most flattering. Being in a small vessel, we were often exposed to heavy rains, and occasionally encountered great fatigue. Notwithstanding which, we have returned in good health, only regretting that our cruise was so short, and that we accomplished so little of that which we promised ourselves. We had the fever on board, but in every instance it yielded to the skill of our surgeons." "Under all these circumstances, I am bound to believe (my conclusions however are deduced from impressions rather than from unalterable opinions) that the horror for that coast, the hue and cry about the African fever, and the noise about the tornadoes, are but little else than a fable, generated by policy, listened to because wonderful, and propagated by the interested. As to the climate, it is true the air is warm, and I think a constant exposure to the sun must be very debilitating. The thermometrical observations of this vessel do not show that the temperature of the air has ever been above eighty-five degrees, measured by Fahrenheit's thermometer; but as the country is seldom refreshed by a cool invigorating breeze, the heat is more uniform, and of longer duration, and from that cause I think arises its pestilence, and not from the immediate power of the sun.* The heat is not beyond bearing for a while, but from its constancy must overcome any human constitution that is unwarily exposed to it during any length of time without relief. The fever I think may be more readily avoided, and if taken is not so dangerous, and may be more easily destroyed than that which infects many places in our own country. The tornadoes, as I saw and felt them, are inconsiderable and harmless, in comparison with squalls met with on parts of the American coast at particular seasons of the year. We may have been particularly favored, and it is possible that all the dangers which persons are led to apprehend, do ordinarily possess that country. But I can assure you the fever has not assumed a living shape; the winds are not saturated with pestilence; that even on the coast of Af-

* Cape Montserado it will be remembered, is "steep and elevated towards the sea," which "affords it the advantage of the sea breeze."

rica oxygen forms a component part of the atmospheric air, and to inhale it is not certain death. We (for I think I am speaking the sentiments of my companions) respired as freely, and enjoyed generally as good health as any country could have supplied us with. After examination and reflection, I honestly believe that the climate presents all those obstacles which are the natural productions of a tropical soil uncleared and uncultivated, but that they will yield to proper precautions; and that nothing can prevent the consummation of your wishes but limited means, bad counsels, or feeble efforts."

It is not pretended that the climate of Africa is as healthy to a native of Connecticut as the country in which he was born. We say it may be compared in this respect with other tropical countries. Is Montserado more unhealthy than New-Orleans or Havana? Yet these places have been colonized; and colonized with the men whose descendants it is proposed to carry back to the climate, to which, the constitution which they have inherited from their fathers, is adapted. Is it *impossible* to colonize Africa? And did the God of nature design that that continent, with all the luxuriance of its soil, and all the variety of its productions, should for ever remain a wilderness? The happy inhabitants of Sierra Leone may give the answer.

With these facts before us, then, we feel no hesitation in saying that this enterprise is practicable; and we say too that it possesses the two characteristics already described as essential to any permanent and effectual effort in behalf of the blacks. It is an enterprise in which *all parts of the country can unite.* The grand objection to every other effort is, that it excites the jealousies and fears of the South. But here is an effort in which the southern people are the first to engage, and which numbers many of their most distinguished men among its advocates and efficient supporters. But it promotes the *interests* of the South. True; and must not every plan of the kind, which promises to do any good, favor the interests of that part of the country where the evil to be remedied presses with the most alarming weight? And does not this plan promote the interests of the *North* too? Are there not thousands of blacks in New-England? And do they add any thing to the good order and happiness of society? Or rather are they not, and must they not continue to be as a body, ignorant and vicious, adding more to the poor rates of the parishes in which they reside, than they do to the income of the government? And shall a cause, to which the good people of the South offer not only money, but in not a few instances the freedom of their slaves, languish because the people of the North refuse to come forward with their good wishes, and their prayers, and their most liberal contributions. It will not. We dare to predict that the time is not far distant when the North and the South shall unite in this work of charity, and when every new report of the prosperity of our colony will awaken the same joy in every benevolent heart from Portland to Savannah.

This leads us to remark on the second characteristic, namely, that it is a *great* enterprise. There is a grandeur in the conception of it like the grandeur of the Bible Society; and if properly supported, every step of its progress must be attended by the sympathies and prayers of all who feel or pray for the missionary. Said Samuel J. Mills to his companion, "Can we engage in a nobler effort? We go to make freemen of slaves. We go to lay the foundation of a free and independent empire on the coast of poor degraded Africa. It is confidently believed by many of our best and wisest men, that if the plan proposed succeeds, it will ultimately be the means of exterminating slavery in our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to Africa the blessings of religion

and civilization; and Ethiopia will soon stretch out her hands unto God."

Such is the object. To comprehend in any degree its magnitude, we must look at it in its relation to the blacks of our own country, in its relation to the slave trade, and in its relation to the civilization of Africa. We might add the connexion it must have with American commerce, not only by affording a station at which our Indiamen might take in water and provision, in some important respects more conveniently than at the Cape Verde Islands; but also by opening to our merchants, at no distant period, a lucrative trade in all the productions of the climate. But we can only take the rapid glance at this topic which is presented in the following extract from the third report.

"Has not the single port of Sierra Leone exported, in one year, since the abolition of the slave-trade by England, a greater value than all western Africa, a coast of several thousand miles, yielded, exclusive of its people, for a like period anterior to that event? When this abominable traffic shall have been utterly exterminated; when the African laborer can toil secure from the treachery of his neighbor, and the violence of the man-stealer; that continent will freight, for legitimate trade, those ships which now carry thither chains, fetters, and scourges, to return home with the bones, the sinews, the blood, and the tears of her children. Her gold, her ivory, her beautiful dyes, her fragrant, and precious gums, her healing plants and drugs, the varied produce of her now forsaken fields and lonely forests, will be brought by a joyous and grateful people, to the nations who, once their plunderers and persecutors, will have at length become their protectors, friends and allies."

Let us look more particularly at the Colonization Society first in its relation to the blacks of our own country. Leaving slavery and its subjects for the moment entirely out of view, there are in the United States 238,000 blacks denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be. Their condition we have attempted to describe, and the description may be repeated in two words—irremediable degradation. Now is there not to the benevolent mind something noble in the thought of ameliorating the condition and elevating the character of these 238,000? The Colonization Society will do this. It will open for these men an asylum, whither they can flee from the scoffs and the scorn to which they are exposed. It will restore them to a real freedom in the land of their fathers. It will give them all the privileges of humanity in the land for which their Creator designed them. And should it be unable to confer on all, the benefits it proposes, still it would do not a little for their improvement. By elevating the character of those who were transported to Africa, it would elevate in some degree the character of those who remained. It would set before them the strongest motives to industry, and honesty, and the acquisition of an honorable reputation. And here would be room for the other branches of benevolent exertion;—here would be opportunity for sabbath schools and all the apparatus of religious instruction. And is this a work to be overlooked or despised?

But we have a million and a half of slaves. The black cloud almost covers our southern hemisphere. It is spreading,—and extending,—and every hour its darkness is increasing. Now to dissipate this cloud; to let in light, the pure unmingled light of freedom, on our whole land,—the prospect is too wide for our vision, the object too vast for our comprehension. Let us look then with a nearer view at a less magnificent object. There are men in the southern states, who long to do something effectual for the benefit of their slaves, and would gladly emancipate them did not prudence and compassion alike forbid such a measure, of which it is difficult to say whether it would injure most the comfort and happiness of the slaves, or the welfare of the community. Now to provide a way for these men to obey the promptings of humanity

while they at the same time confer an equal blessing on the slaves and on the community—is not this a great design? And if, inspired by their example another and another master should emancipate his slaves; and if in this way the subject should come to be discussed with new views and feelings; and if emancipation no longer useless and dangerous, should be no longer unpopular; and if the voice of public opinion at the south should thus, by degrees, declare itself louder and louder against the practice of slavery; till at last the system should be utterly abolished; till not "a slave" should "contaminate" our soil; till Africa, abused degraded Africa should stretch out her hands and pray for America;—if this should be so what a triumph would be achieved—what a glory would be shed on our country in the view of admiring nations. No wonder, then, that faith should be staggered, and benevolence overwhelmed at the prospect of a consummation so magnificent.

But the supposition of entire success in this plan, though it cannot be looked at without scepticism, is not absurd. The Society have from the first anticipated the co-operation of the national and state governments The states of Virginia, Maryland and Tennessee have expressed their approbation of the design, and have requested the national government to engage in it. The first of these states, it is believed, stands ready, as soon as Congress shall begin the work, to lend the most efficient aid in colonizing her own coloured population. Indeed we may say, that in all the northern part of that section of the country, the necessity of a grand and general effort is beginning to be felt, certainly by all intelligent reflecting men. If then, the Government of the United States should begin the work, and if the governments of the slave-holding states should, one after another, follow on, who shall set bounds to what might be accomplished. By the calculations in the second Report, which are certainly moderate, it appears that 250,000 dollars would transport the annual increase of the free blacks; and 2,000,000, or a capitation tax of less than twenty five cents on all the citizens of the United States, would transport the whole annual increase of bond and free. "The amount of duties collected on foreign distilled spirits, during each of the first six years of Mr. Jefferson's administration, would defray the sum total of this expense, and furnish half a million of dollars, annually, to extinguish the principal, the capital stock, of the heaviest calamity that oppresses this nation."—"And were the same duties charged in the United States, as in Great Britain, on the consumption of this fatal poison of human happiness, their nett proceeds would, in less than a century, purchase and colonize in Africa, every person of colour within the United States." 2 Report p. 34.

Thus these two evils—the greatest that our country has ever known—might be made to counteract and destroy each other.

But, whether such expectations are chimerical or not, there is an immense object to be gained by the efforts of the Colonization Society in the entire suppression of the slave trade. This horrible traffic, notwithstanding its abolition by every civilized nation in the world except Portugal and Brazil, and notwithstanding the decided measures of the British and American governments, is still carried on to almost as great an extent as ever. Not less than 60,000 slaves, according to the most moderate computation, are carried from Africa annually. This trade is carried on by Americans to the American states. The assertion has been made in Congress by Mr. Mercer of Virginia, that these horrible cargoes are smuggled into our southern states to a deplorable extent. Five years ago, Mr. Middleton of South Carolina declared it to be his belief "that 13,000 Africans were annually smuggled into our southern states." Mr. Wright of Virginia estimated the number at

15,000. And the cruelties of this trade which always surpassed the powers of the human mind to conceive, are greater now than they ever were before. We might, but we will not, refer to stories, recent stories, of which the very recital would be torment. The only way in which this trade can be speedily and effectually suppressed is the establishment of colonial stations in Africa, which shall guard and dry up the fountains of the evil. There is no slave-trade in the vicinity of Sierra Leone. Soon there will be none in the vicinity of Montserado. And when colonies shall be established at proper intervals along the coast, the slave-trade will exist only in the memory of indignant humanity. And is not this an object for benevolence to aim at?

But this is not all. The colony is to be a means of civilizing and christianizing Africa. Hitherto the extention of civilization, and, since christianity was established in the Roman Empire, the extension of christianity has been almost exclusively by colonies. Whence came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of America? And is not that universal spirit of improvement which is springing up in Hindoostan occasioned, more or less directly, by the British conquests there, which have poured in thousands of Englishmen, who are in effect colonizing India? Two centuries hence the little band, who are now cultivating their fields and building their houses at Montserado, and spreading over the wilderness around them a strange aspect of life and beauty, may be remembered by the thousands of their descendants, with the same emotions with which the little band who landed at Plymouth two centuries ago, are now remembered by the thousands of New-England. We do not fear to say, that to the friends of missions, the Colonization Society presents a loud and imperative claim. The advantage of the Moravian missions and of the modern missionary establishments in savage countries, is that they are in substance, little colonies. If you could carry from this country to the Sandwich Islands, a thousand civilized and educated natives, would you not think you had done much for Owhyhee? This is what can be done, and must be done for Africa.

And will there not be an interest in the progress of the work? Will it not be delightful to watch the advances of the morning; to see the light breaking in on one dark habitation of cruelty, and another; to see the shadows of heathenism fleeing away, and the delusions which have so long terrified the ignorant pagans, vanishing; to see one tribe after another coming to the light of Zion, and to the brightness of her rising; to see Ethiopia waking, and rising from the dust, and looking abroad on the day, and stretching out her hands to God, and the day light still spreading and kindling and brightening, till all the fifty millions of Africa are brought into the "glorious light and liberty of the sons of God"! Is there not enough in this to arrest the attention of the public, and to keep it fixed on this object with an untiring interest, till all shall be accomplished?

> The Niger's sullen waves
> Have heard the tidings,—and the orient sun
> Beholds them rolling on to meet his light
> In joyful beauty.—Tombût's spiry towers
> Are bright without the brightness of the day,
> And Houssa wakening from his age-long trance
> Of woe, amid the desert, smiles to hear
> The last faint echo of the blissful sound.

A few words more, and we have done. We had intended to notice one or two things in the management of this Society which might be amended. One is, they have not kept up a constant communication

with the public. The monthly reports of their treasury have not been published; and we have known very little of their proceedings but from their annual reports. Another deficiency appears to be—perhaps we judge incorrectly—a want of that energy and business-like regularity of operation which so characterize some of our northern benevolent institutions. Generally their colonists have arrived at the most unhealthy seasons of the year. We the more willingly curtail our notice of these defects, because we think we can see an evident improvement. They have issued proposals for publishing a periodical work, which we hope will be well supported by the public. And they have resolved, and they have called on the public to assist in executing the resolution, that if possible they will send three vessels with emigrants to Liberia this fall. We do earnestly hope that this call will be answered, and that the Board will be enabled to carry this design into execution, and by sending their settlers to Africa at the healthiest, instead of the most unhealthy season of the year, to ascertain whether the climate is actually so deadly as benevolent slave-traders and the other enemies of the scheme are fond of representing. The late unfortunate intelligence from Montserado, discouraging as it may be to the timid and heartless, ought to invigorate the friends of Africa. It has proved, what every body knew before, and what no man in his senses ever presumed to deny, that the climate of that coast, like other tropical climates, is dangerous to foreigners arriving at a certain season of the year. It has proved too that, whatever may be thought of one of the agents at the colony, the other is a man of sense and integrity—'a man of business, and one who knows how to command.'

The public have expected from this plan, we will not say too great, but too immediate results. For ourselves, we expect to see repeated untoward events.—We do not anticipate any thing magnificent for twenty or fifty years to come. But christian benevolence is gifted to look into futurity.

Finally, if any thing is done it ought to be done *quickly*. If there are christians among us who intend to favor this object, let them do it without delay. We would venture to suggest to ministers of all denominations the propriety of laying before their people, sometime in the course of this month, the claims of an object so important to our country and to the human race, and soliciting their contributions. Let it be known on earth, let it be known in heaven, that America is awake on this subject—that her sons of every name and of every opinion are doing something for the emancipation and salvation of injured Africa.

A Hebrew Grammar, with a Praxis on select portions of Genesis and the Psalms. By Moses Stuart, *Professor of Sacred Literature in the Theological Seminary at Andover.* A new edition, revised and enlarged. pp. 406. Andover, 1823.

It is no inconsiderable argument of the progress of Hebrew literature in the United States, that a second edition of this grammar has been called for within two years after the appearance of the first. This fact likewise affords evidence, not only of the extension of biblical learning among us, but also of a disposition among our scholars to pursue that thorough course of study, which this grammar prescribes. Of the general plan of this work, and of its particular merits, we gave some account in our notice of the first edition.* Of the present, we have little to add. The work appears to have undergone an entire revision, not only in the subordinate

*Christian Spectator for 1822, p. 196.

parts, but in its general structure. The parts are more distinct, the arrangement is more philosophical, and fewer cases occur, where subsequent explanations are referred to for the illustration of preceding statements. The author observes in his preface that, "every important part of his grammar has undergone an investigation *de novo*, independantly of any preceding grammar," and that "the present edition contains results in some important respects, and in a multitude of minor ones, which are drawn from no other source than the author's own experience and investigation." He refers his readers for evidence of the improvements he has made, to the sections upon the vowels and the vowel-changes; upon the classifications of the verbs and conjugations; upon several of the irregular verbs; upon the rules and order of declining nouns, and the accounts of the declensions themselves; upon the nature and consecution of the accents, in the appendix, and finally to the extent of the praxis at the close. In addition to this, the author has marked those sections and parts of sections, which should form the primary course of the student, and designated the recitations from day to day by an apportionment, which he has found in the course of his own experience, suited to learners of common abilities and commendable diligence.

We are not aware that any alterations have been made in this edition from the former, which are not in themselves for the better. The only complaint which we anticipate, will probably respect the difficulty of using the two editions in the same class. But it should be here recollected, that the improvements attempted by the author are such as have been suggested in his own course of instruction. They are not the results of fancy, but of experience. The author has brought his grammar into its present shape, by carefully noticing and supplying the deficiencies of other grammars, in the course of his own studies, and especially in aiding the studies of others. This will be obvious to any one who has compared the two editions of his Hebrew Grammar. The latter will be found more exactly adapted to the purposes of instruction, more independent of the peculiarities of other grammarians, wrought into a more perfect whole, and, at the same time, to have lost nothing, but to have gained in the clearness and minuteness of its details. These remarks are intended for those, who may be disposed to think more of the difference of the two editions, than of the important fact, that we have now a much more complete grammar than before, and who are little aware of the gradual progress, which a work of this kind must have towards perfection.

We hope however to be indulged in expressing a wish, that this grammar may be hereafter subject to few variations; and would recommend to the author, and this without in the least disapproving of any thing we have noticed in his grammar just published,—that, in any future edition, he would keep in mind, a remark which Dr. Johnson, when speaking on an analagous subject has borrowed from Hooker, that "change is not made without inconvenience, even from worse to better. There is in constancy and stability, a general and lasting advantage, which will always over-ballance the slow improvements of gradual correction."

We are pleased to see it announced in the preface to this grammar, that Mr. Gibbs' Hebrew Lexicon may be expected from the press in the course of the present year.

We would here add, that the lovers of sacred literature are under very great obligations to the Andover press for what it has already accomplished; and we learn that another work will soon be in a course of publication, which seems to merit no less encouragement than any of

its predecessors. A prospectus has just reached us from Andover of a new edition of the Greek Lexicon of Wahl, a work which appeared at Leipsic in 1822, and is intended for the use of higher schools and colleges, as well as of students in Theology. It gives the results of Schleusner and other Lexicographers in a more condensed form; but with sufficiently copious exemplifications, and with some improvements. The work will be comprised in a single octavo volume of from 700 to 800 pages.

Of this Lexicon we know nothing, except from the prospectus; of the qualifications of the author, however, for a work of this kind, we have some means of judging. Christian Abraham Wahl, the author of this Lexicon, is now senior pastor of Schneeberg in Saxony, and was, some years since, employed as the instructor of the upper classes in the Lyceum of that city. In 1820 he published a historical and practical introduction to the scriptures, intended as a manual for teachers in the higher schools, and for such persons as enjoy the advantages of a liberal education, but who cannot be expected to read the more voluminous biblical works, which are calculated in their structure as well as their extent, rather for those exclusively devoted to theological pursuits. This introduction we have seen, and consider it as admirably adapted to the object in view. The author has given a popular summary of what is found in the works of Bauer, Bertholdt, Eichhorn, Hanlein, Herder, Planck, &c—rejecting those details which belong more properly to professed students. We might not be willing to subscribe to all the opinions of Wahl, but we have no hesitation to say, he has shown himself to possess uncommon talents for condensing the opinions and speculations of others, and exhibiting them in a manner highly perspicuous, and in an attractive form. The Greek Lexicon, from the account which is given of it, appears to be executed on the same general plan, and is probably another in a series of works undertaken by the author, to bring down theological science from the forbidding heights of formal erudition, to the comprehension and relish of all who have any taste for literary research. As such, we think it a work which merits, and which, no doubt, will receive a liberal patronage.

Literary and Philosophical Intelligence.

Hon. John Pickering of Salem, Mass. has, with the aid of Mr. David Brown, nearly completed a *Grammar of the Cherokee Language*, which will furnish important assistance in systematizing the kindred dialects, viz. the Choctaw, Chickasaw, Creek, &c.

Bonaparte's private library was lately sold in London. Most of the books had marginal notes in the emperor's own hand writing. The sale collected a large concourse of amateurs.

A process has recently been invented in Glasgow by which garments may be rendered perfectly impervious to rain. It consists in gluing two pieces of cloth together by a wash of caoutchouc, (or Indian rubber,) dissolved in a mineral oil. and then passing them through a rolling press.

The last letters received in England from the celebrated traveller Belzoni, who is now on an exploratory journey in Northen Africa, were dated at Fez. He was about setting out with a caravan for Tombuctoo.

COLLEGIATE RECORD FOR A. D. 1823.

COLLEGES.	Day of Commencement.	No. who were graduated.	Doctors of Medicine.	Names of Presidents.
Bowdoin College, - -	3 W. in Aug.	31	23	Wm. Allen, D. D.
Waterville College, Maine,	3 W. in Aug.	3		Rev. D. Barnes.
Dartmouth College, - -	3 W. in Aug.	34	17	Rev. Bennet Tyler.
Vermont University, - -	2 W. in Aug.	8		Rev. Daniel Haskell.
Middlebury College, - -	3 W. in Aug.	17	17	Joshua Bates, D. D.
Harvard University, - -	Last W. in Aug.	37	9	Jno. T. Kirtland, D. D.
Amherst College, Mass. -		4		Hem. Humphrey, D. D.
Williams College, - -	1st. W. in Sept.	7		Ed. D. Griffin, D. D.
Brown University, - -	1st. W. in Sept.	27	6	Asa Messer, D. D.
Yale College, - - -	2d. W. in Sept.	72	30	Jeremiah Day, D. D.
Hamilton College, - -	4th. W. in Aug.	33		Henry Davis, D. D.
Union College, - - -	4th. W. in July.	67		Eliphalet Nott, D. D.
Columbia College, N. Y. -	1st. Tu. in Aug.	29		Wm. Harris, D. D.
Nassau Hall, N. J. - -	Last W. in Sept.	37		Rev. Dr. Carnahan.
Pennsylvania University -		32		Rev. Dr. Beasley.
Dickinson College, Pa. -		19		J. M. Mason, D. D.
Western Univesity of Pa. -	1st. F. in July,	3		
St. Mary's College, Md. -		5		
Washington College, Md.		4		
Hampden Sidney College, Va				Jonathan P. Cushing.
North Carolina University,	1 Th. in June.			Jos. Caldwell, D. D.
Columbia College, S. C. -	1st, M. in Dec.			Tho's Cooper, M. D.
Georgia University, - -	1 W. in Aug.	18		Rev. Dr. Waddell.
Transylvania University, -	2 W. in July.	32		Horace Holly, D. D.

Honorary Degrees.

Bowdoin.—Nathan Parker, D. D.

Dartmouth.—Jeremiah Mason, Daniel Webster, and Levi Woodbury LL. D.
Elnathan Judson, and Parker Cleaveland, M. D.
George Edward Wales, and Henry B. Chase, A. M.

Middlebury.—John N. Henry, LL. D.
Bennet Tyler, Heman Humphry, and Henry Axtell, D. D.

Harvard.—William Eustis, Dudley Atkins Tyng, and George Bliss, LL. D.
Charles Lowell, and Moses Stuart, D. D.
John Bartlett, Nathaniel Miller, and William Whitbridge, M. D.

Williams.—John H Church, and Giles H. Coles, D. D.

Brown.—Tristam Burges, and Nathaniel Searle, LL. D.
Nathaniel Hendrick, and Adoniram Judson, D. D.
Sylvester Holmes, A. M.

Yale.—James Hillhouse, Noah Webster, Stephen Titus Hosmer, and Levi Hedge, LL. D.
James M. Matthews, D. D.
Jared Andrews, and John Torrey, A. M.
Josiah Fuller, Austin Olcott, Silas Fuller, and I. I. Hough, M. D.

Hamilton.—Hermanus Bleeker, and Daniel Kellog, A. M.
Wm. O'Donnel, A. B.

Columbia, N. Y.—Ambrose Spencer, John Savage, and Edward Livingston, LL. D.
Chauncey Lee, and John S. Ravenscroft, D. D.

Union.—Nathaniel W. Taylor, Jonathan Wainright, and William McMurray, D. D.
Erastus Root, James Murphey, and James Youngs, A. M.

Transylvania.—John Rowan, Jacob Burnett, and Hugh L. White, LL. D. James Fishback, D. D.

Phi Beta Kappa Anniversaries.—Orators and Poets.

Dartmouth.—Alpha of New-Hampshire.—Rufus Choate, Orator.

Yale.—Alpha of Connecticut.

Harvard.—Alpha of Massachusetts.—Mr. Fuller, Orator; and Mr. Bancroft, Poet.

Union.—Alpha of New-York.—De Witt Clinton, Orator.

List of New Publications.

RELIGIOUS.

A Sermon, delivered in Boston, before the Convention of Congregational Ministers in Massachusetts, May 29. 1823. By Leonard Woods, D. D. Lincoln & Edmonds, Boston.

Sermons for Children. By Rev. Samuel Nott, Jr. Second Edition. New-York, 1823. J. P. Haven.

A Discourse, delivered at Danvers, Mass. June 24, 1823, before Jordan Lodge, Danvers; Essex Lodge, Salem; Philanthropic Lodge, Marblehead; and Mount Carmel Lodge, Lynn. By Joseph Emerson, Principal of the Female Seminary, and Minister of the Church in Saugus. 20 cents.

The Duty of Christians to the Jews. A Sermon, delivered at the annual meeting of the Palestine Missionary Society, in Halifax, Mass. June 18, 1823. By Daniel Huntington, A. M. of North Bridgewater. 20 cents.

A Discourse delivered June 4, 1823. at the ordination of the Rev. Christopher Marsh as pastor of the Church and Society in Sanford, Me. By Rev. Asa Rand.

A Sermon preached at the organization of the third Presbyterian Church in Charleston, S. C. By the Rev. A. W. Leland, D. D. Charleston, 1823.

Sermons on various subjects of Christian doctrine and duty. By Nathaniel Emmons, D. D.—Providence, R. I. J. Hutchins, 1823.

A Sermon delivered at the Funeral of the Hon. John Treadwell Esq. formerly Governor of the State of Connecticut, who died August 18, 1823. By Rev. Noah Porter, Pastor of the First Congregational Church in Farmington, Conn. Hartford, G. Goodwin, 1823.

A Reply to a second letter to the author from the Right Rev. Bishop Hobart, with remarks on his hostility to Bible Societies, and his mode of defending it; also on his vindication of the Rev. Mr. Norris' late pamphlet. By William Jay. John P. Haven, 8vo.

MISCELLANEOUS.

A Discourse delivered at Schenectady, N. Y. July 22, A. D. 1823. before the New-York Alpha of the Phi Beta Kappa. By the Hon. De Witt Clinton, LL. D. Second Editon; A. H. Maltby & Co. New-Haven, Con.

Suggestions on Education; relating particularly to the method of Instruction commonly adopted in Geography, Grammar, Logic and the Classics. By William Russell. A. H. Maltby & Co. New-Haven, Conn.

War; a Poem, in three parts. By Samuel Webber, M. D. Boston, 1823. J. B. Russell.

A year in Europe, in 1819 and 1820. By John Griscom, 2 vols. 8vo. New-York, 1823.

Biography of the Signers of the Declaration of Independence, Vol. 3d. Philadelphia, 1823.

The Genius of Oblivion, and other original Poems. By a Lady of N. Hampshire. Concord, 1823. J. B Moore.

Religious Intelligence.

Exercises at the Annual Examination of the Theological Seminary at Andover, Sept. 24, 1823.

DEPARTMENT OF SACRED LITERATURE—JUNIOR CLASS.

Recitations in Hebrew and Greek.

Dissertations and Exegeses.

1. In order fully to understand the meaning of the Scriptures, is it essential that we should enter into the moral and religious sympathies of the sacred writers?—J. Maltby.

2 Exegesis of John 8 : 58.—W. Colton.

3. Exegesis of Luke 22 : 30.—A. Towne.

4. Has the second Psalm a double sense?—T. Hinsdale.

5. Are the Psalms prophetical throughout; and if not, of what use are they at the present day?—G. Howe.

6. Exegesis of John 16 : 8—11.—I. Rogers.

7. Do the principles of sacred exegesis require us to believe that the Demons of the New Testament are real existences?—D. S. Southmayd.

8. Must the ultimate appeal, in matters of controversy respecting doctrines that are revealed, be made to the principles of sacred exegesis?—S. M. Worcester.

9. Use of the study of Sacred Interpretation.—G. C. Beckwith.

10. Abuse of the study of Sacred Interpretation.—J. Todd.

CHRISTIAN THEOLOGY—MIDDLE CLASS.

1. What is evangelical faith?—F. Griswold.

2. On faith as a principle of action.—O. Pearson.

3. *On the perfection of God's word, as a rule of faith.—M. P. Braman.

4. On the perfection of God's word, as a rule of duty.—S. Barrett.

5. The christian doctrine of justification.—E. G. Howe.

6. Moral tendency of the doctrine of justification by faith.—J. Sherer.

7. Is repentance to be urged upon sinners as their immediate duty?—S. Russell.

8. On repentance, as a duty of christians.—W. Case.

9 *Principal errors of Pelagianism.—I. Esty.

10. In what sense are any of the doctrines of revelation incomprehensible?—P. Chase.

11. Did Christ die for all men?—S. Marsh.

12. The state and prospects of those who come to their dying beds without religion.—J. P. Payson.

13. The progress of evangelical truth and piety in the christian world for the last 30 years.—S. L. Pomeroy.

14. What grounds have we to expect that the truth will ever prevail?—J. Richards.

15. Moral influence of the doctrine of the atonement.—R. Shepard.

16. *The duty of seeking the glory of God.—E. N. Sill.

17. Is the existence of natural affections consistent with the total want of holiness?—E. Maltby.

18. How are we to understand the Scripture account of evil spirits?—R. Landfear.

19. Effects of Fanaticism.—H. Sessions.

20. The consistency of general benevolence with the private duties.—L. Hall.

21. On the practice of using weak or inconclusive arguments to support the doctrines of the gospel.—O. P. Hoyt.

22. Will the punishment of the wicked be without end?—W. W. Hunt.

23. Can it be regarded as a fault in the divine administration, that all men are not saved?—D. Lancaster.

24. Moral tendency of the Scripture doctrine of future punishment.—J. Smith, 2d.

25. *Proof of a future state from the Pentateuch.—E. C. Tracy.

26. The proper use of reason in religion.—R. Washburn.

27. The Scripture doctrine of the dependence of Christians on the influence of the Holy Spirit.—C. Burbank.

28. The deference due to uninspired men in forming our religious opinions.—S. H. Cowles.

29. Doctrine contained in the passage, Acts x, 34. "God is no respecter of persons."—W. Withington.

30. On the importance of union among the followers of Christ.—J. Noyes.

31. The Scripture doctrine of the as-

sistance of the Holy Spirit in prayer.—O. S. Hinckley.

32. On the faithful declaration of the peculiar doctrines of the Gospel, as an expression of Christian love.—G. Cowles.

33. The evils of a skeptical state of mind.—H. Jones.

34. On the value of revivals of religion.—J. I. Foote.

35. What view of Christ's character agrees best with the religious affections of good men, as set forth in the Scriptures?—O. Eastman.

36. The comparative value of occasional excitement of feeling and habitual practice, as an evidence of regeneration.—E. Palmer.

37. Moral tendency of the Scripture doctrine of future rewards to the obedient.—J. Smith, 1st.

38. The criminality of rejecting the truth.—J. P. Taylor.

39. On the present agency of God in the material and spiritual world.—N. Bouton.

40. The warfare in the Christian's mind distinguished from that of sinners.—Z. Rogers.

41. Does God's promise to hear prayer, imply that he will, in every instance, grant the particular favour, which Christians ask?—F. E. Cannon.

42. On the desire of exploding old opinions.—S. Foster.

SACRED RHETORIC.—SENIOR CLASS.

1. Narrative style of the Bible.—J. H. Breck.

2. Influence of the Clergy in Catholic countries.—J. L. Burnap.

3. Abstract preaching.—B. F. Clarke.

4. Remarks on I Cor. ii, 2. "I determined not to know any thing," &c. —E. Frost.

5. Unity in Sermons.—J. C. Goss.

6. Examination of Longinus on the sublime.—W. L. Buffett.

7. Remarks on Sheridan's Lectures. —G. Sheldon.

8. On written sermons.—J. Hyde.

9. Unwritten sermons.—J. Oaks.

10. The preaching of Bates.—J. Kimball.

11. On the public reading of psalms and hymns.—S. Worcester.

12. Transition in sermons.—M. Chase.

13. *Influence of emotion on the countenance.—H. A. Parsons.

14. Illustration in sermons.—E. Gridley.

15. Egotism in the pulpit.—G. P. King.

16. Preaching of Chrysostom.—W. W. Niles.

17. The study of Hebrew Literature as modifying oratorical and poetical genius.—S. Peck.

18. Preaching of the Puritans.—N. W. Fiske.

19. Circumstances of the age demanding high qualifications and efforts in the preacher.—C. Isham.

20. Influence of ministers on national happiness, with the Valedictory Address.—L. Bacon.

*Absent or excused on account of ill health.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the United Missionary Society acknowledges the receipt of $284 34 during the month of August.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $3,002 52, and several articles of clothing from the 13th of July to the 12th of August.

The Treasurer of the American Education Society acknowledges the receipt of $604 27 during the month of August.

Ordinations and Installations.

June 4.—The Rev. Messrs. JOHN M. GARFIELD and LEMUEL B. HULL, were admitted to the order of priests, at Meriden, Conn. by the Rt. Rev. Bishop Brownell.

July 31.—The Rev. JOSEPH D. WICKHAM, was ordained pastor of the Presbyterian church in Oxford, N. Y. —Sermon by the Rev. Edward Andrews, of Norwich.

Aug. 5.—The Rev. GEORGE W. DOANE, was admitted to the order of priests, and Rev. CORNELIUS R. DUFFIE, to the order of deacons in the City of New-York, by the Rt. Rev. Bishop Hobart.

Aug. 7.—The Rev. RUFUS BABCOCK, jun. was ordained Pastor of the Baptist Church in Poughkeepsie, N. Y.

Aug. 12.—The Rev. DANIEL W. LATHROP, was ordained, at Bloomfield, N. J. as a missionary, to be employed in the State of Ohio, in the ser-

vice of the Conn. Miss. Soc.—Sermon by the Rev. Mr. Fisher.

Aug. 19.—The Rev. John Blatchford, was ordained Pastor of the Presbyterian Church in Pittstown, N. Y.—Sermon by the Rev. Dr. Romeyn, of New-York.

Aug. 20.—The Rev. John Ludlow, was installed Pastor of the North Dutch Church in Albany, N. Y.—Sermon by the Rev. Dr. Yates of Union College.

Aug. 20.—The Rev. Maurice W. Dwight, was ordained Pastor of the Dutch Reformed Church in Waterford, N.Y.—Sermon by the Rev. J.D. Fonda.

Aug. 27.—The Rev. Moses Thacher, was ordained Pastor over the Congregational Church and society in Wrentham, Mass.—Sermon by the Rev. Mr. Thompson of Rehoboth.

Aug. 28.—The Rev. Peter Ludlow, was ordained Pastor of the second Baptist Church in Providence, R. I.—Sermon by the Rev. Dr. Gano, of Providence.

Sept. 4.—The Rev. Samuel Nott, was installed Pastor over the Presbyterian Church in Galway, N. Y.—Sermon by the Rev. Mark Tucker, of Stillwater.

Sept. 12.—The Rev. Seneca White, was ordained over the first Congregational Church and Society in Bath, Me.—Sermon by the Rev. Eliphalet Gillet, of Hallowell.

Sept. 24.—The Rev. William D. Snodgrass, was installed Pastor over the Presbyterian Church in Murray Street, N.Y.—Sermon by the Rev. Dr. Macauley.

View of Public Affairs.

France and Spain.—The war in the peninsula has alternately excited the hopes and the fears of our countrymen. This war will always be regarded as the most unprincipled aggression ever made upon the rights and liberties of an independent nation. Were the United States not separated from Europe by the intervening ocean, the vengeance of the Holy Alliance, which is now pouring out upon Spain, might fall equally upon us.

In respect to a termination of the contest favourable to Spain, our hopes have never been sanguine. In Catalonia, Mina has carried on an active and harrassing warfare; faithful to the constitution of his country, he has incessantly watched the motions of the enemy, inspired the wavering and timid among the patriots, with courage and resolution, and spread terror and dismay among his foes. He is said to have visited also many parts of Spain with a single servant, encouraging the friends of the Constitution, organizing their force, reviving their spirits, and inspiring the irresolute with new hopes.

The English general, Sir Robert Wilson who has embarked in the service of the Spaniards, has discovered an heroic ardour in the cause. Should these brave men perish in the struggle, they will leave to posterity a bright example of devotion to the cause of liberty;—an example which will shine with increased splendour when their characters are contrasted with those of Abisbal, Morillo, Ballasteros and many others who have treacherously deserted either to the French or to the Spanish Regency.

The King and Cortes having first fled from Madrid to Seville, and from thence to Cadiz, are now beseiged in the latter place; while a French squadron is also blockading the port. It seems to be generally supposed that Cadiz is so fortified by nature and art, as to be incapable of being taken by the French, provided the besieged can be furnished with provisions; and as yet there seems to have been no great difficulty in eluding the blockade and supplying Cadiz with every thing essential for its support.

Notwithstanding the treachery of the Spanish generals, and notwithstanding the influence of the Spanish clergy, and their exertions to restore the ancient abuses, civil and religious, we think the great body of the Spanish nation, decided friends to the constitutional cause, and should the Cortes remain faithful to themselves and the country, the people may again be roused from their lethargy, and the same spirit which drove Joseph Bonaparte from the throne, may be again successful, and the invaders be driven with shame to their own country.

Greece.—The last Number of the Quarterly Review contains an essay upon the state of the Greeks, their present condition, and the progress and probable result of the arduous struggle in which they are engaged. We will

not deny our readers the pleasure which they will experience in perusing the eloquent conclusion of this essay:—

"It cannot then, we think, reasonably be doubted, that the Greek nation, so constituted, will be able to maintain its independence, and gradually to advance from tranquility to enterprize, from enterprize to wealth, from wealth to power. She will have all the vigor of an infant state, with the additional advantage of having known the bitterness of adversity, and she will possess all the elastic activity of first civilization which the experience and variety of fortune have presented to her. The consciousness of freedom, the inexpressible delights of security of possession will give an impulse to the exertions of the natives, which will soon branch out into every channel of speculation. With wealth and power,—morality, religion and sound knowledge will also revive. We brand the unfortunate Greeks with every term of opprobrium for their want of good faith, for their superstition, and for their ignorance, and the cruelties which they have, in their present warfare, exercised against their oppressors, when they have had the power of retaliation, and they have been adduced as reasons why they should be left to themselves as utterly unworthy of the co-operation of civilized Europeans. We do not wish to deny their guilt, we do not stand forth as the apologists for the bloody vengeance with which they have visited their tyrants, but what cannot be defended may be palliated by the consideration of the peculiar aggravation under which they acted.—Men whose sires and grand sires have delivered down to them the appalling tradition of miseries which they had suffered from their Ottoman masters; who had themselves participated in those sufferings, and who are, at this moment, groaning under anguish increased far beyond the intensity of any former period; men who had beheld the common privileges, the sacred rights of human nature constantly and grossly outraged in the persons of themselves and families, each of whom could, perhaps, number by the days of his life, the insults and injuries which the barbarians, whom he was compelled to serve, had inflicted on himself, his wife, or children; surely such men should be treated with indulgence, if, when a moment presented itself for acquitting this long and dreadful scene of atrocity, they anticipated the course of legal punishment, and by too summary a process took that retribution into their own hands, which should be executed only by public justice.

Let us then (we are authorized by the probabilities of practical calculation) indulge in the animating idea, that Greece will again be free. Let us contemplate her with all the natural and acquired advantages of which we have above sketched an outline, advanced to her proper station amidst independent nations, a maritime republic, a confederated state, the abode of enterprize, of knowledge, of morality, of liberty. Let us present her to our imagination, arrayed in the glory of the past and the admiration of the present times, deriving from ancient recollections an incentive to future exertion, and forming to the proselyte of ancestral renown her own thoughts and actions.—It is impossible to calculate the extent of the power, and prosperity, and fame which Greece, under such circumstances, might acquire. We know not where to fix the limits of human capacity and improvement in ordinary cases; and where should we presume to assign boundaries to a people restored at once from ages of sorrow and suffering, to the full enjoyment of freedom, placed in a territory of beauty, of which even their own poets, in their own immortal verse, have failed to convey an adequate idea; enjoying the luxuries of climate and the convenience of maritime intercourse, more than most spots of the globe; endowed with talents of enterprize and speculation, to take the completest advantage of all these natural treasures, and finally gifted with that genius and imagination which can alone preserve the commercial character from grossness, and elevate the calculation of worldly prudence, to the purity of intellectual refinements? In other countries, some of these gifts of fortune may be apparent, but Greece alone enjoys an union of them all. The sky in other climes may be as serene, the produce of other soils as luxuriant, the facilities of commerce on other shores as important, the talents of the nations of other countries as undisputed; but where shall we find all these ingredients of individual and political happiness united,

and moreover sanctioned (if we may so express ourselves) by that spirit of the past, which breathes its notes of sympathy and reminiscence over her seas, her mountains, her groves, and her temples?

To conclude—Greece will, we firmly hope, accomplish her own independence; her moral and mental emancipation we trust she may receive from Great Britain. To this country she looks as to her natural protector; and we ourselves, amidst the ruins of Athens, have listened to those representations which the poor debased Greek, in the full confidence that every Britain must sympathise with his woes, has uttered to move our pity. The appeal was deeply affecting, not from the power, but from the weakness of the speaker; not from the unison of his sentiments with the present, but from their contrast with the past. It was not a moment of triumph for them to whom the appeal was made; there was no consolation in the idea, that a descendant of the illustrious people, who had created the wonders which appeared on every side, stood a suppliant to the children of a race which at that time was removed only a few degrees from barbarism. It was not with emotions of exultation, that we reflected upon the change which two thousand years had caused in the relative situation of the two countries. The beautiful temples, where the sons of genius and heroism had assembled, lay broken into fragments at our feet; forms which seemed to breathe in marble, had been shattered by the hand of time and of ignorance; arches and porticoes arose in majesty, not over warriors and statesmen, but above the path of the goat-herd and his flocks; in the area where assembled multitudes had listened to matchless eloquence, on the very steps where the master-hand had embodied into perfect language, irresistible argument, the dull despot of the country reclined in solitary stupidity; the streams on which poetry and philosophy had chaunted or meditated, were dry; the ports whence had issued triumphant navies, were deserted; and even the tombs of those who were contemporary with these achievements, lay open before us, to satisfy the curiosity or reward the avarice of the casual traveller. All this appeared to our contemplation whilst we were conscious that the fanes and altars of our own country were entire, her senate house filled with the echoes of free and enlightened debate, her ports and rivers crowded with the vessels of commerce, and the sepulchres of her children unpolluted. Nothing could so irresistibly press on the mind the mutability of human greatness; nothing could so feelingly make us tremble for the future fortunes of our native land; nothing could so effectually soften any insensibility we might have had to the sufferings of a fallen and degraded nation.

Yes, that nation has fallen, is degraded, but she is not irreclaimable. Her misfortunes are not to be reckoned as her crimes. She is weighed down by a load of oppression, and all her energies, her virtuous hopes, her moral qualities are compressed into inaction; but if the incumbent weight be removed, they may yet revive,—again bear the blossoms of civilization, and once more ripen into beauty."

Answers to Correspondents.

R.; J. A.; E. E*****; O. Eratoi; Legulelus; and two pieces by H. are received.

A. B. C. and M. are under consideration.

☞ In consequence of an unusual press of matter, the continuation of the review of Orme's Life of Owen is unavoidably postponed to the next number. For the same reason, the department of Religious Intelligence is very much curtailed.

Erratum.—Last Number, p. 456.—Transpose the line, *Then all the multitude kept silence*, from the top of the 1st column to the bottom of the 2d column.

THE

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Religious Communications.

For the Christian Spectator.

The Temptations of pious Students.

Never perhaps, did a brighter glory rest on the prospects of Christianity and of man, than at the present day. Wherever we turn our eyes, we behold the increasing triumphs of the cross, and the rapid march of human improvement to that point of perfection, at which this world, so long polluted with sin, and covered with wretchedness, will reflect the pure and happy image of heaven. In these animating prospects, no feature is more promising than that which is exhibited by seminaries of learning. From these institutions, where the most powerful and splendid talents are employed in preparing for the active duties of professional life, an influence is constantly going forth, which is felt, not only at the bar and in the senate, but in every village, and at every fire-side in the countries where they are established. The numerous revivals of religion in the American churches, and the societies which have been formed for educating pious and indigent young men for the sacred ministry, have brought into our colleges a great number of students whose talents, acquisitions, and influence are to be consecrated to the service of christianity. We cannot too highly estimate the importance of these seminaries to the best interests of the church and of man. Here were nursed those master-spirits who have laid the foundation, or raised the superstructure, of our national prosperity, and shed immortal glory over the pages of American history. In these nurseries of literature and science grew up our Brainerd and our Mills—names familiar and dear to every christian philanthropist—in whose thoughtful and active benevolence originated nearly all those charitable institutions which adorn our country, and whose examples will be revered and imitated so long as piety lingers here below to sacrifice all the endearments of earth on the altar of devotion to Christ. Designed, as many of our oldest and most respectable colleges orignally were, to be the auxiliaries of christianity, blessed with the prayers and benefactions of the pious, placed under the superintendence of christian instructors, and containing so many that are destined to spend their lives in ministerial or missionary labor, we cannot but regard them with the liveliest interest. It would be delightful to contemplate the influence which they are calculated to exert on the moral as well as literary character of our country, and the assistance which the church may expect to receive from them in all her enterprises of benevolence.

But I propose to take a different view of the subject. The pursuit of learning, like every other pursuit, is attended with peculiar temptations. These temptations, however, are not generally foreseen by the student, nor their influence on his religious character duly estimated by the christian

community. When the youthful christian commences his studies for the ministerial office, he cherishes a latent expectation of being elevated above many of the temptations which once assailed his virtue, and of being placed in circumstances the most conducive to the improvement of his moral character. He hopes to stand on a loftier elevation, to breathe a purer atmosphere, to enjoy a brighter and more extensive vision. In academic groves, he may fondly imagine, piety is free from the cares, passions and pursuits which distract the minds and mar the enjoyments of common christians. The mistake is general. Those who are not acquainted with the nature of literary pursuits, and the structure of the human mind, seem to look upon students as a privileged class of men, merely because they are exempted from the drudgery of manual labor, and the bustle of active life. It is time that this error was exposed and banished. A full developement of the dangers which lie in ambush along the pathway to the sacred ministry, must tend to put the student on his guard, to soften the censures which are sometimes cast upon the pious members of our literary institutions, and to enlist the prayers and sympathies of christians in their behalf.

Many of the temptations which encompass the pious student, result from the imperfections of his character, or the peculiar circumstances in which he may be placed; while others are the inevitable concomitants of literary and scientific pursuits. The former I shall omit in the present discussion, and confine my remarks to the latter.

During the time of actual engagement in study, the student's religious affections must necessarily be suspended by the very principles of his mental constitution. It is in vain for him to attempt to divide his attention between his studies and his religion. Those habits too, of intense and long continued application, on which he must rest his hopes of success in every department of research, will not only divert his mind, for the time, from religious subjects, but will tend to give a literary and scientific character to his habitual trains of thought, and thus to disqualify him for the unearthly exercises of devotion. Now just reflect that the greatest part of a student's time must be devoted to his studies; that during this period but few holy emotions can warm his heart; and that as soon as he lays aside his books, his mind exhausted by long and laborious exertion, needs to be refreshed by something far more light and trifling than the momentous considerations which stand on the very threshold of religion;—and you will easily perceive that the pious scholar is surrounded with difficulties unknown to the common christian, who, while employed in manual labor, may be breathing forth a prayer, or meditating on the glories of heaven.

The necessary seclusion of the student from society exposes his religious character to danger, by inducing unsocial habits and deadening the sympathies of his soul. The pious have indeed sought solitude to avoid the temptations of the world, and enjoy more constant communion with God; but they left the world behind them, and concentrated all their thoughts and affections on the subject of religion. Not so with the student. He retires to a literary hermitage, not to promote his piety, but to pursue his studies. But christianity is adapted to strengthen and purify the social qualities of our nature; and so far as christian principle predominates, these qualities will be cultivated and refined. During his retirement however, the student must suspend these finer feelings of his heart, or transport himself into the Utopian world of fancy and there waste his feverish sensibilities on imaginary objects. Literary enthusiasm will sometimes not only demolish the frame-work of the most substantial constitution, but dry up the sources of deep moral feeling. The

habits of incessant and laborious study, to which this enthusiasm prompts, may be favorable to literary pursuits; but they will not furnish fuel for the flame of devotion, nor open fountains of spiritual enjoyment.

If, however, his seclusion does not damp the ardor of his moral feelings, the pious student will be in danger of cherishing a distempered sensibility, by being familiar with works of fiction, and brooding in lonely and lofty musings over the creatures of his own imagination. Such a sensibility is at war with the christian virtues; for it is an attribute which belongs to the inhabitants of an imaginary world, while christianity, though robed in celestial excellence, comes down to all the stern and sober realities of life.

In order to pursue his studies with success, and cultivate his mind to the highest degree of perfection, the student must form habits of thought, so independent and adventurous, that they may occasionally seem to border on scepticism. At every step of his progress he must examine for himself. In the authors that are introduced as classics into our seminaries of learning, but more especially in his miscellaneous reading, he will often detect false principles and fallacious reasoning. He will sometimes find virtue stript of her appropriate honors, while perverted genius throws around vice all the splendors of a brilliant imagination, and all the fascinations of an elegant taste. An acquaintance with writers who blend error with truth, and exhibit much sophistry along with the finest specimens of sound reasoning, is indispensable to a general and accomplished scholar. The habit of examining what we read, is necessary to preserve us from becoming the dupes of arrogant dogmatism, or of error that is patronized by great and popular talents. The man who has not courage enough to sit in judgment on the productions of the greatest men that ever lived, is wholly unfit for the warfare which the successful scholar has to wage with sophistry and error. But here lies the danger. This habit becomes at length so interwoven with his very nature, that the christian cannot shut the door of his closet upon it; and instead of a humble docile spirit, he brings to his devotional books a mind that is more disposed to question than to learn. He studies his bible perhaps, just as he studies the metaphysics of Edwards, or the philosophy of Paley and Brown, with a determined resolution to admit what he may find to be true, and reject what will not stand the test of a thorough and impartial examination. He would not indeed cherish the thought of questioning any truth which revelation teaches; but so strong is the habit of receiving nothing on credit, that it follows him with the power of instinct into his devotional exercises. This habit of cool and cautious enquiry is the characteristic of an independent and well disciplined mind; and its ultimate influence on the moral as well as literary character must be salutary. But during the first stages of education, before the mind has acquired the firmness of intellectual manhood, the process of forming this habit is dangerous to humble and confiding piety.

Ambition, modified by circumstances, but the same in its nature under every variety of circumstance, belongs to all classes of men. There is a martial ambition which covets the field of danger and death. There is a political ambition which loves to sit at the helm of government, and monopolize a nation's applause. There is a literary ambition, silent indeed in its operations, but lofty and desperate in its designs, which gathers its laurels on the fields of science and literature. The desire of ultimately gaining an ascendency over the world of minds, is common to all these species of ambition; but it is the immediate object of the aspirant after literary fame to regulate the taste, and modify the sentiments

of mankind. It has ever been the characteristic of genius to retire from the busy and bloody theatre of political and of martial ambition, and wrap itself up in sublime and melancholy musings of solitude, from which it might occasionally burst forth, like the lightning from the bosom of a cloud, to delight and astonish the world. The only influence, which men so secluded as the candidates for the ministerial office, can hope to exert, is that which affects the opinions and feelings of mankind. But this is the province of master-spirits.

The motive, indeed, which prompts the pious student to seek this influence, may be the purest and noblest that ever animated the human breast; for his sole ultimate object may be to promote the interests of religion, and augment the sum of human happiness. It is, however, very easy to conceal beneath this plausible pretext the purposes of a selfish ambition; and the christian, in such circumstances, is in danger of cherishing a spirit unfriendly to deep and humble piety.

Almost every possible motive operates in our seminaries of learning to excite and foster this unhallowed passion. Students who are not actuated by christian principle, generally aim at no higher object than literary fame; and the estimation in which pious students are held, corresponds pretty exactly with the improvement of their minds and the extent of their acquisitions. They are brought every day into contact and comparison with the devotees of a desperate ambition. They are taught to measure their hopes of future usefulness by their scholarship; for in surveying the past, they find that those who have been the most distinguished champions of christianity, were eminent for their talents and attainments. Their instructors too, unable to apply proper motives to all their pupils, and not fully aware, perhaps, of the danger of cherishing so selfish and sinful a passion, foster a spirit of ambition in the bosoms of the pious. Their friends, or benefactors may have claims upon them, which nothing but severe and incessant application to their studies can enable them to satisfy. No bosom but his own can know the feelings of an affectionate son, or a grateful beneficiary, when he reflects that those who are endeared to him by the ties of nature or of gratitude, are casting an eye of high and anxious expectation on his literary progress. The very nature of his studies also kindles an enthusiasm which borders on ambition. No wonder that ordinary piety should be unable to resist the combined operation of so many and so powerful causes. No wonder that even Brainerd and Martyn felt this temptation, and shed the tears of bitter repentance over its influence on their pious feelings. We should not be surprised to hear a christian, under such circumstances, reason thus: I have consecrated my talents and acquisitions to the service of God. My friends, my benefactors expect, and have some reason to expect, that I shall distinguish myself as a scholar. I depend upon their kindness, and ought to gratify their wishes, and meet, if possible, their high expectations. My instructors will approve my struggle for excellence, and success will be rewarded with merited honour. I may thus be prepared for eminent usefulness;—and though ambition be the bane of piety, by putting forth all my energies I may make attainments which will enable me to do more good, than piety alone, however deep and devoted, could ever accomplish. With this summary argument, harmonizing with the native feelings of his heart, he commences the career of ambition. Unfortunate man! Little thinks he of the dangers which are fast gathering around him. Merging his whole soul in his favorite pursuit, he soon begins to neglect his christian duties, and lose his spiritual enjoyments. His closet can testify to but few, and these formal, prayers, sent up from the surface

of a cold and torpid heart. The grove where once he loved to kneel with his christian brethren, no longer hears his fervent supplications. He has ceased to feel the thrill of unearthly emotion, when the glories of heaven, or the wonders of redeeming love, are forced upon his thoughts. Soon, too soon he forgets the very objects for which he professes to trim the midnight lamp, and bend his pale emaciated features over the productions of ancient and modern genius. Such cases, I trust, are very rare. But such is the danger;—and some certainly there have been, who began with the brightest prospects, but who were engulphed in the vortex of ambition, and lost to the church.

The immediate and the only apparent object of a liberal education is, to discipline the mind, and enrich it with the treasures of human learning. The pious student, on passing the threshold of a literary institution, does not indeed expect to bid adieu to his piety; but he does expect to devote his days and nights to study, for the sacred purpose of qualifying himself for future usefulness. The sacredness of this object seems to sanctify the means which may be used for its attainment. And soon perhaps, he forgets that piety is the principal, indispensable qualification for the ministry of the gospel; that he ought to be growing in grace, and doing good, during every step of his progress towards that high and holy office. He may suppose this chilling process to be the necessary attendant on the course which he is taking to the ministry. Too many pious students may have deluded themselves with such weak and sinful sophistry; and after accumulating, at the expense of their piety, a vast fund of learning, and bearing away from every competitor the palm of literary excellence, have gone forth with their religious feelings at so low an ebb, that others, far inferior in natural and acquired abilities, have far outstripped them in actual usefulness.

Another temptation arises from the character of those works with which the student must become acquainted. I am not now calling in question the expediency of introducing into our colleges, or of perusing, those immortal works of genius which have stood the test of time, and established a standard of taste. The candidate for the sacred ministry has but one alternative—either to relinquish the pursuit of a liberal education, or follow the path which has been marked out by the wisest and the best of men. If he decides this question like an enlightened christian, he must prepare to meet the consequent difficulties and dangers. Now, I cannot recollect but few classical authors that have a direct and necessary tendency to purify the heart, and reform the morals, while many of them contain erroneous sentiments and lascivious allusions. The works of ancient poets, orators and philosophers transmit such valuable information, and display such delicacy of taste, such brilliancy of genius, and elegance of style, that the student who aims to be an accomplished scholar, must give his days and nights to them. But how will the pursuit of classical literature effect the christian's piety? The sweetest and loftiest strains that ancient poetry ever breathed, were prostituted to purposes of idolatry, passion and crime. The moral character of the Greeks and Romans was indelibly impressed on all their productions. The study of them therefore, must have a tendency to awaken emotions, and form a character, akin to those of ancient classical writers. When the pious student rises from the perusal of Homer, will his imagination revert to Calvary, immortalized in the history of human redemption? or will it linger still on the plains of Troy? Will he think of Christ, or of Achilles? Will he breathe the pure, benevolent spirit of christianity? or will his bosom be sorely agitated by its close contact with the selfish and revengeful passions of contending warriors? Will his imagination turn to "the sacra-

mental host" of martyrs writhing at the stake, or of missionaries going forth beneath the banners of "the Prince of peace" to the bloodless conquest of the world? Or will it brood long and fondly over the scene where heroes fought, and all the belligerent powers of the ancient pagan's heaven came down to mingle in the bloody contest?—Nor is the tendency of the works of ancient orators and philosophers much better, for they recommended the popular opinions and practices of their country.

In passing from ancient to modern literature, we meet with a delightful change. The monuments, however, which we here behold, are the monuments merely of taste, of genius and learning. Much of the literature of Continental Europe is strongly tinctured with scepticism, superstition or licentiousness. We gaze with a proud admiration on the splendid and imperishable fabric of English literature; but it is not the temple of christianity. her name may be inscribed on its walls; her spirit may sometimes wander there; but it is not the place of her habitual residence. The British Classics form an indestructible monument of English taste, talent and learning; and many of the most celebrated writers of England, particularly Addison and Johnson, may have been men of vital piety. The former wrote some essays that embodied the best sentiments of natural religion, and the latter sincerely hoped and firmly believed that his works would be subservient to the cause of christianity. But they no where exhibit the peculiar and prominent features of the christian system. Their beautiful and elegant essays on the attributes of the Deity, on the immortality of the soul, or the loveliness of virtue, might have been written, in similar circumstances, by Socrates or Seneca. Far more doubtful is the character of the dramatic works of England. Of a still more dangerous tendency are the productions of some living authors. The student, however, must not be denied access to these popular works. But what will be their influence on his piety? Will the writings even of Addison and Johnson urge him to his closet, or prompt him to the performance of self-denying duty? Will his piety flourish amid the licentiousness of Shakespeare; or the gloomy scepticism, the sour and sullen misanthropy of Byron? I will not deny that it may be possible for the christian, in humble imitation of him who 'makes the wrath of man praise him,' to light the taper of piety even at the volcano of Byron's genius, and extract nourishment for religious feeling from the flowers of taste which bloom on the infected field of infidelity. But the experiment is too dangerous to be made by every one, or often repeated by any.

Such are some of the temptations which assail every pious student in his progress to the ministerial office. Their influence on his piety will be modified by his manner of resisting them, by the circumstances in which he may be placed, and the imperfections peculiar to his character. To these last topics however, though the discussion of them might be interesting and instructive, I cannot now extend my remarks.

Does the pious student ask, if the temptations which ambush the paths of learning, ought to deter him from the pursuit of a liberal education? The experience of ages answers—no. The object is too important to be relinquished from any apprehensions of danger. Let him unlock the richest treasures of human learning; let him scale the loftiest summit of science; let him inhale all the inspiration that once breathed around the Parnassian mount; let him expatiate over the fields of literature, and gather its sweetest flowers; but let taste, and genius, and learning, all do homage at the foot of the Cross. He will thus be able to meet infidelity on its own grounds, and apply an antidote to its deadliest poison. And when

piety, mourning over the aberrations of genius, and the perversions of learning, plaintively asks—

Oh! star-eyed Science, hast thou wandered there,
To waft us home the message of despair?

he may sooothe her desponding heart by pressing taste and talent, literature and science, into the service of christianity. Nor need the pious student shrink from the dangers which gather around him; for there is an almighty shield beneath which he may find protection and safety. Let him gird on the whole armour of God; let him daily consult the oracles of truth with a filial and docile spirit; let him be regular and fervent in his private devotions; let him never forget that the office for which he is a candidate, is sacred, and that a character of deep and active piety is the surest pledge of usefulness; let him prepare by vigilance, and a humble trust in divine aid, to meet the dangers which encompass him; let him never shrink from any duty, however unpopular or painful, nor tamely yield to any difficulties, however great and appalling; and he may hope to come out of all his temptations in triumph. "College is a world in miniature:"—and if he passes, safe and unhurt, through an ordeal so severe, he may perhaps look fearlessly on all the trials that await him in future life. Christians too, instead of severely censuring the failures to which the purest and firmest virtue, when so sorely tempted, is exposed, will kindly sympathize with him, and encourage him by their prayers.

E. E.*****.

For the Christian Spectator.

Lay Presbyters, No. II.

After the credible uninspired evidence of the first century, the testimonies of the second,—in three portions, the first, middle, and last,—may be condensed into as many numbers. In the first period are discovered, except forgeries, but two witnesses, Polycarp, and Papias.

The venerable "apostolical presbyter" Polycarp, whose letter is common, derived his first religious knowledge from the apostles: and was "in the church of Smyrna," probably, the *presiding*, προεδρος, presbyter, "bishop," or angel.(a) This epistle, unquestionably genuine, was written to the church at Philippi, near the commencement of the second century, we suppose about A. D. 116, and more than fifty years before his martyrdom. Read publicly in the churches in Asia, so late as the fourth century, (b) it was too generally known, to be removed, or successfully interpolated; its simplicity too undisguised and evangelical, to encourage imitation.

A single letter from each of those apostolical men, Clement and Polycarp has rescued their testimonies from the frauds of designing ecclesiastics. The former was saved by a single copy. Had a genuine letter of the pious Ignatius, in like manner, escaped, it would have confounded those Arian and Athanasian productions, too credulously ascribed to him, and which are the corner-stone of that system, which partaking of the Jewish and Pagan hierarchies, is equally hostile both to the rights of God and man.

This precious relic of ancient times begins, in a manner altogether becoming the character of its excellent and pious author; "Polycarp and the presbyters with him, to the church of God dwelling at Philippi, mercy to you, and peace be multiplied from God Almighty, and the Lord Jesus Christ our Saviour."(c) The omission of his official name, has been made an argument of superiority. He was neither an apostle,

(a) "αποστολικος πρεσβυτερος."—"απο αποστολων μαθητευθεις."—"εν τη Σμυρνη εκκλησια επισκοπος." Irenæus.

(b)——"usque hodie." Hieronym.

(c) Πολυκαρπος και οι συν αυτω πρεσβυτεροι, τη εκκλησια τη Θεου τη παροικουση Φιλιππους κ. τ. λ.

nor an evangelist. In a particular church, no office more elevated than that of a presbyter, has yet appeared. His silence, though precisely that, which might be expected from the saint; had he been even Patriarch or Archbishop, names then unknown in the christian church, can never establish the existence of a non-entity. Neither the title angel nor προεσ῾ως, if such he was, which is probable, nor any consequent duty or honor, rendered him more than a presbyter. Not a word have we yet found, nor shall we in this letter discover any thing, that bears even a semblance of a proof of any diversity of grade, in the ordinary preaching office, the possessor of which as yet, was indiscriminately denominated presbyter and bishop. The συν αυτω πρεσβυτεροι, *presbyters with him*, may import equality, or locality; but it seems rather to denote a union, in design and action. If it be asked, why then was *his* name expressed? Because *he* wrote the letter, which is throughout in the first person singular. Thus Paul and Timotheus are joined in the introduction of the inspired letter to the same church; but the third verse is in the first person singular, and the letter was Paul's. This introduction can neither prove parity, nor disparity, in the office of Polycarp and the presbyters with him; yet it is not improbable, that his grace, talents, character, seniority in office, and even their personal knowledge of him, may have conduced, with the fact that he composed the letter, to his naming himself in it to the Philippians. If Polycarp was the only elder, "who laboured in word and doctrine," and the other presbyters were laymen, ordained in the same, and that the only mode, to govern and rule; why were the deacons omitted? That such there were, appears from the letter itself. This omission of deacons and association of Polycarp with presbyters, is at least a probable foundation for the supposition that he was himself a presbyter, a name expressly given him in the writings of Irenæus who remembered him, but whose account of him, being later testimony, must be left for future examination. This probability corroborated by the circumstance that no ordinary preaching officer except the presbyter has appeared in any testimony prior to this period, is all that can reasonably be expected on the point. As every presbyter was hitherto a bishop, if any were laymen, they were of course, lay-bishops. If Polycarp was as we have supposed a προεσ῾ως, or *presiding* bishop, he had the only preaching office, and the highest standing then known in the church; unless any of the Evangelists yet survived, of which we know not any testimony. If he was the angel of the church of Smyrna, mentioned in the Apocalypse, as some imagine he was, it is fair to presume that he was of the same grade with the angels in the other Asiatic churches, who were consequently not superior to that of the presbyter or bishop; but if angel was a higher office, it was a wandering star, that has come and gone without leaving a trace behind. Every talent must render its account, and the personal influence of every προεσ῾ως, *presiding* elder, or bishop carried with it, its own responsibleness. Neither Clement, nor Polycarp has recognised, either a superior authority, or an assignment of duty more arduous, in any one presbyter of a church, than in another. The latter mentions only presbyters and deacons at Philippi; Paul directs only to bishops and deacons there.(d) Each naming two orders only, if Paul omitted presbyters and Polycarp bishops, the defect is equally unaccountable; but if they respectively wrote to the same class, by those different names, they were both consistent with the constant usage of those days; and the conclusion is inevitable, that at neither

(d) Philipp. Ch. I. v. 1.

period were they laymen. The advice of Polycarp to the church at Philippi to be subject to the presbyters and deacons,(e) would have been a misdirection, if the bishops to whom Paul wrote were different persons, and then surviving. That some of them remained is probable, because Polycarp, as appears by this letter, was living at both periods, and survived the latter, we presume forty or fifty years. If the terms presbyter and bishop were promiscuously used to denote the same office, at the beginning of the second century, which is satisfactorily clear; such was that of Polycarp; and if those presbyters were laymen, it is evinced, contrary to all belief, that he was no other. But hitherto for the existence of a lay presbyter, we have found not a word, sentiment, or implication. His profession of sorrow on account of Valens, who had been "*made a presbyter*" with them at some period,(f) and afterwards lapsed into error, determines the word presbyter to its official, not an appellative meaning. The admission of the judicial authority of those presbyters over their co-presbyter Valens, is not merely a renunciation of authority in the writer, but a proof, that the cognizance of the cause lay not in their προεστὼς, *presiding* presbyter, if they had one. There is a mischeivous tendency to personal conflicts and confusion, implied in the supposition, that one presbyter should be amenable to another as an individual officer in equal degree. The petition that he should not be treated as an *enemy*, is addressed to the presbyters as such; the power of the presbyters in council, or presbytery is therefore in this instance plainly implied. But if every member of the church at Philippi, should be understood to have been thus advised with respect to Valens, then the congregation, as such, was supposed to possess the power of censure and restoration. By neither interpretation is there the least possible ground, to imagine a disparity among presbyters, by a diversity of order, or a difference of ordinations.

Clement and Polycarp, were cotemporaries and survivors of the apostles; their representations are entitled to the highest credit, and deserve to be received, as unprejudiced exhibitions of apostolical practice, prior to the corruptions introduced by clerical ambition. Successors of, but not apostles; presbyters in confessed parity with their co-presbyters; exalted only by superior knowledge, grace, talents, usefulness and humility; they must, we suppose, have *presided* in the churches at Rome and Smyrna, but merely as προεστοτες, for other precedence in the officers of a church, does not as yet appear. Among presbyters, they have intimated no diversity of order, degree, ordination, or power. Every presbyter was, by his commission, equally *set over* and bound to *feed* and *govern* the flock.(f) Their authority was from the word of God. The apostles could transfer none from themselves; they delegated no power; as servants of Christ they selected those, who appeared to be best qualified to exercise the offices necessary in a church. By imposing their hands, no virtue proceeded from them; they prayed,

(e)——"υποτασσαμενους τοις πρεσβυτεροις και διακονοις.

(f) Three paragraphs are here supplied by the Latin translation, "Nimis contristatus sum pro Valente qui presbyter factus est aliquando apud vos, quod sic ignoret is locum, qui datus est ei," &c. How and by whom he had been made a presbyter is not shown. But *factus est* implies a passiveness on his part. He was probably *made a presbyter* by *imposition of hands*, [χειροθεσια] and the office having been *given* [*datus*] to him, [apud] *with* the Philippians, it was, we suppose by *election* [χειροτονια.] An argument, nevertheless, must not be founded upon the uncertain basis of a translation.

(g) πεποισμενος, 1 Thess. v. 12. ποιμαινειν—εν ῳ (ποιμενιω) υμας το πνευμα το αγιον εθετο επισκοπους. Ac. xx. 17, 28.—ηγουμενοι. Heb. xii. 7.

that his spirit might rest upon the person, and gave in charge to the people the relation they should stand in to him, and the Holy Spirit confirmed by his gifts, the office thus derived from the head of the church. The ordainer could neither enlarge, nor abridge the power incident to the office. Whatever misconstructions of the presbyterial office have obtained, it is, and always will be, the highest ordinary office, in a christian church ; and no presbyter, who is officially such, can be less than a bishop and authorised to instruct, govern, administer ordinances, and ordain, at least, conjunctly with his co-presbyters of the same presbytery, or council. Not a single word, fact, or even circumstance has occurred in the testimony, prior to the year one hundred and sixteen, adverse to these positions. From all that can be collected from the letter of Polycarp, and also from that of Clement, there existed not at Rome, Corinth, Smyrna, Philippi or elsewhere, any office superior to that of presbyter, nor a presbyter inferior to the clerical office. No canonical, or re-ordination is heard of till long after this period. Thus far not a tittle of proof has appeared to justify either the opinion of those, who would elevate the προεσθοτες, *ruling* elders, to a superior order; or of those, who would depress them to a grade inferior to that of the elders *who laboured in word and doctrine.* The practice of the four churches, concerned in the two letters mentioned, may be supposed to have afforded at that time, a fair sample of all others. What errors sprang up in the christian societies after the period of this letter, and within the protracted life of this holy man, in relation to officers and government, must be deferred at present. The successful discrimination of changes, forbids all anticipations, except what are in support of the genuineness and credibility of the evidence adduced. The account given of Polycarp by his church, if credible, is therefore of future consideration ; and the testimonies of him by Irenæus, though deemed a cotemporary, are at the distance of almost a century from the time, towards which our inquiries have been directed, and may perhaps appear, when examined, somewhat accommodated to later views and circumstances.

Papias, who flourished about the period of Polycarp's letter, has been called his companion; but resided at Hierapolis.(g) He wrote several books, which have perished: except a fragment, which may be translated thus ; " I shall esteem it no labour to set in order before you, the things I have rightly learned from the elders, [παρα των πρεσβυτερων,] and well remember, and shall confirm their truth by my explanations. For I am not, like the most, pleased with those, who say many things, but with such as teach the truth : nor with persons, who relate injunctions, which are unusual ; but with such as speak those things, which were by the Lord delivered to faith, and which proceed from the truth itself. If, on any occasion, some one came who had been a companion with those of former times, (πρεσβυτερος,) I inquired for the words of the elders (πρεσβυτερων ;) what Andrew and what Peter might have said, or what Philip or what Thomas or James ; or what John or Matthew, or what any other of the disciples, μαθητων of the Lord ; and what things Aristion, and John the presbyter, (πρεσβυτερος,) and the disciples (μαθηται,) of the Lord are teaching (λεγουσι). For the things which I received from books, did not so much profit me, as those from a voice living and present."(h)

Irenæus says, he was a hearer, (ακουστης,) of John the Apostle : which appears doubtful from the fragment. Nicephorus accounts him to have lived an Apostolic life. Eusebius deemed him a man of creduli-

(g) Col. iv. 13.
(h) Euseb. lib. iii. c. 39. Nicephor. lib. iii. c. 20.

ty, but of veracity; he has not only given the above quotation, but confirmed it, by asserting the existence, in his day, of two monuments at Ephesus, of John the Apostle and John the presbyter. He styles him the *bishop of Hierapolis*, εν Ἱεραπολει—επισκοπος.(k) The title of bishop given to men of the first and second centuries, by those of later times, is no argument of clerical disparity at the former period, when the word bore a different sense. This sophism is often played off, by presenting catalogues of ancient bishops made for a different purpose; its seeming force springing wholly from modern associations. That Papias was a bishop in the sense of Eusebius and Nicephorus is destitute of proof; he has discovered no regard to clerical titles, desirous only of the truth, and with a simplicity almost peculiar to the days of primitive purity, he denominates the apostles themselves but senior πρεσβυτεροι, in the gospel. That this word was intended by him appellatively and that the apostles were consequently named without atitle, appears from his attributing πρεσβυτερος to the younger John in its official sense to distinguish him from the beloved disciple. Eusebius, enforcing the same discrimination, denominates the apostle an evangelist ευαγγελιστης, the younger John a presbyter; the one being a preacher unto the world, the other a presbyter of a particular church, not a layman, for he was a teacher of Papias whom Eusebius styles bishop of Hierapolis.

Thus does it appear, that apostle, evangelist, presbyter, and for the same reason, bishop, were anciently used according to the forces of the terms, and also predicated respectively in their official senses. John was an apostle by commission, in his labors an evangelist, and an elder by age. The younger John was an elder, not, at least comparatively, in age, but by office. James was an apostle by his commission, appellatively an elder and bishop; it being expedient, that he should maintain a continued *oversight* in the church at Jerusalem. Timothy was by office an evangelist, yet was occupied for a time in the *oversight* of the church at Ephesus. Every officer in advanced age was an elder; and every one, but the deacon, was a bishop. In the fragment of Papias, nothing appears contrary to the simplicity of the Scriptures; but whatever can be elicited from it, accords with the condition of the primitive churches in the first part of the second century. *Clement* in the first has decided in language, affirmative and exclusive, for *two offices* in a particular church; according to *Polycarp* and *Papias*, who are the only witnesses known to us, in the first part of the second century, *the offices were the same.* Every thing, therefore, hitherto, exhibits the office of *elder*, in a particular church, *as the only ordinary teacher*, equally without superiority and inferiority. J. P. W.

(k) Valesius, the annotator, supposes this to be an interpolation.

Duties of Ministers under the peculiar circumstances of the present age:—A Sermon* from Matthew xvi. 3:—*Can ye not discern the signs of the times.*

This question was first addressed by our Savior to the ancient Pharisees and Sadducees. Regardless of the many proofs of his Messiahship which had been exhibited to them, they had come to him with the request that he would shew them a sign from heaven; to which he replied, "When it is evening, ye say, it will be fair weather, for the sky is red; and in the morning, it will be foul weather to day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of

*This Discourse was delivered to the Clergy, in the Chapel of Yale College, Commencement Evening, Sept. 10, 1823. At our request a copy has been furnished for insertion in the Christian Spectator.

the sky, but can ye not discern the signs of the times?"

The times of the Messiah were to the Jews, times of peculiar privilege and obligation. The signs by which they were marked were a subject of great practical importance. It was especially on this account that the Pharisees and Sadducees, deserved the reproof which they received for overlooking them. For the same reason the signs of the present times demand attention from us; and it is with the view of illustrating the practical influence which they should have upon us, and more particularly, upon the ministers of the gospel, that I have called your attention to the incident in the history of our Lord which has been mentioned.

That according to the predictions of Scripture, a mighty change in the moral state of the world, is to be accomplished by means of the gospel, and that the consummation of it cannot now be very far distant, all respectable expositors agree: and that the aspect of the times, in many new and striking features, corresponds to this view of prophesy, can hardly need, in this assembly, to be particularly shown. Prayer, throughout the church, expressly for the conversion of the world, is now continually offered; the scriptures are widely diffused; evangelical missions are multiplied; christians of different countries and denominations are uniting in fraternal affection; and revivals of religion are frequent and extensive. Signal also are the triumphs of the gospel among the heathen; and measures are adopted to increase the number of enlightened ministers to instil divine truth into the minds of the young, to convert the Jews, to abolish slavery, and in general to diffuse abroad the knowledge and influence of the gospel, and to meliorate the condition of mankind,—all of which combine to render the prospects of the times new and delightful. These great movements are extensively engaging the attention and the feelings of man; are exerting a principal influence in forming the character of the age; and have a powerful bearing upon the character and condition of ages to come. As a mighty stream they are continually receiving new accessions, and conveying their riches to new regions; and, by the specification of inspired truth, may confidently be regarded as the spreading forth of that river of grace, from the sanctuary of God, which is destined to convey life and salvation to all nations. They are at the same time liable, like all other operations in which human instrumentality is concerned, to partake of human imperfection, and to be perverted to injurious results. Commending themselves, as they do, to the consciences and common sympathies of men, they are extensively engaging a worldly influence in their favor; are giving a religious aspect to a multitude of transactions which are not religious; are likely in this manner to prove the occasion of self-deception to thousands; and may, by misguided zeal, in various respects oppose the essential interests which they are designed to promote. They are also awakening direct resistance to their demands; are dividing mankind, within the sphere of their influence, into opposite classes in open array; are provoking a spirit of bold licentiousness and determined opposition to the most essential principles and claims of christianity, in the midst of its most glorious triumphs. These peculiar circumstances of our times, Fathers and Brethren, impose obligations of no ordinary kind upon all men who have the power of acting with reference to them. They attach a very special importance to our obligations as ministers of the gospel. More particularly:—

1. They especially demand an assiduous attention to our own spiritual and intellectual improvement. It has often been remarked, and should often be called to mind, that the sacred office, while it affords pe-

culiar advantages for the piety of those who are invested with it, may become an occasion of the most fearful self-deception. It is but too natural for us to mistake official exercises for devout affections, professional order for holy zeal, and the pleasure inseparable from activity in a cause which the judgment approves, for delight in God. Whatever dangers of this kind are attendant on our office, they are manifestly increassed as popular influence is in favor of pastoral fidelity and sources of natural excitement are multiplied in the course of pastoral labor. It would be no difficult thing to show that, in such circumstances, genuine piety is not of course connected with a fervent exhibition of truth, or with zeal for revivals of religion, or with activity in plans of usefulness. There are principles sufficient for all this, without the holy, humble, disinterested spirit of Christ.

But there are circumstances of the times which may become the occasion of depressing the tone of pious feeling in ministers of the gospel who are yet really pious. Their public engagements are so numerous and urgent; the taste of the day is so decidedly inclining to what is public and active in religion, rather than to what is retired and contemplative; and the good which action promises is commonly so immediate and palpable;—that they are in special danger of finding occasion for the complaint that, having been made keepers of the vineyard, their own vineyard they have not kept. It should then be distinctly understood that if the times demand of the ministers of Christ much effort in preaching, and much activity in pastoral duty, they also demand of them much prayerfulness, much contemplation of the Scriptures, much self-reflection. They demand such attention to their own hearts, and such intimacy with God, as shall preserve, and continually strengthen their habits of contrition, of humility, of devotion, of love to the Redeemer, of deadnes to the world. Deep and ardent piety, in ministers of the Gospel, has now an importance proportioned to the interest which characterizes the operations and hopes of the Church. This alone can prepare them suitably to appreciate the objects which are presented to her faith, and to pursue those objects with constancy and zeal. This alone can impart that unction to their ministrations, that lustre to their examples, and that efficacy to their prayers, which are suited to form the churches of their care for either the services or the blessings of the times. And may I not add, this alone can secure them amidst the dangers of the times; can preserve their humility in the success with which their efforts are crowned, their spirituality in the multiplicity of engagements to which they are called, their purity in their connexions with the worldly influenence associated with their cause, and their meekness amidst the opposition which they are often obliged to encounter.

With similar emphasis are we called, Brethren, at this day to pursue a course of *intellectual* improvement. Some ministers of the gospel, I am sensible, plead their avocations as an excuse for neglecting this, and some regard it as being slightly important. Science and literature and taste, they deem scarcely worthy of their serious attention in their zeal for the conversion of souls. Charity forbids the thought that they would enviously degrade those acquirements in others which they have not themselves the resolution to emulate—but it certainly allows the enquiry whether their zeal for the conversion of souls, were it duly regulated, would not impel them to overcome all obstacles in the way of mental discipline and improvement. I would indeed be the last person to intimate that our faith must stand in the wisdom of men, rather than the power of God. I would, at the same time, insist that the Gospel is the power of God unto salvation, and that the Gospel, while

its essential principles are adapted to the capacity of a child, is sufficient to employ the powers of an angel. Whatever talent and learning the human mind can possess, may be applied in elucidating, defending, and enforcing the Gospel, and He who is pleased to sanctify men through the truth, may generally be expected to render the truth effectual in proportion to the clearness with which it is exhibited, and the force with which it is urged. But on this subject public sentiment has given a decision which it would be vain to disregard. The teacher who would gain the public confidence, must be able to teach. With the progress of learning and taste in the community, the demand for intellectual improvement in the sacred office, as in every other, must increase: and if this demand is not met by the ministers of Christ, it will be by the messengers of satan.

Men of very moderate talents and learning, in the sacred ministry are, I know, often useful. As to their immediate influence in the conversion of souls, we often see them, in certain spheres, even more useful, than men of superior attainments. With all our hearts, let us bid them *God speed.* But surely we are not to expect that the Gospel will be effectual where it gains no attention; nor that mental imbecility and poverty in its teachers can command attention to it in the midst of prevalent intelligence and refinement; nor that the truth as it is in Jesus will make its way, through the sophistries of learned heresy, or the coverings of polished licentiousness, without talent and learning in those whose office it is to teach and defend it. It is not by reversing the laws of the mind that God converts men; but it is by means of such exhibitions as are suited to remove their prejudices, convince their understandings and gain their hearts. It is then, with peculiar force that the Apostolic charge may now be applied to the ministers of Christ, "to give attendance to reading, to exhortation, to doctrine;" "to meditate upon these things and give themselves wholly to them, that their profiting may appear unto all;" "to take heed unto themselves."

2. The signs of the times especially demand that the ministers of Christ, exhibit, with discrimination and force, the peculiar doctrines of the gospel. The time has been when speculative disquisitions on doctrinal points had in some of our pulpits an undue place; and when the belief of certain forms of doctrine was too generally considered as embodying all the genuine piety in the world. But it may now be seriously questioned whether there is not a strong inclination in the sentiments and feelings of the Christian public to the other extreme. There is prevalent, if I mistake not, an Athenian spirit, which can be gratified only with some new thing; which consigns to the neglected shelf the sound evangelical treatises that established the faith and nurtured the piety of our fathers, and allows to the Bible itself but an inferior share of attention, in its eagerness for a religious gazette, or a missionary journal, or a biographical sketch; and which can hardly bear discussion in the pulpit, in its demands for something to amuse the fancy or move the sympathies of hearers. There is also connected with this, a zeal for union, which sacrifices the essential doctrines of the Gospel, upon the altar of an undefined charity. Now the evil is not an excessive eagerness in the church to become acquainted with its own operations, and with the condition of a ruined world; nor an undue esteem for fervent addresses from the pulpit; nor an immoderate zeal for union in the household of faith. The religious information of the day is important both as a means of personal improvement, and an aid to christian beneficence; and the messages of heaven, surely, of all communications in the world, should be address-

ed to men with fervent affection, and persuasive energy; and too many thanks cannot be given to the prince of peace, that the hostility respecting minor points, which has arrayed his subjects against each other, is passing away. Yet so far as the causes which have been mentioned, or any other, are tending to supplant the peculiar doctrines of the Gospel, in the books, the pulpits, or the hearts of the christian community, they require a correcting influence. They impose on us, Brethren, with peculiar force the duty of preaching these doctrines, and of endeavouring to excite attention to them, in their native simplicity and their heart-searching power. The peculiar doctrines of the Gospel can allow of no substitute. You may by a general and indefinite exhibition of them, in an engaging form, mould some of your hearers to a character, which, in respect to the public exercises of religion and the common charities of life, shall wear a plausible appearance of evangelical piety; but it is only by an undisguised manifestation of the truth as it is in Jesus, that you can remove the evil which is naturally interposed between their minds and God,—give them a direct perception of the contrariety of their hearts to his holiness, and so "convince them of sin, of righteousness, and of judgment"; and only by this exhibition, can you expect to see them changed after the image of his glory, under your ministrations, or to present them for his acceptance, at his final appearing. Without these doctrines you may unite men; as the sceptical Pharisees and Sadducees, to whom the text was addressed, were united in rejecting Jesus; but the only unity which Christ, in the gift of pastors and teachers to the church, designed to accomplish, is "the unity of the faith and of the knowledge of the son of God;"—the unity of his different members in such determinate and established views of the Gospel, that they are "no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking, the truth in love, may grow up into him in all things, who is the head even Christ." So, also you may, by laying aside the humbling doctrines of the Cross and making your appeals only to the humane sympathies or selfish hopes of men, rouse them to action in a benevolent project; but it is a feverish paroxism that must soon be followed by increased torpor, instead of the healthful and enduring energy of enlightened christian principle. Or, you may presume your hearers to be already sufficiently enlightened in christian doctrines and on that account pass over them with only superficial illustrations and occasional allusions; but let the trial of this be made in the most enlightened congregation in Christendom, and unless the defect be supplied by other means, that congregation will in a few years be found to be ignorant of the real nature of these doctrines, filled with prejudice against them, and prepared for the enemy to come in as a flood. By all the hopes and all the dangers of the times then, we are urged to preach the Gospel in a manner so discriminating and plain, as to commend it to every man's conscience in the sight of God.

3. The signs of the times especially demand that ministers of the Gospel, by the active duties of their office, as well as by their public ministrations, acquire and exert, a moral influence among the people of their charge. That the open irreligion and bold licentiousness of the day are no reasonable occasion for surprise, we have already intimated: but that they have a solemn bearing upon the obligations of the constituted guardians of the church, is, at least in this section of country, very manifest. The laws, which were originally intended to guard the inheritance which has descended to us, have nearly lost their power. The sabbath is abandoned to almost unre-

strained violation. Intemperance stalks abroad with desolating progress. Impiety and immorality in almost every form, bid defiance to the arm of law. In these circumstances, it is as evident as the experience of the world can make it, that unless this disregard of legal restraint be counteracted by moral influence, the social and religious privileges, which have rendered our native hills and vallies the brightest spot upon the globe, must be surrendered. Only by an influence applied directly to the minds of men, can they be preserved. Here an influence may be exerted which, though silent and gradual in its operation, is often extensively effectual. Here it is that the demagogue so successfully applies his power. He watches the unstable ocean of human minds; he sees it driven to and fro by the violence of prejudice and passion; he rouses these potent elements; and moves the mighty mass obedient to his will. And, my Brethren, there is a counteracting influence which may be applied to human minds; the influence of moral truth addressed to the conscience and the heart; the influence, which, by the efficiency of Him who commanded the winds and the waves and they obeyed him, is sufficient to still the tumult of the people. For the application of this influence, evangelical pastors have peculiar advantage. To them is committed the dispensation of the Gospel, in all its persuasive energy and its eternal sanctions. They address the assembled multitude in circumstances most favourable for impression. They are the overseers of the churches; whose members are scattered over almost every neighborhood, and are conversant with almost every family in the land, and may be expected by their examples and communications under faithful pastoral care, to bear a persuasive testimony against prevailing sins, and are sanctified and spread abroad for the very purpose of their being 'the salt of the earth'. They also have the most favourable access to the families and schools of their charge, and a power which none others have, of diffusing in these fountains of moral influence, a healing efficacy; and by the medium of sabbath schools, may bring the truth of God to bear directly and steadily upon the successive generations of their charge, in the forming period of life. For our application of this influence, Fathers and Brethren, we cannot too seriously remember, we are accountable to our country, to ages unborn, to the church of the Redeemer, and to God.

The young, it is obvious, are especially our hope. Amidst peculiar dangers, yet with some of the brightest prospects which were ever opened to man, they are hastening forward to the places of their fathers. Let them be early clustered around us as objects of our care. Be it our delightful work, by every means, to engage their confidence and affection; to pre-occupy, with the incorruptible seed of divine truth, the ground to which we look for the fruits of righteousness; to attach to the faith and the institutions of the Gospel those on whom we depend to inherit them, by giving them early an acquaintance with their nature and an experience of their worth; and thus to arm for the conflict, and train to appropriate duties, the destined soldiers of Immanuel.

4. We are especially required, by the signs of the times, to keep in view, as the end of all our labours, the conversion of the world. If statesmen are sometimes warranted, in founding the institutions of an infant community with reference to its becoming a great empire, much higher is the obligation, and more animating the warrant, of the ministers of Christ, to prosecute their labors with reference to the evangelizing of the world. However limited may be the sphere of our immediate influence, we are forbidden by our commission to propose an inferior object; and the facilities, which we now enjoy for promoting it, strength-

en the obligation. In seeking our own improvement, in laboring for the conversion of our immediate charge, in employing our influence for the spread of the Gospel abroad, in every part of our work; this should be our grand object, our inspiring motive.

It is in relation to this, that those revivals of religion which have rendered our times so eminently 'times of refreshing from the presence of the Lord,' have their highest importance. Their influence does not terminate in the salvation of the converted. By wonderful arrangements of providence, they are soon felt in some of the remotest portions of the world. They furnish heralds of salvation to them that are near and them that are far off. They supply means by which those heralds are supported in their work, and their successors are trained to it. They bring accessions to the company of those who make mention of the Lord and who will give him no rest until he establish Jerusalem and make her a praise in the earth. Corresponding with the results to which, in the arrangements of providence, they are subservient, should be our views in seeking them. We should be animated with the hope that, in the day of visitation, some future Brainerd or Martyn or Mills may be found among the youths of our charge, now profligate or vain; that the worldly minded mother may become a Eunice or a Lois to train up her Timothy for the service of the sanctuary; and the names of many who are now the servants of sin, may be found written in the book of life, as fellow helpers in the work of the Lord. For such ends, these seasons of refreshing should not only be desired, but distinctly sought. Our hopes, our aims, our prayers, our labors should be directed to them; for among the signs of the times, they are conspicuous as a characteristic mode of divine dispensation. It is not now as it formerly was when the heirs of salvation were called forth singly from the midst of surrounding stupidity, and after months or years of darkness, were brought to the enjoyment of Christian peace; but in striking accordance with the prophetic exclamation, "Who hath heard such a thing? Who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." What the prophet saw as a distinct object of admiration, we behold, in a happy measure, around us as a blessing enjoyed, and a blessing to be continually expected and distinctly sought, until the earth shall be filled with the knowledge of the Lord.

With this object in view, we are bound to seek the conversion of mankind *abroad*, as well as within the circle of our particular charge. Whatever measures belong to a system of operations for the evangelizing the world we are to promote. If, for this end, the waste places of Zion must be repaired, the moral wilderness subdued, the lost sheep of the house of Israel restored, and the fullness of the Gentiles come in; if, for this purpose, Bible Societies, Missionary Societies, Education Societies and Religious Tract Societies must be multiplied and supported; if other fields of labor must be opened, other plans of operation projected, and other modes of charitable aid solicited; then all these claim our co-operation. It is nothing to the purpose to say that imperfection attends them. Not only imperfection, but great and lementable abuses may in particular cases attend them; and yet if they evidently lie in the course marked out by the great commission, *preach the Gospel to every creature*, the person who would abandon them is bound to substitute practically those which are better. Nor, Brethren, let us complain if the weight of these concerns fall peculiarly upon the ministers of the gospel. To them especially, is the management of them committed by the appointment, as well as the providence of

our King. On them, the success of them peculiarly depends, and woe is unto them if they attempt to shift upon others the burden. To them are the eyes of the church reasonably turned to remove the prejudices which the spirit of the world will never fail to raise against her holy enerprises; to urge the claims which these have to the prayers and the charities of men; to lay distinctly open to their view the work to which she is summoned, in its magnitude, its difficulties, its demands, its divine warrant, and its glorious hopes; and to go before her in the exemplification of all that self-denial, and fortitude, and patience, and zeal, which a work so arduous and so divine, demands. When a minister of he Gospel fails to do this, it is as when a standard bearer fainteth.

Finally: With the conversion of the world in view, we are bound to cultivate a disinterestedness of spirit, a holy patriotism of feeling worthy of the object. Did this single object engage the hearts of professed christians, or even of christian ministers, in any degree corresponding to its importance and the certainty of its ultimate attainment, what a host of party feelings and local prejudices and debasing rivalries would vanish? It is not the society in which we may happen to have an agency; it is not the college that adorns the state in which we live; it is not the christian denomination that propagates, in connexion with the essential principles of Christianity, the peculiar tenets which we embrace; that is to be made the engrossing object of our good wishes and our labors; but it is the kingdom of the Redeemer, and, in subordination to this, whatever society or institution or denomination is directed to its advancement is to have its place in our affectionate regards. United as these are in their object, they will be united, if that object be ours, in our affections. What, then, have we to do with rivalries and collisions? These belong to men who seek their own things. It is time for Christians cordially to acknowledge each other as servants of one Master—and of a master who in the near view of his passion for them, poured out his ardent prayer, for this very thing, and by this alone warrants the hope that the world will acknowledge his claims.

In reflecting on these things, my brethren, we are reminded, in the first place, of our responsibility. Beside those circumstances of our office which are always combining to render it responsible, the period of the world in which we live, the preparation which is going on for the universal triumph of the Gospel, the special importance which is now attached to every instance of conversion and every work and labor of love, and the dependance which these have by divine constitution on the piety, the intelligence, the zeal, the prudence and faithful labour of the ministers of the Gospel, render our responsibility, proportionably momentous.

We are also reminded of the difficulties of our office. To perform the active duties of the ministry and persevere in a course of personal improvement; to mingle with the world and not imbibe the spirit of the world; to contend earnestly for the faith once delivered to the saints, and adhere sacredly to the principles of unity among the saints; to maintain a due watch over the churches of our particular care, and a due attention to the general interests of the Redeemer's kingdom; to lead on the greatest number which can be engaged in the work of evangelizing the world, and faithfully expose the delusions of unhallowed zeal; to do all this, to employ most effectually the power we have for the accomplishment of this, requires such prudence, decision, humility, patience and zeal, that we may well exclaim, "Who is sufficient for these things?"

But very animating are the encouragements which are also presented. It is our favored lot to live not only under that dispensation of divine grace which, in distinction from all others, is the ministration of the spirit, but in a period of it, when the

communications of the spirit are peculiarly copious and free. Almost every faithful effort, whether for the revival of religion in the church, or the spread of the gospel abroad, engages an almighty hand for its success. There is continually developed new proof of a divine influence, not only descending upon Zion's hill, but spread abroad upon the nations, to prepare them for the Redeemer's reign. While, then, we would cherish the deepest sense both of our responsibility and our insufficiency, let us be strong in the Lord. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear.—There is a river, the streams whereof shall make glad the city of our God.—God is in the midst of her, she shall not be moved. The Lord of Hosts is with us, the God of Jacob is our refuge."

Miscellaneous.

For the Christian Spectator.

The Reign of David.—No. II.

In my last essay, I made some remarks on the Government, Revenue and Population of Palestine during the age of David. I will now proceed to an examination of several other subjects connected with the reign of this monarch.

I. *Commerce.*

Palestine in the reign of David was better situated for commerce than any other country in Asia. Its western shore was washed by the Mediterranean, its southern by the Red Sea and its eastern by the Euphrates. Thus situated, we should at the first glance have supposed, that the Jews would have availed themselves of these natural advantages, and have become the first maratime nation in the world. Moses however threw great obstacles in the way of commercial enterprise. *First*, he forbid their ever *receiving interest when they loaned money to each other.* This statute and the one relating to the Jubilee, rendered it extremely difficult for any indvidual to accumulate a capital sufficient to enable him to carry on an extensive trade with foreigners. As they were permitted to take interest of the Heathen, the Israelites who had money to lend, would prefer loaning it to the Phoenicians, who were at that time the great commercial nation of the world, and with whom they were at peace. *Secondly*, by forbidding them to eat those meats which were eaten by the Heathen around them, and thus forever preventing them from setting at the same table. *Thirdly*, by allowing them to eat those which were worshipped by the neighbouring nations, thus keeping alive a mutual disgust and abhorrence of each other. The motive he had in view by this statute, was doubtless, to keep the Jews united as a nation, and also to prevent them from mingling with the Heathen and in this manner losing their knowledge of the true God, as they certainly would have done had they carried on an active commerce with them and witnessed their idolatries. He was also probably aware of the enervating effects of commerce on the martial spirit of a nation, situated as were the Israelites. The proximity of Phoenicia, which, if not in his day, was soon after, the most commercial country in the world, may have had its influence on his mind. This country from its situation, was the proper outlet of the surplus produce of Palestine.

The commerce of the Israelites until the reign of David was almost if not entirely passive. In examining this subject, I will divide it into Passive, Domestic and Foreign commerce.

First; *Passive Commerce.*

At an early period, caravans in going to Egypt passed through Palestine from those countries situated on the east of Jordan. To one of these, an Ishmaelitish caravan, Jo-

seph was sold by his brethren. To these Job alludes when he says, 'The *companies* of Tema looked, the *caravans* of Sheba waited for them.' Even before the time of Jacob it is probable that commercial intercourse subsisted between Mesopotamia and Egypt, as the value of silver was fixed in the time of Abraham, and he and Jacob passed and repassed to and from those countries. When the Israelites left Egypt they were familiar with a great variety of manufactures, and those of the most expensive kind, as is evident from the ornaments and drapery of the Mercy Seat, Ark, and Tabernacle. The common beast of burden in their transportation was the camel, which is often referred to in the history of the Patriarchs. As Midianitish camels are mentioned in Judges, it is probable that the caravans of Midian as well as those of Ishmael went down into Egypt. The merchants of Ishmael, Midian and several other nations east of Jordan, would pass through Palestine while going to and returning from Egypt, first, because it was the most direct route, and secondly, it would enable them to dispose of many of their articles to the Israelites, as well as to purchase many of their manufactures. That this was the case we infer from Judges 5, 6. where it is said by Deborah and Barak in their song of triumph, that *in the days of Shamgar the son of Anath, in the days of Joel the Caravans* אלחות *ceased.* As this is mentioned as a proof of the desolations which flowed from their subjection, I infer that they only *ceased* during war. From the next verse where it is said *until I Deborah arose*, it appears that the mercantile routes were again occupied by companies of merchants. During most of the time of the Judges, the neighbouring nations had little intercourse with the Israelites; still it is probable that during those periods when it is said that *the land has rest forty years*, this trade was renewed, and pursued with vigour. About this time Tyre was founded, and in the course of a few years it increased to such a degree, that it became the first commercial city in the world. Here a new mercantile route was opened to the Hebrews, and to the nations, which bordered their land. The Hebrews maintained a constant intercourse with this city, and during the many and long wars with the surrounding nations, they were at peace with Tyre and the cities immediately connected with it. David realized the importance of the Tyrian commerce to his empire, as he formed a league with Hiram the King of Tyre. This alliance which was strengthened by mutual interest, appears to have been intimate, from the fact that the Tyrian monarch sent his servants to Lebanon to cut down cedar and fir trees, and his carpenters and masons to Jerusalem to erect a palace for David. These countries were so situated that they could not interfere with each other's interests. Palestine was an agricultural country, and having no sea-ports on the Mediterranean it could not embark in a foreign trade, without great inconvenience. Phoenicia had the large commercial cities of Tyre and Sidon, and enjoyed most of the commerce of the Mediterranean. These cities could easily export the surplus produce of the Israelites, and pay them in their own manufactures, and those of Egypt and Asia Minor. As the population of Phoenicia was very dense, the Israelites must always have found a market in the cities which lined their coast from Mount Carmel to Sidon. This alliance was renewed by Solomon, who set so high a value on this commerce, that he made an annual present to Hiram, of wheat and oil, articles which the Phoenicians from their dense population greatly needed.

Secondly; *Domestic Commerce.*

There was another branch of trade which I have called domestic, because we have no word which will better convey the idea. This was carried on at the metropolis, at the

three great festivals, the Passover Pentecost and the feast of Tabernacles. Here three times a year the Israelites were required by the Mosaic law to assemble. Those days which were not holy, were probably passed in exchanging their wares, as the Arabs now do at their great festival at Mecca. In many of their families, slaves, and perhaps the Hebrews themselves, were employed in manufacturing, as we should infer from 1 Chron. 4, 21, where the families of those who manufactured fine linen are mentioned, and also from Prov. 31, where the mother of king Lemuel in describing a virtuous woman says, *she seeketh wool and flax, and worketh willingly with her hands. She perceiveth that her merchandise is good, and her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She maketh herself coverings of tapestry, her clothing is silk and purple. She maketh fine linen and selleth it, and delivereth girdles to the merchant.* As each of those of festivals continued eight days, it is probable, from the immense number Israelites who were assembled, that those days which were not sacred, were great fairs, perhaps superior to any of modern times.

In the last place, *Foreign Commerce.*

No foreign trade was carried on by the Israelites before the reign of David, as the obstacles thrown in the way of individual enterprise were too great to be overcome. During the age of Joshua and the Judges, they were continually involved in war with the Philistines, Ammonites, Moabites, &c. In the reign of Saul they were in almost equal commotion, and could not send out their caravans to Egypt, without putting their property too much at hazard. It was not until the middle of David's reign, that the means of embarking with safety in foreign trade were presented to the Israelites. He, by extending his conquests to the Red Sea, opened to the view of his countrymen immense sources of wealth. After the slaughter of the Amalekites south of the brook Besor, he decreed that the spoil should be divided among his soldiers. The portion of those who watched over the property left behind, was to be equal to that of the combatants. This it is said, 1 Sam. xxx, 25, was afterwards a statute in Israel. From this passage I draw this inference, that during and after the reign of David, the soldiers and the king had most of the spoil taken in war. From the great amount of gold and silver David took from the nations which he conquered, it is certain, that some of his officers must have amassed fortunes large enough to have enabled them to trade on an extensive scale without borrowing money. At the head of the Red Sea were situated the ports of Elath and Ezion Geber, which were so celebrated in the reign of Solomon, and afterwards in the India trade. These ports gave them access to Persia, India and Africa, and formed a point at which most of the trade of the world afterwards centered. We are not informed what was the amount of this trade, and at what period during the reign of David it commenced. We are told that he dedicated 3000 talents of the gold of Ophir, to be employed in adorning the temple. This gold, as Prideaux observes, "must have been brought by his fleets, and not have been a part of the spoils of war, as the tribute of conquered nations and the revenues of his kingdom are before mentioned." It is by supposing this trade carried on for a long time, that we shall be assisted in explaining the manner in which he collected such an immense amount of gold for the sanctuary. As his reign was more glorious in its victories than that of any of the other Hebrew kings, we find, as we might have supposed, his wars filling the eye of the historian, while commerce and other subjects of a more pacific character are only incidentally mentioned. In the peaceful age of Solomon this subject assumes more impor-

tance. Had his reign been one of conquest like that of his father, the knowledge we have of his fleet, his trade to Ophir, and his commerce with Egypt, would probably have been forgotten; or if not, would only have been glanced at in the national histories of the Hebrews.

II. *The Military System of David.*

That the art of war was little known by the Israelites in the early period of their history, we infer from their passage through the desert. It is true they went out in military order חמשים, and when night came they encamped, but in what manner it is left for us to conjecture. As Moses while the leader of the Hebrews was never personally engaged in any battle, we are unable to form any opinion of his military talents. Joshua it is true gained several victories over the nations who opposed his march before he arrived at the river Jordan, and also over those who inhabited the promised land, but as he always had a great superiority of numbers, we ought not to impute this success to his great military talents. His heart sinking within him at the loss of 30 men before Ai, would not entitle him to much praise among the scientific warriors of the present day. His conquest of the Holy Land does not entitle him to much praise as a general, since he contended with a people who had been broken in spirit by the miraculous interposition of God in behalf of the Israelites in the wilderness east of Jordan, while the excitement produced on his own troops was equal to the depression of his enemies. The cities which he took were in many instances walled, but they were badly constructed, as the art of defense was but little known at that period.

In the days of the Judges there were several leaders who delivered Israel, but they were not generals in the modern sense of that word. They occasionally wrought great slaughter, but this was owing more to accident, or to taking advantage of the night for making the attack, than to any peculiar generalship. Saul fought very valiantly, and gained several victories, but it was usually with greater numbers, or over an undisciplined mass of roving shepherds, who were much better acquainted with plunder than fighting. It is true that in his reign war was more reduced to an art, and that then as well as in the days of the Judges they formed encampments, and stationed their centinels to give alarm in case of danger; still as a science, it had not acquired a definite form.

David on his ascent to the throne found himself surrounded by a number of hostile nations who were continually availing themselves of every opportunity for making inroads into the Holy Land. The Philistines on the west, the Edomites on the south, the Moabites, Ammonites, Midianites, &c., on the east, and the confederate kings of Syria on the north, as well as the small nations scattered through the desert, who were always ready to unite with them in attacking Israel, formed such an obstacle to the peace of Palestine, that he resolved upon overcoming them. In doing this David effected a great change in the military character of his country. These alterations were greater than those made by any king of Israel, not even excepting Uzziah. Among the changes thus introduced the most important were

1st. *The introduction of foreign troops into his service.*

Of this several instances are mentioned in the history of David. Ittai a Gittite, a Philistine of Gath, accompanied him with 600 of his men to Mahanaim, and in the battle, commanded one of the three divisions of David's army. Uriah the Hittite was one of the descendants of the children of Heth, and a very valiant and able officer. So much was he esteemed that he was enrolled among the number of the *Mighty.*

2. *The establishment of a Life Guard called Cherethites or Executioners.*

This body surrounded the person, and on any emergency immediately

executed the commands of the king. Benaiah the son of Jehoiadah was the commander of this body of men, and in this capacity obeyed the orders of Solomon in slaying Joab, and subsequently in putting Shimei to death. When Solomon was anointed the Cherethites accompanied him, and guarded his person. The Captain of Pharaoh's guard, who ruled over the prison in which Joseph was placed, had the same office. There was another guard instituted by David called Pelethites. The business of this body of men was to guard the palace while the monarch was at home, or if he went abroad, to accompany him and obey his commands. They were the *Runners* who went to and from battle to convey intelligence, carrying letters to and from the king. The messenger who conveyed David's letter to Joab, I suppose to have belonged to this body, as well as Ahimaaz and Cushi who ran from the army at Mahanaim, and gave David an account of the victory.

3. *The establishment of a body of Officers called Gibborim or mighty men.*

This was a title of honour, and to belong to this body, was the greatest reward that could be conferred on the valour of an individual. No distinction could have been bestowed on a people so warlike as were the Hebrews, which would so effectually have stimulated them to press on to victory. The Gibborim commanded seperate divisions of the army of David, *e. g.* Joab, Abishai Ittai, &c. They were also officers in the regular army, and were probably in rank somewhat similar to the French Marshals under Napoleon.

4. *The formation of a standing army.*

This army probably differed from any other ever organized. It was composed of 288,000 men, who were formed into twelve divisions. Each division served one month during the year. The objects David had in view in forming this army were probably the following:—*First*, by always having an army of 24,000 men at Jerusalem, he was enabled to march at a moment's warning, and defend the kingdom against the ravages of the neighbouring nations. Their mode of attack required on the part of the Hebrews a standing army. They never, with the exception of the Ammonites in the days of Jephthah, published by a herald a declaration of war, but ravaged the country, and often returned before troops could be collected to oppose them. Without this regular army, David would have found it almost impossible to have overtaken them, as it would have taken the Israelitish husbandmen so long to assemble, that the enemy might easily as in the time of the Judges have ravaged the country, and disappeared without meeting with any great opposition. *Secondly*. By this arrangement, his troops were brought near to his person. In this manner they soon became attached to their sovereign, by which he was forever guarded against a second rebellion of his subjects. *Thirdly*. He was enabled to support an army of 288,000 men without permitting agriculture to suffer, and without exhausting his treasury more than would have been done by an army of 24,000. *Fourthly*. In time of peace he could not find employment for the whole army, and they would become idle and vicious, but he could easily employ one twelfth of that number in Jerusalem. *In the last place*, the discipline that the whole army would receive during a month's drilling, would make them expert soldiers in comparison with most of the nations around them, and they would thus be enabled to face a formidable army of their enemies with success.

5. The greatest alteration he effected was by *making his wars offensive.*

Until the reign of David the Israelites had acted principally on the

defensive. It is true that occasionally after throwing off the yoke of the conqueror, they invaded the territories of their enemies and punished them as in the time of the Judges. These however were principally expeditions of plunder, from which the enemy soon recovered and brought the Israelites again into danger. The Amalekites were effectually subdued by Saul, and this nation was the only one which did not soon recover from defeat. In proof of this assertion I would refer the reader to the history of the wars with the Midianites, Moabites, Ammonites, &c. who, although often subdued, soon broke their yoke and became thorns in the sides of the Israelites; and also with the Philistines who, although they were frequently humbled, were yet so strong that in the days of Saul they defeated the united forces of Israel at Aphek, and spread such terror over the land that the Hebrews fled and permitted the enemy to occupy many of their cities. Very different however was the course pursued by David. Having conquered the Jebusites, his first object was to rid himself of his enemies on the coast, who had so long vexed Israel. An invasion of his territory by the Philistines, gave him an opportunity to chastise them. This he did so effectually in that and in a subsequent campaign, that they never again rose to their former importance, and for a long period paid a tribute to Israel. Palestine previous to this age had been continually subject to invasions from the nations on the south. To prevent this, David carried his war into Idumea, and extended his conquests to the Red Sea. To keep them in a state of subjection, he placed garrisons in the chief places of Edom. In this manner he so completely broke down their warlike spirit, that during the remainder of his reign they paid their annual tribute. He humbled the Moabites and Ammonites by resorting to the *Lex talionis* which was then the law of nations. If he is accused of cruelty in thus punishing them, it is to be remembered that he did no more than what they would have done to the Israelites, had they been victorious. The larger towns of Syria, which had been for a considerable period hostile to the Hebrews, he captured, and placed garrisons in them. In this manner he so effectually subdued them, that with the exception of Damascus they paid their tribute until the end of Solomon's reign. It was by thus removing the theatre of war from Palestine, that he may be said to have given *it peace within its borders*, and although the sound of the trumpet was often re-echoed by the mountains of Palestine, it was the signal for a distant conquest, or the loud blast of victory on their return. This was the greatest change effected in the military history of the Hebrews, and one more happy in its results than any from the Exodus of Egypt, to the captivity.

The arts of fortification, and of besieging, probably experienced great improvement during the reign of this warlike monarch. The cities of Palestine were walled when taken by Joshua, but they were not fortified in the same skilful manner they were afterwards. In the siege of David we find that Joab in the reign of Rabbah, made regular approaches to the city, and that in besieging the city of Abel, he threw up a wall against it, excavated a trench, thus forming lines of circumvallation, and erected battering rams to play upon the walls, 2 Sam. xx. 17. David in many other respects undoubtedly improved the military character of his subjects, *e. g.* in regard to their marches, encampments, the size and form of their weapons, &c. &c. These have been omitted, to mention the more important events of his reign. Those which are related, are sufficient to convince any person, that he merits the character of a great general as well as a hero, and that the improvement made in the science of war during this period, was greater than that effected by any of the other kings.

It has often excited surprise that David did not avail himself of caval-

y in his wars with the neighbouring nations. It should be remembered that Palestine is so filled with mountains, that there are but two places where cavalry could be used advantageously, viz. in the plains of Philistia and Ephraim. This, and the fact that they were more than a match for their enemies with infantry, may have prevented his introducing cavalry into his army. There is no place unless east of Gilead where he could have used them with success. Here he would have found it difficult to procure food for them, as that tract was fertile only in spots, and those of moderate extent. Perhaps the command of Moses not to multiply horses to himself, may have influenced David to depend entirely on infantry; although his son did not regard it. Whatever may have been the reason, his neglecting to introduce a few squadrons of cavalry, or a few hundred chariots of iron, does not lessen his claim to the appellation of a distinguished general.

Towards the latter part of his life, we find that his views were greatly altered and that he was actuated by a desire of conquest. This will appear evident, if we look at the circumstances under which the census was taken by Joab. In the first census taken by Moses, the Israelites were required *to pay a ransom for their lives* according to the command given by God to their leader Ex. xxx. 12. The words of Moses are, *when thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord.* This command was given just before the census was taken, and the amount of the ransom money received is mentioned. As we have no other account of this tax having been paid, we must infer that this law was local, and not general in its application. Josephus says Book 7. ch. 13, that "David forgot this command, and hence arose the anger of God, and the plague which succeeded it." This opinion appears to me to be unfounded for the following reasons. 1. There is not the least allusion to the people's neglecting to pay the ransom money. 2. The sin is charged upon David and not upon the people. 3. Joab expostulated with David before he began to take the census, and urged him in a very strong manner not take it. Why should Joab object? He could not have known that the people would have refused to pay the price of their ransom, and if he had, he would have been the last man in Palestine who would have objected to it. There must have been some reason beside a moral one, which would thus have influenced Joab to object to it, for his conscience was not remarkably susceptible. Neither could it have been as some suppose that David collected the ransom money and applied it to his own use, for he had already consecrated fifty times as much to the service of God, and avarice was not a part of his character. Neither could it have been pride, for it is an innocent wish on the part of a monarch to know the extent and resources of his empire.

David had at that time greatly extended his dominions, by the victories he had gained over the Syrians, Edomites and the nations on his eastern border. He probably as Michaelis supposes, became inflamed with a desire of distant conquests. To accomplish this he commanded Joab and other officers to make an enrolment of his people. In proof of this opinion I observe, that he employed the officers of his army, *military prefects*, instead of the genealogists who in every other instance took the census. By doing this his object seems to have been to subject them to military servitude. His standing army of 288,000 men would not have been sufficient to have enabled him to accomplish his distant conquests, without leaving a part of his borders defenceless, or giving the nations he had subdued an opportunity of throwing off the yoke. He therefore chose to collect his army by a military conscription, and as the writer just quoted observes, "Joab

though guilty of murder, might have political sagacity enough to deprecate in the most energetic terms the execution of a mandate, the effect of which would be to bring a free people under the worst military despotism."

III. *David's Court.*

There was little splendour in the Court of the first Hebrew Kings, in comparison with that afterwards introduced. Saul is said, 1 Sam. xxii, 6, to have held his court at Gibeah under a Tamarisk tree אשל. As this tree was of moderate elevation, I think there may have been a mistake made by some transcriber. This opinion appears probable by comparing 1 Sam. xxxi, 31, with 1 Chron. x, 12, where in the former it reads, a Tamarisk, and in the latter אלה a Terebinth. This tree which lived a thousand years, rose to great elevation. It was from its long life an emblem of perpetuity, and as a scion always arose by its side when the parent tree perished, its existence is thus perpetuated. As it had long branches with a thick foliage, and as it was an evergreen, it furnished a very commodious residence in the heat of summer.

David during the first few years of his reign, probably resided in a building of moderate elegance, but after his intimacy with Hiram commenced, the Tyrian king sent him the cedar from Lebanon, with carpenters and masons to erect a palace. 2 Sam. v, 11. This palace was constructed of cedar, and not of stone, as is evident from 2 Sam. vii, 2. As this was erected by artists from Tyre, it was undoubtedly the most splendid building at that time in Palestine. The resources of this monarch enabled him to live in great splendour, while from the generosity of his character, we should infer that he amply rewarded those who adhered to him during his adversity when persecuted by Saul, and in the rebellion of Absalom. These friends of David, from personal attachment and from the splendour of Jerusalem chose that city for their residence. From them he not only chose his intimate friends, but his ministry, which was probably composed of the principal officers of his army, and from those persons whose names are mentioned 2 Sam. viii. 13. Who was his Prime Minister in the beginning of his reign we are not informed, but from the manner Hushai is spoken of in the 16th and 17th chapters of the 2 Samuel, it is certain that he held this office in the latter part of this period. vid. 2 Sam. xvi, 16—19.

From the daily allowance which Solomon received for his table, we should infer that his retainers must have been very numerous. David's table exhibited much less luxury, but was splendid for that period. His resources were so ample, that he was enabled to spread a table loaded with the choicest viands of Palestine, while to give animation to his banquets, singing men and singing women celebrated the exploits of their ancestors in a song of praise. 2 Sam. 19, 35. When he appeared in public he was surrounded by his life guards, the Cherethites, under the command of Benaiah. The Pelethites or Runners likewise accompanied him, and executed his commands, carrying messages from the King, and running before his Chariot. Saul was surrounded by a band of runners, and perhaps by a guard, though we should infer from his commanding the *Ratsim* or Runners to fall upon Ahimelek, that this body of men composed his body guard, as well as his band of messengers. On public occasions perhaps when he appeared at the head of his table, he wore a crown. During the first few years of his reign this was the crown of Saul, but after Rabbah the Metropolis of the Ammonitish kingdom was taken, the diadem of the fallen monarch decorated his brow. 2 Sam. xii, 30.

By the Mosaic Law, Deut. xvii, 17, the king was forbidden to *multiply wives to himself.* This command *David* did not obey. Before he ascended the throne of Israel, he had seven wives, and after his removal from Hebron to Jerusalem, he in-

creased the number, 2 Sam. v, 13. To this may be attributed most of the family divisions which embittered his peace, in the latter part of his life.

In addition to this he kept a seraglio, after his second coronation, into which he introduced many concubines, ten of whom he left in his palace on his flight from Jerusalem during the rebellion of his son. 2 Sam. x, 16.

The seraglios of the Hebrew monarch belonged to the crown, and as Michaelis observes were "considered a step to the throne, each monarch inheriting that of his predecessor." David inherited that of Saul, although he was his father in law, 2 Sam. xii, 8. The advice of Ahithophel to Absalom was grounded on this custom. All the Israelites would perceive that the rebellious son of David, by following the advice of his counsellor had furnished the most striking evidence of determining to maintain his right to the throne. Adonijah asked of Solomon, Abishag the concubine of his father, in marriage. Solomon had previously pardoned him on the condition that he would continue loyal to him. This step the king thought so directly calculated to raise dissensions, (as the Israelites would thus be induced to maintain the right of Adonijah to the succession,) that he said to Bathsheba, why dost thou ask Abishag the Shunamite for Adonijah? *Ask for him the kingdom also.* This was so direct an attempt on the right of Solomon to the throne, that he took an oath, that as Adonijah had spoken a word against his own life, he should be put to death. For a further description of this subject. Vid. Michaelis' Mosaic laws, Vol. 1, p. 279.

IV. *State of the Arts.*

Of most of the arts during the reign of David, the Hebrew historians give us little information. He was so much occupied with his wars during the early part of this period, that he found little time to devote to the internal condition of his empire. He probably made great improvements in the instruments, as well as in the art of war, but these are overlooked by the eye of the historian, while resting on the splendor of his victories. After the capture of Jerusalem he made that city the seat of government. This he greatly enlarged, building it round about from Millo inward—II Sam. v, 9.

In *Architecture* the Hebrews had not arrived at a high degree of perfection until long after the time of David. This is evident from the fact that David was under the necessity of employing Tyrian workmen in the construction of his palace—II Sam. v, 11. At the conclusion of his reign they had made so little improvement in this art, that Solomon found none of his subjects sufficiently skilful in architecture to erect the temple. He accordingly wrote a letter to Hiram, king of Tyre, requesting him to supply him with artists assigning as a reason, *thou knowest that there is not among us any that know how to hew timber like the Sidonians.* Their ignorance of this art, probably resulted from the great scarcity of forests south of Lebanon.

Painting was probably in a very rude state, as no allusion to it occurs in the history of this period. It is certain that this art was known to the Canaanites, for Moses commands the children of Israel, Numbers xxxiii, 52, "When ye are passed over Jordan into the land of Canaan, ye shall drive out all the nations that are before you, and *destroy their pictures.*"* Whether this statute had any influence on the Israelites, it is difficult to determine. Many kinds of paint were used in adorning their faces, but they seem never to have arrived at any degree of excellence, either in copying Nature or in historic painting.

* These paintings were probably representations of their Deities. The object of Moses seems to have been to prevent the Israelites from falling into idolatry.

In *Sculpture* the Hebrews made considerable attainments before they entered the Holy Land, as appears from the images mentioned by Moses Ex. xxv, 19, 20. After the conquest of Palestine they became familiar with the Deities worshipped by the Heathen nations around them, and in progress of time made images of stone and of gold, as well as of wood. This is evident from the story of Micah, and the ephod of Gideon. Michal, David's wife, had such an image, I Sam. xix, 13, and it is not improbable that many such existed during this reign. David always destroyed the images of his enemies when taken in war, and as he made great efforts to eradicate every thing which would lead to idolatry, the art received little encouragement from this monarch.

Music both instrumental and vocal, was cultivated with great success during this period. At an early age of the world, music was one of the favourite amusements of mankind. Not to go back to Jubal (who by his inventions filled the antedeluvian world with melody,) we find that in the days of the Patriarchs, music gave animation to their feasts. In the passage through the wilderness various kinds of instruments were used in giving signals for war, for pitching their encampments, for marching on their journeys, and as accompaniments to their songs of victory. At their marriage feasts, their funerals, on their return from victory, and in their songs of triumph, musical instruments were played, either by the guests, or by professed musicians.

This art may have received some impulse from the school of the Prophets, established by Samuel, but it remained for David to give it an importance in the eyes of his subjects, which it never acquired at any subsequent period. He was endowed with peculiar talents for music, and while a stripling, often beguiled the tediousness of his pastoral life by filling the groves with the melody of his harp and his song. While in his boyhood, he was so distinguished for his talent in this art, that he was selected above all the musician of the kingdom to play before the monarch of Israel. Here he soothed the troubled mind of his sovereign, dispelled the tempest of feeling which agitated his breast, and filled his soul with serenity and joy. Possessing such talents for this art, his harp, which was associated with all the bright scenes of his youth, and which had solaced him in distress, was his companion in the hours of relaxation, after he ascended the throne. Here he consecrated it to that Being who had been his rock, his fortress, and his strong defence in the hour of trouble, and with it gave a melody to those hymns to Deity which he composed in praise of his great Deliverer. Nor did he confine his talents to himself, but gave his countrymen a taste for music, which continued long after his decease.

Soon after the eleven tribes submitted to his sceptre, he brought up the ark of God from the house of Abinadab, and afterwards from that of Obededom, to Jerusalem. Here an opportunity was presented of consecrating music to the service of Deity. Of this David availed himself, and to produce a powerful effect on the minds of his subjects, he appointed a number of choristers. They were to instruct their choirs, and unite with the Levites who played on psalteries, harps, cymbals, and trumpets, in praising God. Having given this public exhibiton of his confidence in God he made a great feast, at which he entertained the spectators with the luxuries of Palestine.

Some time after this event, David made a new arrangement of his musicians, by dividing them into twenty-four classes, who were *instructed in the songs of the Lord.* These musicians who were of the tribe of Levi, amounted to two hundred and eighty-eight. Each subdivision consisted of twelve performers, who sung in their course, under the

direction of a chorister. They were instructed by Asaph, Heman, and Jeduthun, and taught by them to prophesy with the harp, the cymbal, and the psaltery, giving praise o God. Female singers were united to these choirs, none of whom are mentioned excepting the daughters of Heman. Of the number of female singers we are not informed; but from the great skill of David in music, and from the fact that they were so frequently employed in the later periods of the Hebrew kings, there is reason to believe that they were numerous. They continued a distinct profession for some time after the return from Babylon, as is evident from Ezra ii, 65, where two hundred singing men and *singing women* are mentioned in the catalogue of those who returned, and two hundred and forty-five singing men and *singing women* are enrolled among those who accompanied Nehemiah, Neh. vii, 67. These musicians were probably at this time as well as at a subsequent period, supported out of the public treasury—Neh. xi, 23; xii, 47.

Towards the conclusion of his reign David made a great addition to this band of musicians, by appointing *four thousand Levites to praise the Lord with instruments*, I Ch. xxiii, 5. They stood near the tabernacle and praised the Lord *morning and evening*, 30th v. These were divided into classes under the direction of the sons of Gershom, Kohath, and Merari, and again subdivided, and their sons appointed choristers, I Chr. xxiii, 6—13. From the great number of musicians employed in religious worship, from the great variety of their instruments, and from the patronage afforded to music by David, it is probable that the Hebrews at this period had arrived at a greater degree of perfection in this art, than any nation of ancient or modern times.

The instruments which the Hebrews used in their religious worship were of three kinds. They are divided by Calmet into, 1, Wind instruments. 2, Stringed instruments. 3, Pulsatory instruments or drums.

1. *Wind instruments.* The Hebrews performed on two kinds of instruments of this class. *First*, the horn, the crooked trumpet, and the straight trumpet. These were blown with the mouth. *Secondly*, those which were formed of pipes. These were (1) the *uggab*, which in our version is called organ. This Jahn supposes was like the pipe of Pan among the Greeks. (2) The *chalil* translated, Isaiah xxx, 29, the pipe. (3) The *nechiloth* mentioned in the title of the 5th Psalm; and (4) the *nekeb*, called pipe, Ezek. xxviii, 13.

2. *Stringed instruments.* Of this class there were several kinds. 1. That most frequently used was the *kinnor*, or harp. There were several varieties of this instrument, having names according to the number of their strings. 2, the *nablum* or old psaltery. Calmet supposes this to have resembled a bottle in its shape, from the Hebrew word נבל. Jahn has compared its form to the Greek Delta inverted, which, from Psalm xxxviii, 2, he supposes had ten strings. Josephus, lib. 7, chap. 12, sec. 3, says, "the psaltery had twelve musical notes, and was played on by the fingers." As several musical instruments were introduced into Palestine on the return of the Israelites from Babylon, *e. g.* the sabbekah and sumponja, two strings may have been added after the captivity.

3. *Pulsatory instruments or drums.* 1. The toph, tabret or timbrel. 2. The cymbal of which there were two varieties; the first consisting of two flat pieces of metal, the second of four small metallic plates which the musician struck together. 3. The sistrum. Of this instrument there were two kinds the triangular or shalishim, and the menaaneim, one side of which was curved. This in our version is translated cornet.

My object in mentioning thus minutely, the instruments they used in their worship, is to exhibit the in-

fluence David exerted on the Music of the Hebrews, and what improvements he made in this art. He not only made it important in the eyes of his countrymen by forming numerous choirs, but gave it popularity by playing on a great variety of instruments. Nor was this all, he invented many which were subsequently introduced into their worship. The *musical instruments of David, the man of God*, are referred to Neh. 12, 36, and the Prophet Amos in addressing those who were at ease in Zion, says, ye that chant to the sound of the viol, *and invent instruments of music like David.* What these were, it shall now be my object to examine.

Of the First Class, the Organ or Uggab, had existed from the time of Jubal. The company of Prophets which Saul met near the garrison of the Philistines played on the Chalil or pipe, 1. Sam. 10, 5. Both kinds of trumpets were used in the wilderness. As no mention before this reign is made of the Nechiloth and Nekeb, I draw the inference that they were invented by David.

Class Second. The Kinnor or harp was of Antediluvian invention. The Nablum or Psaltery according to Jahn is first mentioned in the Psalms of David. This accurate author has overlooked one passage in his edition of the Hebrew Bible, viz. 1. Sam. 10, 5, where it is mentioned as one of the instruments on which the company of Prophets played. The Psaltery of ten strings is first referred to in Psalm 88. 2. That which was previously used may have been more simple in its form; if so, this was probably invented by the royal musician.

Class Third. The Toph which in our version is translated timbrel and tabret, was played in the days of Jacob, Gen. 31, 27,—by Miriam in the triumphal song of Moses—by the daughter of Jephthah, when she went out to welcome her father—by the company of Prophets, and by the Israelitish virgins after the slaughter of the Philistines at Sehocho. No allusion is made to the Cymbal before the time of David, and as this is first mentioned many years after his first coronation, and a considerable time after the eleven tribes acknowledged him as their Sovereign, it was probably invented by him. The Menaaneim or Cornet of our version is first mentioned at the removal of the Ark, from which I infer that David was the inventor.

The names of several instruments now unknown, occur in the titles of the Psalms. These are, first, the *Gittith*, possibly introduced from Philistia. This is supposed by Jahn to have been played at the treading out of the grapes, Psalm 8. Secondly. The *Almuth*, which he supposes to have resembled the harp, from 1. Chron 15, 20. Third. *Jeduthun*, Psalm, 39, perhaps invented by Jeduthun, one of the most distinguished musicians of David. Lastly, *Mahalath*, Psalm, 88, which Jahn supposes to have resembled the Shepherd's pipe.

In reviewing this section, we discover that two kinds of pipes, the Nechiloth and Nekeb, perhaps the Psaltery of ten strings, the Cymbal, Menaaneim, Gittith, Almuth, Jeduthun, and Mahalath were unknown before the age of David. Several of these be undoubtedly invented, though it is not impossible that some of them resulted from the ingenuity of Asaph, Heman, and Jeduthun, or were introduced from the nations which bordered Palestine, when David returned with the spoils of victory.

This subject lead sme to examine, in the next place,

The manner in which the musicians performed.

At an early period in the history of the Hebrews, their musicians were divided into two choirs, who sung *alternately*. An example of this occurs in the triumphal song of Moses, where Miriam and all the women with Timbrels *answered* Moses, and the singers who united with him. Whether they took part in

any of the song excepting the chorus, we are not informed. Deborah is supposed to have answered Barak in the song of triumph which they sung after the victory at the river Kishan. The Hebrew virgins who welcomed Saul and David sung alternately :—

Saul has slain his thousands,
And David his ten thousands.

But in no instance before the time of David, does there appear to have been more than two choirs.* During this period the custom of singing alternately, continued, as is evident from the construction of a number of his Psalms. In the 15th Psalm, the first choir sings,

Lord who shall abide in thy tabernacle,
Who shall dwell in thy holy hill?

2 Choir. He that walketh uprightly, &c.

Another instance of this kind occurs in the 121st Psalm,

1 Choir. I will lift up mine eyes to the hills
From whence my strength cometh.
2 Choir. He will not suffer thy foot to be moved.

This was the manner of singing before the reign of David; but he introduced several alterations in their Psalmody.

These consisted; First; In placing a chorus at the *termination of each line*, as in the 136th Psalm, and in the four first verses of the 118th.†

O! give thanks unto the Lord for he is good,
Chorus. For his mercy endureth forever.
O! give thanks unto the God of Gods,
Chorus. For his mercy endureth forever.

Secondly. In dividing the chorus into two parts, as in the 24th Psalm, in which both choirs of Levites united and then sung separately.

Both choirs. Lift up your heads, O! ye gates,
And be ye lift up ye everlasting doors,
And the King of glory shall come in.
1 Choir. Who is the King of glory,
2 Choir. Jehovah strong and mighty,
Jehovah mighty in battle.

There is another species of chorus where the Psalm is divided into a number of parts, at the conclusion of which the chorus is introduced. David's elegy on the death of Saul and Jonathan, has a chorus of this kind, but as I have recently examined this poem, I will not introduce it at the present time. The 42nd and 43d Psalms, which compose one poem, as appears from the subject and chorus, are divided into three parts, each ending with the chorus,

Why art thou cast down my soul,
Why art thou disquieted within me, &c.

The 80th Psalm is of the same class. It is divided into four parts, each ending with the chorus,

Turn us, O God.
Illumine thy countenance, and we shall be saved.

The 107th Psalm belongs to the same class. This is divided into five parts, the four first ending with the chorus, which varies in a slight degree with the subject. This chorus is much longer than that of any other Psalm within my knowledge, and forms more than one third of the Poem. It commences with,

Then they cried unto the Lord in their distress,

And ends with,

Praise Jehovah for his mercy,
For his miraculous *works* to the sons of men,

*Either during his reign or soon after they sung their Hymns with three choirs. The 135th Psalm, was performed in this manner. The third part may have been sung by the High Priest—by one of the divisions of singers, or by the congregation. Whether this Psalm was written during the reign of David, or at a subsequent period, cannot now be determined. In the designation of Isaiah to the Prophet's office, as related in the sixth chapter, the Seraphim cried out to another, *Holy, Holy, Holy* is the Lord of Hosts. From this we should infer that the Hebrews had three or more choirs, during the age of this prophet.

†The Hymn of Praise, sung by the *Three Holy Children*, is another example of this species of chorus, vid. verse 35.

The twenty four choirs of musicians which David organized, and placed under the direction of Asaph, Heman and Jeduthun, performed in the house of the Lord *ward against ward.* What this was, we learn from Neh. 12. 28, where the different choirs stood opposite each other, and sung alternately or by course, as they did at the erection of the temple, after the return from Babylon. Whether all the twenty-four choirs, performed at the same time, we cannot determine with certainty, but by comparing the expression 'ward against ward', in the 25th chap. of the first of Chronicles, with the 12th, chap. of Nehemiah, it appears probable. This arrangement was made by David, as we are informed in Neh. 12, 25. CRITO.

For the Christian Spectator.

The Bar.

I happened lately to attend public worship, where the preacher was a gentleman who had formerly practised law for several years with credit and success, and upon embracing vital religion, had devoted himself to the work of the ministry. The manner, in which he discharged his public duties, plainly showed, in what school he had formed his rhetorical habits, and suggested to my mind some thoughts, on the subject of sacred rhetoric, which appeared to be worthy of notice.

Whatever the unlearned may say, either in jest or in earnest, the law is undoubtedly a wonderful monument of human reason. The study of it must be eminently adapted to strengthen all those powers and faculties of the mind, which we exercise, in attempting to influence the minds of others. Perhaps mathematical science may be equally calculated to strengthen the reasoning powers; and metaphysics may be as likely to form a habit of nice distinction, and profound investigation. But persuasion has no place in the pursuits of the mathematician. And there is nothing in the researches of the metaphysician, which "comes home to men's business and bosoms." Neither has he any certain standard, to which he can refer the result of his inquiries. The lawyer on the contrary, must exercise the deepest and most extensive research, and employ reasoning powers of the highest order; he must collect his topics, or arguments, from all the stores of ancient and modern learning; he must arrange his ideas in the order of the severest logic; he must bring them all to bear, with their whole force, upon a single point; he must labor, with untiring effort, both to convince, and to persuade. He is prompted to these exertions, by the considerations of duty to his client, a regard to his own fame, and a feeling of deep interest in his cause; he is called to these exercises, before acute and formidable rivals, who are ever ready to rise on his back if he fails, and before judges skilled, and practised, to understand the full force of his reasoning, and to detect the fallacies of his argument, and whose decisions carry with them the weight of absolute authority. An advocate has no temptation to advance unfounded opinions, whose chief recommendation is their novelty. Neither will he recommend himself, nor advance his cause, by using arguments of doubtful weight His objects of pursuit are realities, and matters of fact, and he has nothing to do with fiction, theory, conjecture, display or amusement. So much for the discipline of the mind, by which a lawyer is prepared, on leaving his profession, to inquire, and instruct, in that momentous question, "*what is truth?*"

Then, by the rules of good pleading, parties are at issue, when the matter in dispute is brought to a single point, either of law or fact. This point, affirmed by one party, and denied by the other, presents an undivided object for the attention of the orator. The unity, so essential to the effect of a discourse, is here com-

plete. Every thing which does not bear upon the matter in issue, is not only needless, but hurtful, and must be excluded. Courts make it their business to confine counsel strictly to the case; and if counsel are wise, they will never attempt to introduce extraneous topics into the debate. Besides, the lawyer has not only a precise and definite, but a present object in view; and this object he must attain, or he attains nothing. He will not merely give to the court, or jury, general principles of judging, or acting, which may, if not forgotten, be applicable to different cases, or may never be of use at all; but he will labor to bring them to a favorable decision of his case. And he is determined, if exertion will accomplish it, *to get his case.*

This reality in the object of the advocate gives a tone and character to his style, altogether better calculated to produce effect, than the common style of sermons. It is simple, and forcible; not rounded into periods and loaded with epithets; not weakened by long sonorous words; but the plain language of nature. It is the language of a cultivated mind, pleading in earnest, to accomplish its object. The orator does not, like the poet, seek out flowers, and ornaments to embellish his speech, and charm the imagination of his hearers; but, like the savage, uses only such bold figures, as illustrate his thoughts, and send them home to the hearts of those, who are to decide his cause.

The action adopted at the bar has the same character. It is easy, dictated by nature; forcible, the result of earnest feeling. We do not see the graceful waving motion, which is practised at the looking-glass, nor that pompous boisterous tearing of a passion to rags, which sometimes appears on the stage; but the direct, energetic and impressive action, which a man would use, who was pleading for his life. I might go on to describe the strong emphasis practiced at the bar, the richly varied tones and inflections of the voice, the earnest bending forward of the body, the speaking of the eye; but I trust enough has been said to explain my meaning. I might contrast the eloquence of the bar with that of the pulpit, and, as I think, to the serious disparagement of the latter; but it is not now necessary.

The effect of habits, like those here described, was clearly visible in the pulpit performances of the preacher I have mentioned. Without any attempt at novelty in his ideas, but with zeal in his master's service, his heart warmed with love for souls, and his mind impressed with the importance of eternity, and and with his attention directed to a single point, he came forward to tell sinners, in simple but burning words, to *repent and believe the gospel.* He felt that the case was an important one, that vast interests were depending upon the result, and that then was the 'accepted time;' and he meant to *get his case.* He determined, that if human exertions with the divine blessing could accomplish it, men should repent—should repent then.

Many well written sermons, which I have heard, appear to be of little practical utility, for the want of this business-like character. They do not give an air of sufficient reality to the subjects which they discuss. They are ingenious, learned, polished, abounding in important truths, and calculated to afford comfort and instruction to the willing and attentive hearer, to put reasons into the mouth, and motives into the heart, of of one, who is already determined upon a religious course; but they do not *come to the point*, so as to arouse the indifferent, or convince the unbelieving. They please the ear, the imagination, the intellect; but do not reach the heart. They will not persuade the unwilling; they will never *get a case.*

I would not, from these remarks, advise those, who are preparing for the sacred profession, to study and practice the law, as a necessary intro-

duction to the ministry; but I do think that some preachers might derive essential advantage from the hints here suggested. Not only should they accustom themselves to closer thinking, more profound investigation, and nicer discrimination, and labor to fill their minds with a greater copiousness of ideas; but they might bring more of their thoughts to bear upon a single subject, and show, more distinctly, their influence and bearing upon the point. They would give more of an air of reality to their labors, and make them appear less curious and entertaining speculations, both in their own minds, and the minds of their hearers, if they would place a definite object in view, to be attained by each discourse. Let the preacher, when collecting and arranging his ideas for the composition of a sermon, ask himself, "what object do I wish to accomplish by this discourse? Is it an important one? Is it practicable?" Let him settle precise and distinct answers to these questions in his own mind; and let these answers be written on a slip of paper, and placed before him, as he writes. Then, with his mind full of this object, let him put in requisition all the stores of his knowledge, all his powers of thought, and all the energies of his eloquence, with a settled purpose of accomplishing, by that discourse, the object for which he labors. Let it appear in his writing, that this object is a reality, a matter of business, on which his hearers are called to decide, and to act, immediately. Let his style, and manner of delivery correspond with this impression, and bear the stamp of sincerity and truth and earnestness. If he then does not secure himself from the animadversions of the critic, he will obtain real and solid advantages, in the approval of his own conscience, the gracious smiles of his divine master, and the glorious consolation of being instrumental in saving the *souls* of his hearers.

N. L.

Review of New Publications.

Memoirs of the Life, Writings, and Religious Connexions of John Owen, D. D., *Vice Chancellor of Oxford, and Dean of Christ's Church during the Commonwealth.* "Οὗ ὁ ἔπαινος διᾶ πασῶν τῶν ἐκκλησιῶν." By William Orme. London. 1820. Octavo. pp. 524.

(Concluded from p. 485.)

"The Display of Arminianism" was Owen's first work—of which Mr. Orme gives an impartial estimate, accompanied with a notice of the manner in which Arminianism was spread through England, by the aid of Laud and the High Church party. He adds—

> How far modern Arminians would abide by the views which are here given of their sentiments, I can scarcely tell; but it cannot be doubted that Owen has given a fair account of the opinions of their ancestors, and though some of the passages he quotes, ought not, perhaps, to be rigidly interpreted, and should, probably, be explained in connexion with other parts of their writings; enough still remains to shew that their doctrines were far removed from the simplicity and purity of Scripture. Perhaps the body of modern Calvinists would not adopt every expression and sentiment of Owen's Display; not because they are more Arminianized than their fathers, but because they express themselves in fewer words, and are not so much attached to the peculiar phraseology of scholastic disputation.—p. 34.

'By accepting the living of Fordham, soon after, Owen formally connected himself with the Presbyterian body, which about that time enjoyed the greatest prosperity it ever arrived at in England.' We find him afterwards among the Independents—and Mr. Orme, who is *not* a Presbyterian, gives us the history of his change in

a very temperate manner, and also a distinct view of his opinions upon a subject, discussed in the time of the Parliament with a violence—we might say, virulence—highly discreditable to some of the best men of that age.

The application of civil disabilities and penalties in order to force men into terms of ecclesiastical union is to the last degree censurable, and was the radical error of some of the more pious and zealous Presbyterians of the age. Their intolerance brought upon the body an odium from which it has not yet escaped. Some few ran to the extreme of obliging the magistrates to confiscate the property or imprison the persons of those who had subjected themselves to excommunication. Of this error, Baxter says—as quoted by Mr. Orme—"So the true discipline of the church was corrupted, and the communion of saints turned into the communion of the multitude that must keep in the church against their wills for fear of being undone in the world. Whereas a man whose conscience cannot feel a just excommunication, unless it be backed with confiscation and imprisonment, is no fitter to be a member of a christian church, than a corpse is to be a member of a corporation."

A worse consequence even than a prejudice against Presbyterianism has followed from the intolerant spirit, which was exhibited in the time of the Commonwealth. The doctrines, which were then prevalent,—doubtless pure as were ever held in the christian church,—have been imagined to have received an infusion of the gall and wormwood. The Presbyterians were the first leading sect—the political movements which preceded the rise of Cromwell were under their direction—and the truths which were held in common by Calamy and Burgess and Rutherford and others of the party first dominant—and by Owen and Goodwin and by Arch-Bishop Usher and Bishops Hall, Reynolds and Hopkins, have suffered in general estimation by their special error. The malignity of human nature has taken occasion to speak evil, with a slight show of reason, of the confession of faith which announces doctrines most mortifying and humbling to its pride, and which alone exalts divine grace at the expense of human merit. We doubt whether, considering the Calvinistic tenor of the articles of the Church of England, and the confessed Calvinism of its "Fathers"—the Arminian party had ever become so popular—without the aid of an antipathy at once political and religious. It is a well known saying of the late Lord Chancellor Thurlow—when a petition for toleration was offered by the Dissenters—"When you were up, you kept us down and now"—an oath was added—for this man, who has the gift of some of the richest livings in the Church of England, was not disabled from holding the office of Church Patron by the fact of his being a profane swearer—"and now that we are up, we will keep you down."

The prejudice of which we speak, has even gone further and circulated an odium against the communities which founded our New-England States and furnished the choicest elements for our western empire, which is little creditable either to our sense or patriotism. Because the first Puritans, were many of them enemies to toleration, the laws of the colonies of Massachusetts and Connecticut have been imagined full of the same unpalatable spice. But surely the vast difference in the circumstances of the parties ought ever to be remembered. It is one thing when order is established, for a company of men to become the zealots of a new system, and attempt to force it, nolens volens, as choice medicine, upon their unhappy patients—and another thing to retire quietly into a remote wilderness—to preserve it, unmixed, for the health of themselves and their children. Truly they must be singular advocates of liberty of con-

science, who deny the right of quiet secession—and if the parties please, of inviolate seclusion, for the purpose of preserving the knowledge of Christ and the ordinances of his Church.—

This was the spirit in which the New-England colonies were founded. The Puritans left their houses—the birth and burial place of their fathers—with their wives and children crossed an ocean, which in that age of imperfect knowledge and experience, was mantled in more frightful obscurity than is now the Arctic Sea to Parry's sailors—and came and possessed themselves of unwholesome swamps and hill tops covered with forests—with this chief earthly object—that the flame of religious truth might burn upon an alter made of new earth and unhewn stone; and in the spot, which they bought—as the reward of untold toils and at the hazard of death—they raised their dwellings with the law of God written upon the door posts and the casements—that it might not be lost from the sight of their children and their children's children, to the latest hour. And they are now accused of intolerance because they pleased—after *purchasing* at such a *price* a *natural* right—to set up bars of exclusion, and simply desired to *live alone.* They brought not even servants with them, who were not of their sentiments in religion as in every thing else; so that according to the most mobocratic maxim of government—their blue laws, as they are styled, were legitimate—and yet they are now oftentimes ridiculed and despised:—it must be for some other imagined reason than because they poured the healthful life blood into the young veins of this lusty empire—and animated the heart of the body whose growing arms have taken fast hold of this rich continent, and which we believe is destined to protect the altar of freedom raised here, against the aggression of any "alliance" as long as the Rocky Mountains endure. But we are told—who knows how often? that the good people of Massachusetts were outrageously intolerant—because they drove out the Quakers from their borders—that is to say, because they did not rescind laws made in the hour of their devotion and misery—and the good effect of which they had found in that attractive prosperity which delighted the vision of these Friends—because these clement Quakers insisted upon it that they would come into the province and break existing laws when they pleased, and were legally punished—because these first colonists held firmly to the principle that they were bound to keep their children as far as possible from the roads of error—they are all proclaimed intolerant bigots. That is to say—we deny to our pious, wise and venerable forefathers the privilege we cede to the Shaking Quakers:—these may put up their ochre-colored houses—and live as if in ridicule of human and divine institutions; and because they are industrious and thrifty—they are counted a community to be protected, and no one is allowed to build in interference with their acknowledged rights;—but our ancestors might not enlarge their farms into a province, and keep out new comers—whose opinions they thought turbulent—without infringing upon the privileges of the Quakers—who, during all the years of their endurance, were quietly in England! Another and wiser generation will judge more justly of those to whom ourselves and all the freemen, as well as christians in the world, are under deep obligations for examples of political sagacity and heavenly endurance.

He comes as a sciolist, to the task of studying our political institutions, who does not consider that our first settlements were organized Churches and that the laws were founded upon this fact.—And surely it was the duty of John Davenport and the Church over which he presided when they founded the colony of New-Haven—to allow the majority to rule,

and publish what laws were suited to the exigencies of the case and temper of the people.

We may be excused saying thus much in explanation and defence of the worthies of our race with a feeling of profound interest—since so much has been uttered on the other side in declamation and mistake, not to say, misrepresentation. Who would patiently listen to cavilling objections to the courage and conduct of Washington in the very view of the victories he achieved? Now that these States have astonishingly changed their character, it may be time to modify ancient institutions, but let us not deny wisdom to those who first planned and directed them.

However honorably and usefully the future Vice Chancellor of Oxford may have performed the duties of the ministerial office at Fordham or elsewhere, it is chiefly by his written works that he has gained a lasting place in the remembrance of posterity. In pursuing then the account of his life, our attention will be mainly directed to the order and contents of his numerous volumes.

His next publication is entitled, "The Duties of Pastors and People distinguished, touching the administration of things commanded in religion, especially concerning the means to be used by the people of God, distinct from Church officers, for the increasing of divine knowledge in themselves and others." 4to. pp. 56.—1644.

His object in this treatise is to steer a middle course between those who ascribe too much power to ministers and those who gave too much to the people. "Some, says he, would have all christians to be almost ministers, others none but ministers to be God's clergy: those would give the people the keys, these use them to lock them out of the church. The one ascribing to them primarily all ecclesiastical power for the ruling of the congregation, the other abridging them of the performance of spiritual duties for the building of their own souls. As though there were no habitable earth between the valley, I had almost said, the pit of democratical confusion and the precipitous rock of hierarchical tyranny." His design therefore is to show how "the sacred calling may retain its ancient dignity, though the people of God be not deprived of their christian liberty."

Without seeming to advocate *lay preaching*, he argues from various considerations that "truth revealed to any carries along with it an immoveable persuasion of conscience that it ought to be published and spoken to others. From Acts viii, 1—4, he says it appears that all the *faithful members* of the church, being thus dispersed, went every where preaching the word, having no warrant but the general engagement of all christians to further the propagation of Christ's kingdom." In extraordinary or peculiar circumstances therefore he contends that it is the duty of every man to make known as extensively as possible the portion of truth with which he is acquainted. In ordinary circumstances he maintains that it is the duty of the people of God 'for the improving of knowledge, the increasing of charity, and the furtherance of that holy communion that ought to be among brethren, of their own accord to assemble together, to consider one another, to provoke unto love and to good works, to stir up the gifts that are in them, yielding and receiving mutual consolation by the fruits of their most holy faith.' He endeavors to show that such practices soberly conducted are not interferences with the pastoral office, but ought to be encouraged by all the servants of Jesus Christ, as much calculated to promote the progress of knowledge and holiness.—p. 50.

In order to prepare his people of the parish of Fordham for the suitable discharge of their duties in this matter of mutual exhortation as well as in other respects, he published in 1645, "The principles of the doctrine of Christ unfolded in two short catechisms." The address to his "Loving Neighbors and Christian Friends" discovers the deep anxiety he felt for their spiritual welfare, and notices some of the means he had employed to promote it.

But a man of so many natural and acquired endowments could not long be concealed within the bounds of a country parish, especially not at that period of civil and religious convulsion—when there was a breaking up of the ancient face of things and a new world arising out of chaos:—when systems and societies and indi-

viduals could only bear sway according to their share of inherent vitality, the adventitious circumstances of rank and name going but little way towards supplying the want that was felt of moral and intellectual power. The sturdy intellect and conscientious principle of Owen made him a column of marble in that era of change when princes and bishops were as columns of sand. The more radical any emotion may be in republic or in church, the more powerful must they be who are uppermost in: to use the eloquent comparison of Dr. Mason, in his eulogium on Washington, "the hurricane that bears away the glow-worm does but uncover the fire of genius."

On the 29th, of April, 1646, Owen was appointed to preach before the Parliament. He received the thanks of the house for his Sermon—which he afterwards published. It contains a great variety of matter, and towards the end an earnest expostulation about the destitute state of Wales, and some other parts of the country. "When manna fell in the wilderness from the hand of the Lord," he exclaims, "every one had an equal share. I would there were now not too great an inequality, when in the hand of man. Some have all, and others none; some sheep daily picking the choice flowers of every pasture, others wandering upon the barren mountains, without guide or food."—p. 54.

The sermon is dedicated to the Long Parliament, of which at this period, Lord Clarendon acknowledges "that there were many great and worthy patriots in the House, and as eminent as any age had ever produced; men of gravity, of wisdom, and of large and plentiful fortunes." Hume almost in the words of Owen calls it a famous assembly, which had filled all Europe with the renown of its actions. After this it will not excite wonder that Milton should praise its "illustrious exploits against the breast of tyranny, and the prosperous issue of its noble and valorous counsels."—p. 56.

Soon after, Owen was deprived of the living of Fordham, by the death of the incumbent, but was immediately invited by the people of Coggeshall, a considerable market town in Essex, five miles distant from Fordham, to become their minister, and the Earl of Warwick, the patron, presented him with the living. "Here he had a more extensive field of usefulness in a congregation of nearly two thousand persons, who were generally sober, religious and intelligent," and here he "began to act as an Independant or Congregationalist by forming a church on the principles of that profession."—p. 63.

Here he published "Eshcol, or rules of direction for the walking of the saints in fellowship according to the order of the gospel."—1647—and afterwards a work of deeper learning and research "Salus Electorum, Sanguis Jesu, or the death of death, in the death of Christ."—1648—4 to. pp. 333.

About the period of the publication of their last work, Lord Fairfax, made Coggeshall, his head quarters, and became acquainted with Owen, who appears for a time to have acted as his chaplain. Cromwell afterwards sought his friendship, and thus this minister of the gospel was brought into connexions, calculated to try his faith and purity—when it was easy for him to have obtained worldly rank and emolument at the expense of his spiritual duties. Notwithstanding the disturbed state of the country, his mind dwelt chiefly upon his heavenly vocation. We regret that he should have appeared at all in such inauspicious circumstances, as we find him when preaching before the parliament in 1649:—but he seems to have done all that a man of patriotism and piety could perform, in such an age of unhappy dissension. We shall not detain our readers with an account of those parts of Mr. Orme's volume—which prove how wisely he used his influence with the governing powers—and how earnestly he pleaded for religious liberty

to all sects—when his own was uppermost.

Cromwell insisted upon taking him with him as chaplain in his famous expedition into Ireland. He yielded at length to a plan, which separated him from his beloved people at Coggeshall, and on the 2d of July, 1649—received his commission from the parliament.

"While in Dublin, he took up his lodgings in Trinity College. Here he remained during the greater part of the period he spent in Ireland. His health was somewhat affected and he was "burdened with manifold employments, and with constant preaching to a numerous multitude of as thirsting people after the gospel as ever he conversed with. Nor were his labours without fruit." After stating his authority for this declaration, Mr. Orme says—"I feel the more pleasure in quoting this, as it sufficiently confutes an unfounded saying ascribed to Dr. Owen—that he never knew that he had been useful in converting one sinner. Owen, I am sure had no reason for such a discouraging view of his labours."—p. 116.

Here he found time to reply to some remarks of Baxter's on his work on Redemption. We reflect with sadness upon the fact that there should have been a controversy at all between these champions for pure experimental religion; surely the reason ought to be great which shall justify brethren in falling out by the way—surely the number of the enemies of Jesus Christ should be diminished before his professed friends make minor differences of opinion matters of open division. But alas! too often in proportion as men occupy nearly the same ground in religion, the inconvenience and irritation are incessant, the contest is hot and the schism permanent. When the cause of difference is small, the self love of each party refuses to the other, the privilege of setting it up as a bar against entire union, and each demands of the other a sacrifice which neither will concede. Our age is becoming wiser, and of the desire for general union among christians, upon terms neither too restricted nor *too "liberal,"* we say—*vires acquirat eundo.*

Upon Owen's return from Ireland, he was called to preach before Parliament on a day of solemn humiliation throughout the Kingdom, Feb. 28, 1650. In his discourse, he thus earnestly deplores the unhappy state of that ill-fated Island :—

'I would,' says he, 'there were, for the present, one gospel preacher for every walled town in the English possession in Ireland. The land mourneth and the people perish for want of knowledge: many run to and fro, but it is upon other designs—Knowledge is not increased they are sensible of their wants and cry out for supply. The tears and cries of the inhabitants of Dublin, after the manifestation of Christ, are ever in my view. If they were in the dark and loved to have it so, it might in some respect, close the door upon the bowels of our compassion; but they cry out of their darkness and are ready to follow any one whatever who has a candle. If their being without the gospel move not our hearts, it is hoped their importunate cries will disquiet our rest and extort help as a beggar doth alms.'

He calls upon parliament not to consider the subjugation of Ireland the only subject deserving of their attention; but to appoint a committee for the consideration of its religious state, and to take other steps for supplying the wants and redressing the grievances of that ill-fated country. In consequence of these representations, seconded by those of Cromwell, parliament passed an ordinance on the 8th of March, for the encouragement of religion and learning in Ireland. By this act, certain lands were devoted to the support of Trinity College, and the endowment of its professors; to erecting another college in Dublin, and maintaining its teachers; and to the erection of a free school, and the support of the Master and scholars. The university of Dublin being thus revived and put on a new footing, the parliament sent over six of their most acceptable preachers, to give it reputation; appointing them two hundred pounds per annum out of the Bishops' lands and till that could be duly raised to be paid out of the public revenue. By these methods, learning began to revive, and in a few years, religion appeared with a better face than it had ever done in that kingdom before. Noth-

ing is more honourable to the commonwealth government, than the attention it invariably paid to representations respecting the state of religion in all parts of the country, and the measures it employed to advance the interests of the gospel. It was in fact, a college *de propaganda fide* as much as a civil institution; which provided for the spiritual as well as temporal welfare of its subjects. It did this too without making a particular religious profession the test of civil privileges; and never forced the peculiar sentiments of the governors upon the consciences of the governed. Perhaps policy dictated some of its religious measures, but never on the whole, was religion so little abused by state enactments or made so little subservient to worldly purposes. I can account for this only by admitting the decidedly christian character of the body of the men then in power. Persons of another description, would either have pursued different measures or have given to religious objects more of a secular aspect and tendency.—Orme—p. 124.

Indeed when we look at this unfortunate kingdom as at present devastated by poverty and murder—and think what a different scene, the Parliament system, would have exhibited if kept in operation to the present day, we feel as little inclined to rejoice in the restoration of the Stuarts as in the re-establishment of the Irish hierarchy. We take it as *prima facie* evidence that the Romish religion is a corruption of christianity, because it can suffer its professors to remain so wretched and guilty, as are the inhabitants of that fertile country—for we ask in what protestant kingdom, could the worst government so demoralize the people, and poison the fountains of family purity? And so we take it as no good token of the divine right of episcopacy, that it can for more than two hundred years exact tithes all over that Island, and do so little for its moral and religious amelioration—that it could in the face of decency sustain such a wasteful expenditure of an unjust levy, and allow the Irish mitres to brighten among the equipages at St. James, or the viceroyal castle at Dublin, while the people were perishing for lack of vision. We might make some inferences against episcopacy itself from its natural tendency towards fund and tithe and glebe and the title of Rabbi—when we look at the economical two hundred a year for the best preachers in England, in contrast with bishoprics at the rate of tens of thousands. We cannot even join in the intense veneration, which some feel for most holy Fathers, and most reverend, and most venerable—the Archbishop, and Bishops—Deans, and Archdeacons—the non-preaching hierarchy of England,—when we consider how many devoted missionaries, upon the Commonwealth model, might have been supported out of the two hundred thousand pounds sterling, which the late Lord Bristol drew from his Bishopric of Derry to lavish in Italy amidst infamous associates. If there be one perversion of the name of reilgion, out of the pale of the Romish Church, more gross than every other, it is the saddling the Irish people with a clergy—a great part of whom have no other claims to church preferment than their near relationship to kings' courtiers,—and the chief effect of whose presence in Irelad is to give stability to the darkest superstition;—for who would expect to receive the life of his soul from the men who are murdering the body—who would not cling with devotion to any system of religion—as the Irish Papist does—rather than embrace that which permits such intolerable exactions and hales its tithe pig from the cabin of misery and its tithed bushel of potatoes from the garden of the widow.

Owen afterwards, by order of the parliament, joined Cromwell's army in Scotland; but in 1651 returned to his family and flock at Coggeshall. But his period of retirement was not long. The first notice he received of a call to a more important station than any he had hitherto filled, was the appearance of the following order in the newspapers of the day. "On the 18th March 1651, the House ta-

king into consideration the worth and usefulness of Mr. John Owen, M. A. of Queen's College, ordered that he be settled in the Deanery of Christ's Church, in room of Dr. Reynolds.

Soon after, when Cromwell was elected Chancellor of the university, he appointed Owen Vice-Chancellor; which high office he held until he declared himself against Cromwell's attempt to usurp the royal title and prerogatives. The course of procedure, by which the majority in parliament were to seem to force the name of King upon "His Excellency the Lieutenant General," was all arranged; when two of the members prevailed upon Dr. Owen, then in London, to draw up a petition for them—which was couched in such decisive language, as to perplex Cromwell and his party, and induce him to substitute the less ostentatious designation of Protector.

Mr. Orme produces ample evidence that Dr. Owen's connexion with the university of Oxford was highly felicitous for the interests of sound learning, as well as genuine piety:—that at no period were there more men confessedly of distinguished merit to fill not only the theological professorships—but also the chairs of philosophy in the several colleges. Then Dr. Thomas Goodwin was President of Magdalen College,—Charnock, Fellow of New College—Gale, author of the "Court of the Gentiles," Fellow of Magdalen, as was also Mr. John Howe. Dr. Wilkins was Warden of Wadham College. He married the sister of the Protector and was, after the Restoration, made Bishop of Chester, and was justly celebrated for the extent of his philosophical knowledge, his excellent temper, and admirable abilities. There were also Dr. Seth Ward, afterwards Bishop of Exeter and Salisbury, a time-server, but the most noted mathematician and astronomer of his age:—Dr. John Wallis, who had been one of the clerks to the Westminster Assembly, Savilian Professor of Geometry, and highly celebrated as a Geometrician.—Dr. Pococke, Professor of Arabic, the greatest oriental scholar of his time:—Dr. Touch, principal of St. Alban's Hall, a distinguished civilian:—Dr. Thomas Hyde, afterwards Professor of Arabic and author of the learned work, De Religione Persarum, and many others whom Mr. Orme names.

"There is truth in Thurloe's account of Cromwell, that he sought out men for places, not places for men."

The Puritans have been calumniated, as if they neglected all polite learning, and would sacrifice every science and all the embellishments of life, upon the altar of bigotry. This catalogue of learned professors confutes the calumny; and another proof equally conclusive is at hand. The Augustan age of English literature followed the era of the commonwealth: the authors who have immortalized our language and themselves—drew in their first nourishment from their Alma Mater, while Puritans presided over the sacred fountain: and they who despise the classical learning of the divines of the Westminster assembly, ought to brand the names of Locke and South and Addison with disgrace.

It is true that religion—personal holiness, was then made the object of principal pursuit:—all other attainments were counted inferior to the salvation of the soul—and blessed would be the state of every seat of learning of which it were true, in the words of Mr. Philip Henry's description of Oxford—"that it affords great helps and advantages not only for learning, but also for religion and piety." In the university in his time, "serious godliness was in reputation, and beside the public opportunities they had, there were many of the scholars that used to meet together for prayer and christian conference, to the great confirming of one another's hearts in the fear and love of God, and the preparing of them for the service of the Church in their generation."

We may obtain a just idea of the character of Oxford during Owen's Vice Chancellorship, from the testimony of one who will not be suspected of partiality. Lord Clarendon says that

It yielded a harvest of extraordinary, good and sound knowledge in all parts of learning; and many who were wickedly introduced, applied themselves to the study of learning and the practice of virtue. So that when it pleased God to bring King Charles II. back to his throne, he found the university abounding in excellent learning, and little inferior to what it was before its desolation.

We shall now proceed to notice in order, Dr. Owen's numerous publications.

It might be thought that the labors accompanying the Deanery of Christ's Church, and the office of Vice Chancellor of the university; of preaching regularly on the Lord's day; of attending many meetings in London, at the request of Government, and preaching occasionally before Parliament; with various other public and important employments, would have so completely occupied Owen, that no time could have been found for writing books. Difficult as it is to conceive how he could, in such circumstances, find leisure for the latter occupation; during this period, some of his most valuable and elaborate works were produced.

His first is a latin dissertation on Divine justice,—"Diatriba de divina justicia." Oxford. 1653.—From the Preface, Mr. Orme quotes the following interesting passage.

I confess there are many other subjects of our religion, on which we might dwell with greater pleasure and satisfaction of mind. Such, I mean, as afford freer and wider scope for ranging through the most delightful meads of the Holy Scriptures, and contemplating in them the transparent fountains of life, and rivers of consolation; subjects, which, unencumbered by the thickets of scholastic terms and distinctions, unembarrassed by the impediments and sophisms of an enslaving philosophy, lead sweetly and pleasantly into pure, unmixed, and delightful fellowship with the Father and with his Son.

His next work is in English. The Doctrine of the Saints' perseverance, explained and confirmed, &c.—Fol. pp. 444. Oxford. 1654.

It contains a very accurate statement and a most masterly defence, of the doctrine of perseverance. Every scriptural argument is judiciously brought forward, and no point or circumstance of importance, calculated to establish the doctrine, is omitted. The doctrine is satisfactorily vindicated from its alleged tendency to induce carelessness or ungodliness; and is shown to be eminently conducive to the comfort and purification of the people of God.—p. 207.

'Before this work was published, Owen had another task imposed on him, to reply to John Biddle, the Socinian.

The Council of State conceiving that some more complete exposure of Socinianism was necessary, laid its commands on Dr. Owen to undertake this important task. The Doctor lost no time in executing the work, which he had been so honorably invited to write; for the very next year he produced a quarto volume of seven hundred pages, full of profound erudition. "Vindiciæ Evangelicæ, or the Mystery of the Gospel Vindicated, and Socinianism Examined.—Oxford. 1655.

In an historical preface of seventy pages, he gives a learned and important narrative of the progress of Anti-trinitarianism in the world, but particularly since the Reformation. It is replete with curious information respecting the characters and proceedings of the first founders of the party, and certainly does not place them in a very favorable light.

The body of the work is divided into thirty-five chapters, in which he treats at great length, and with great minuteness and ability, every point of the Socinian controversy. Their sentiments respecting the Scriptures; the Divine nature and character; the original and present condition of man; the person, character, and undertaking of Christ; the doctrines of grace, election, and perfect obedience; the resurrection of the dead, and the future condition of the wicked, &c.—all undergo the fullest and most rigid scrutiny, and are proved to be very contrary to what is taught in Scripture, as well as subversive of the foundations of Christianity. It is among the most complete productions in this department of polemical theology; and considering the circumstances

in which it was composed, and the short time devoted to it, a memorable proof of the powerful intellect and industrious habits of the celebrated author. It is the first work too, in English, in which the Socinian system is fully examined and fairly overthrown on Scriptural principles. And numerous and important as the works on this controversy, which have been since published, are, I hesitate not to affirm that so far as the argument from Scripture is concerned, there is scarcely any thing of importance in them, which will not be found in the Vindiciæ Evangelicæ of Owen. * * No answer, that I can find was ever made to this work. The first complete examination of Socinianism, published in England, remains to this day, unanswered, and I may add unanswerable.—p. 218.

His next publication which appeared in 1656 was his invaluable short treatise, "On the mortification of Sin in Believers."

To this he was led, by observing the general behavior of professors, the snares by which they were entangled, and the injudicious attempts of some to mortify sin without the influence of gospel principle. Too much reason has always existed for this complaint. Selfishness, the love of ease and of pleasure, the fear of the world's frown, and the desire of its applause, have an awful tendency to cherish that self delusion, by which it is to be feared, too many who profess christianity, are finally destroyed. This treatise is the substance of some sermons on Romans viii, 13, which, at the desire of those who heard them, he had been induced to commit to the press. He was influenced, also, by another consideration. Having been engaged for some time in the discussion of various controversies, in some degree imposed upon him; he wished spontaneously to produce something of a different nature and likely to be more generally useful. "I hope," he says, "as I may own in sincerity, that my heart's desire to God, and the chief object of my life, in the station in which the good providence of God hath placed me, are that mortification, and universal holiness may be promoted in my own life and in that of others to the glory of God."—It is certainly one of the strongest proofs of the greatness of Owen's mind, and of the eminent degree of spirituality to which he had attained, that, amidst the multiplicity of his public labors, the cultivation of general knowledge, the noise of political, and the perplexities of theological warfare, in which he was deeply engaged, he found, I do not say time only, but capacity for thinking on such subjects as this. To maintain the life of godliness and the ardour of devotional feeling amidst the bustle of a court, or surrounded by the cooling atmosphere of a college, are attainments of no ordinary kind. Yet if we may judge of the state of his mind from the tract before us, he must have possessed the faculty of looking off from things seen and temporal, when exposed to the full force of their influence, to things unseen and eternal. It discovers a profound acquaintance with the corruption of the human heart and the deceitful workings of the natural mind. Its principles are equally remote from the superficiality of general profession and from ascetic austerity. It is not the mortification of a voluntary humility or the infliction of self devised and unnecessary pain, which it recommends; but the gradual weakening and final destruction of the principle of sin, by the operation of spiritual influence and the application of divine truth. In this process, the life of Christianity consists, and where it is not going on, neither the practice nor the enjoyment of the gospel will be found. Orme—p. 220.

In this commendation all will readily concur, with a grateful recollection of its excellence, who have prayerfully occupied themselves in the study of this treatise.

Our indefatigable author issued at Oxford, in 1657, in 4to. his work on "Communion with God the Father, Son, and Holy Ghost, each person distinctly, in love, grace, and consolation, &c." And in the same year a work upon the subject "Of Schism, the true nature of it discovered and considered with reference to the present differences in religion, 12mo. pp. 280.

Having noticed the primary import of the term—a rent or separation of parts in a united substance; and its moral or analogical meaning—a division of sentiment, or affection in a religious or political body; he proceeds to show that the apostles use the term schism, merely to describe "causeless differences and contentions among the members of a particular church, contrary to that love, prudence and forbearance, which ought to be exercised towards one another;" and that any one may be guilty of the sin of schism, "he must be a member of some one church, constituted by Jesus Christ; and that in it he raises causeless differences with others, to the interruption of their love, and to the disturbance of the due

performance of the duties required of the church in the worship of God." Hence it follows, that the separation of one church, or of many churches, from other churches, is never described as schism in scripture, especially if the body seceded from, is not in constitution of divine appointment; and that the separation of an individual from any church, on account of what affects his conscience is not the sin of schism. Hence, all the abusive language of Romanists against Protestants, and Episcopalians against Presbyterians, and of the latter against Independents, as schismatics, is utterly misplaced; as, whether any be guilty of this evil, depends not on the circumstance of separation; but on the merits of the case, and on other parts of conduct. Owen's view of the subject is precisely the same with Dr. Campbell's in his valuable dissertation on this word, and to which the reader is referred for farther satisfaction as to its scriptural import and use —p. 258.

The author had occasion to defend these views soon afterwards, against the objections of Dr. Hammond and others; and to vindicate himself, as well as Mr. John Cotton, from the aspersions of Cawdry.—Cotton's Keys of the kingdom of heaven had excited violent controversy. A true friendship subsisted between these two great men, and while the latter was in New-England, Owen protected the cause which had become mutual.

In 1658, appeared—"Of the Divine original, authority, self-evidencing light, and power of the scriptures. With an answer to that enquiry, how we know the scriptures to be the word of God. Also a vindication of the purity and integrity of the Hebrew and Greek texts of the Old and New Testaments; in some considerations on the Prolegomena and Appendix to the late Biblia Polyglotta."

Owen entertained unnecessary fears for the safety of the original text at the period when Walton's Polyglott was first announced. It is needless now to canvass his objections, the world having, as by acclamation, pronounced the eulogy that splendid work merits. Its publication was the era when sound critical learning became extended, and the foundations of our faith were found to be more substantially laid the more the earth was removed from around them. It is easy to understand how any good man might be alarmed at the prospectus for a work, so inexpressibly important; and perhaps Owen's cautions were not without great use in increasing the watchfulness of its learned editor and his assistants.

The Complutensian Polyglott, the Antwerp Polyglott, and the Paris Polyglott of Le Jay, were produced by the zeal and liberality of Catholic princes, prelates, or private individuals.

None of the Protestant princes, or patrons of learning, had yet attempted any work of this nature. It was reserved for England to wipe away this reproach; and that, not during the reign of her royal Defenders of the Faith, and under the auspices of her richly beneficed Bishops; but during the reign of fanaticism, and under the patronage, though his name was afterwards ungraciously blotted out, of the Prince of fanatics—Oliver Cromwell!—p. 268.

Owen preached a sermon before the first parliament which met after Cromwell's death, and for the last time on the 8th of May 1659, Monk being then employed in paving the way for the return of Charles II. to the throne of his father. Mr. Orme gives an account of the agency which the doctor had in the national councils of that period with some judicious reflections upon the injury a minister of the gospel may do to the christian cause by secular connexions, *in ordinary circumstances.*

After the restoration of Charles II. he retired to an estate he owned at Stadham, his native place, where he had collected a small congregation. Here he produced a paper, containing "Resolutions of certain questions concerning the power of the Supreme Magistrate about religion, and the worship of God, with one about tithes." London, 4to. 1659—and soon after a "Primer for Children." From this he passed to one of his most learned and labour-

ed performances—a System of Theology in Latin, "Theologoumena Pantodapa," etc. or six books on the nature, rise, progress, and study of true Theology. In which also the origin and growth of true and false religious worship, and the more remarkable declensions and restorations of the Church are traced from their first sources. To which are added digressions concerning Universal grace,—the origin of the sciences—notes of the Roman church—the origin of letters—the ancient Hebrew letters—Hebrew punctuation—Versions of the Scriptures—Jewish rites, &c. Oxford, 1661. 4to. pp. 534. It was reprinted at Bremen in 1684, and at Francken in 1700.

The next year we find him engaged in the popish controversy. A jesuitical book had appeared entitled—"Fiat lux," &c.—upon which—at the request, as it is understood of Lord Clarendon, he published—"Animadversions by a Protestant—12mo. pp. 440. This he was called upon to defend in a larger work—to which he prefixed his name. "A vindication of the Animadversions on Fiat Lux, wherein the principles of the Roman Church, as to moderation, unity and truth are examined; and sundry important controversies concerning the rule of Faith, Papal Supremacy, the Mass, Images, &c., are examined." London, 1664, 8vo. pp. 564. Lord Clarendon in a personal interview, expressed his approbation of these works, and his sense of the Doctor's merit.

At this period Dr. Owen received an invitation from the first Congregational Church of Boston in New-England, to succeed their lately deceased Pastor, Mr. John Norton. So much interest was taken in this application to him, that the General Court of Massachusetts wrote a letter too long for us to transcribe here, urging the call upon his acceptance, and promising that "no due care will be found wanting in the Government to encourage and cherish the Churches of Christ and the Lord's faithful labourers in his vineyard." They plead with him to come—"as being his brethren and companions in tribulation, who are in this wilderness for the faith and testimony of Jesus." It is uncertain what answer he returned to this pressing invitation: "it is said he was stopped by orders from Court after some of his property was actually embarked."

We omit noticing the acts of severe oppression—which Owen in common with all the dissenters from the Episcopal establishment, save the Papists, suffered from the Bartholomew administration of Charles II. They are familiar to most of our readers—whose ancestors were driven hither, by such ingenious exhibitions of iniquity, as deprived non-conformists of the protection of the laws of the realm, mulcted them with fine and imprisonment, if they came together to worship God—and forbade any minister's approach within five miles of any corporate town or borough.

While deprived of liberty of speech, Owen wrote several tracts to cherish and enforce the principles of toleration; of which indeed there was instant need, for he himself had a narrow escape from troopers sent to apprehend him, and only saved himself by flight, from being shut up in prison—because he did not believe in the divine right of episcopacy. The time had come when men were requested in the language of Milton,

> "To endure still the rustling of the Bishop's silken cassocs, and that they would not burst their midriffs rather than laugh to see them under sail in all their lawn and sarcenet, their shrouds and tackle, with a geometrical rhomboides upon their heads" "They would bear us in hands" he exclaims, "that we must of duty still appear before them once a year in Jerusalem, like good circumcised males and females, to be taxed by the poll, to be scouced our head money, our two pences in their chandlerly shop book of Easter. They pray us that it would please us to let them still bale us, and worry us with their ban dogs and pursuivants, and that it would please the parliament that they may yet have the whipping, fleecing and flaying of us in their diabolical courts, to tear the

flesh from our bones, and into our wide wounds instead of balm, to pour in the oil of tartar, vitriol and mercury: surely a right reasonable, innocent and soft-hearted petition. O the relenting bowels of the fathers!"

The time had come when Englishmen were again to experience

"What the boisterous and contradictional hand of a temporal, earthly and corporeal spirituality can avail to the edifying of Christ's holy Church."

Owen did his utmost to extend the influence of saving knowledge, and when interdicted all other means of uttering it, he gave forth from the press, the illustration of christian doctrine in varying forms likely to attract the attention of the most humble and most learned. He used his time as a precious talent, and has left lasting memorials of it.

In 1667, he published "a brief instruction in the worship of God, and discipline of the Churches of the New Testament by way of question and answer." 12mo.—pp. 228. This catechism was the occasion of some ineffectual efforts on the part of Mr. Baxter to produce a union between the Independents and Presbyterians. In narrating the circumstances, Mr. Orme quotes the following valuable observations from Dr. Owen:—

I should be very sorry that any man should outgo me in desires that all who fear God throughout the world, especially in these nations, were of one way as well as of one heart. I know I desire it sincerely. But I do verily believe that when God shall accomplish it, it will be the *effect* of love, not the *cause* of love. It will proceed from love, before it brings forth love. There is not a greater vanity in the world, than to drive men into a particular profession and then suppose that love will be the necessary consequence of it; to think that if by sharp rebukes, bycutting, bitter expressions, they can drive men into such and such practices, that then love will certainly ensue.

In 1668, his more important publications upon which he had spent years of preparation, appeared. We shall continue to quote Mr. Orme's judicious observations, which define their character with admirable propriety.

The first is, "The nature, power, deceit, and prevalency of the remainders of indwelling-sin in believers," &c. 8vo.—This work is the substance, as most of his practical writings were, of a series of sermons: the text is Rom. vii. 21. It assumes the innate and universal nature of human depravity, and confines itself entirely to the experience which believers have of the conflict between sin and grace, to which they are perpetually subject. It discovers a deep acquaintance with the malignity of sin, and the deceitfulness and desperate wickedness of the human heart. It is closely connected in its nature with his Treatise on Mortification, to which he refers the reader, and of which we have already given some account. There are many fine and important passages in this work, an attention to which on the part of believers would lead to much self examination, watchfulness and humility. The remains of inbred corruption sufficiently account for the little progress which is too generally made in the Christian profession; for the fearful misconduct and falls to which men who have named the name of Christ are frequently left; for the want of that solid peace and enjoyment, of which believers often complain, and for that conformity to the world, in its pleasures and vanities, which distinguish many who would be offended if their christian character were called in question. These things were matters of complaint and lamentation in the days of Owen, and are no less so now. It is true we have a larger portion of public zeal, and of bustling activity in promoting the interests of religion. This is well, ought to be encouraged—and must be matter of thankfulness to every sincere Christian. But the deceitfulness of sin may operate as effectually, though less obviously in many, whose "zeal for the Lord of Hosts" may appear very prominent, as in times when such exertions were not made. It is much easier to subscribe money to religious societies, to make speeches at public meetings, to unite in plans of associated usefulness, than to sit in judgment over our hearts, or to correct the aberrations of conduct, spirit and disposition. There may be much professional warmth, and great inward private decay. There may, in short, be a merging of individual secret religion, in the bustle and crowd of general profession and public life. These things are suggested, not for the purpose of discouraging public exertion and association for the diffusion of truth; but for the purpose of leading men to consider that in our circumstances, genuine Christianity is not necessary to do many things, which are now the objects of general approbation; and that such things, however excellent in themselves, are but poor substitutes for a life of holy obedience. Such as engage

in these objects, would do well to read Owen on Indwelling Sin.

This same year he published "a practical exposition of the cxxxth Psalm, in which the nature of the forgiveness of sin is declared, the truth and reality of it asserted, and the case of a soul distressed with the guilt of sin, and relieved by a discovery of forgiveness with God, is at large discoursed." 4to. This work partakes largely both of the faults, and the excellencies of its author. It partakes of his prolixity, verbosity, and diffusion; but it possesses also a large share of his knowledge of God and of man, and of the divine ways of working with sinful creatures. Considering the topics which it embraces, it might have been one of the most valuable and useful of his writings—had he limited himself to a short illustration of the great leading points. But his disposition to weave an entire system into every work, extends his reasonings and illustrations so much that the minds of most of his readers become fatigued and perplexed long before they arrive at the conclusion. The prevailing disposition of the age is to reduce every thing to *facts*. This mode of treating divine subjects suits the superficiality and indolence of writers, and the trifling habits of readers; while at the same time it is attended with very considerable advantages. In the age of Owen, the opposite tendency prevailed: the writers of that period seldom knew when to stop. They never supposed they could exhaust a subject. They were dissatisfied till they had produced a folio or a quarto, and had said every thing that could be said on the point in hand. This did not require all the labor and genius some may suppose. In fact the bulk of the work was often a *saving* of labour to them. They never thought of dressing or revising their thoughts. A whole chapter might have been condensed into a paragraph and have retained all its sentiment and a greater portion of spirit. Without meaning to detract from the merits of Dr. Owen, I am convinced that it would have been much more difficult for him to abridge than to expand, and that he would have been more exhausted by the attempt to reconsider and condense his reasonings, and to polish his style, than by the first production of any of his works.

While a judicious christian who has much leisure and some taste for Theological reading, will derive benefit from such a treatise as this on the 130th Psalm, there are some evils which the very extent, as well as mode of treating the subject, are calculated to produce on others, which it may be of importance to notice. As the points which it treats, embrace the leading subjects of salvation, an inquirer may be impressed with the feeling that they must be involved in great obscurity when they require so extended an explanation:—he may be led to doubt whether he will ever arrive at a satisfactory knowledge of them. This we consider a very hurtful mistake, which too many of the older works of Divinity have tended in no small degree to promote. They are unfavorable, we conceive, to those clear and simple views of salvation, which the Bible itself contains, and which it ought to be the great object of writing and preaching to point out.

A work which describes a minute and extensive process of God's manner of dealing with a sinner, or of keeping a believer in the truth, is likely, we apprehend, to operate injuriously both upon sinners and upon believers. On the former it is in danger of producing the belief that conversion is a work which the sinner has to effect, either in the way of beginning it, or carrying it on. The author may perhaps guard against this abuse of his performance; but while he describes a lengthened train of fears that must be entertained, of convictions that must be felt, of difficulties that must be subdued, of means that must be used, of duties that must be performed, there are a thousand chances, that a partially enlightened mind will suppose that all these must be done or gone through in order to its finding repose; and will be ready to sink into despair from their magnitude, or take comfort from brooding over its own feelings and duties, instead of looking for enjoyment from an Almighty Saviour, and a finished redemption. Such an individual, and even one who has obtained peace through faith in the blood of Christ, will be in danger of being exceedingly discouraged at not finding in himself those feelings or marks which are attributed to the children of God; and if his experience does not correspond with the description, he may be ready to conclude that something must be materially wrong. A person of cultivated talents, who has been in the habit of paying close attention to the workings of his own mind, may describe at great length, and with much accuracy all his own feelings—and what may perhaps be tolerably suited to individuals of the same description, placed in similar circumstances;—but what, if made the rule of determining God's method of dealing with others would be found far from just, or generally applicable.

We have no doubt that such books as Doddridge's Rise and Progress, Allein's Alarm, Baxter's Call, and Owen's 130th Psalm, have been eminently useful to many. They have roused attention, and produced conviction in multitudes. But we put it to any enlightened Christian, whether the attempt to follow out all the directions in these books, and the application of all the principles they record, to the characters and experience of men in general, would not be attended with the most injurious consequences. God's meth-

ods of "convincing of sin, of righteousness, and of judgment," are exceedingly diversified. There is a disposition in men to make their personal and individual experience the rule and interest of that of others. The revelation of mercy is beautifully simple and plain; yet the process by which we may have arrived at the understanding of it may have been very circuitous and complicated. Should we, instead of directing the attention of men to the revelation itself, in the full blaze of its splendour, and the unadorned simplicity of its statements, invite them to follow the windings of our path while tracing it out, and the harassing perplexities of our minds, while seeking for fire, there can be little doubt that thus we should injure rather than benefit. Christians have too generally fallen into the mistake of recommending to inquirers Theological Treatises, and the experience of eminent individuals instead of pointing them to the cross of Christ itself, or directing them to the record of inspiration. Much good has certainly been done by the former method—but whether equal good, without any portion of evil, might not have been by the simpler method of the Apostles can scarcely remain doubtful.—p. 320.

In this same year, the first volume of Owen's Exposition of the Epistle to the Hebrews was published: the second appeared in 1674; the third in 1680; and the last, which he left complete, was printed after his death in 1684.

This is the great work in which he has most remarkably benefitted the Church, and gained for his name an embalming so precious as to keep it in everlasting remembrance. If we may reverently make comparisons of relative value between the divinely inspired Epistles, we must say that that of St. Paul to the Hebrews holds a chief rank. Addressed to no particular church—originating in no peculiar circumstances save the lingering attachment which was most natural in the Jewish converts to the Mosaic economy, the Apostle surveys the whole field of divine truth, and with a fullness and explicitness, delightful to all, whom the wisdom of this world has not bewildered, he dwells upon the original dignity, the priestly office, the prevalent intercession of Jesus Christ, and the duties which devolve upon those "who are sanctified through the offering of the body of Jesus Christ,"—"who are made heirs of the righteousness which is by faith," and "are come unto Mount Zion, the city of the living God, the heavenly Jerusalem." Each of the other Epistles has many local allusions and some things which we shall the better comprehend by being acquainted with the historical facts upon which the directions are grounded; but this to the Hebrews needs no other key than such a knowledge of the Old Testament as every one who believes in its divine origin is bound to obtain. Other epistles grew out of the exigencies of the Church, and are long or brief, as the temper of the converts created the necessity; to the corrupted Church of Corinth, besides a general declaration of their doctrine, we have pungent rules of ecclesiastical discipline; to the kind Philippians, an affectionate exhibition of saving truth; to the Romans a logical epistle; to Philemon, a brief letter; but to the Hebrews, an enlarged and definite explication of the true design and tendency of the institutions and ceremonies which God ordained by the ministers of Moses. No letter could be written with a more important object than this: to set forth the true meaning of types, which have subsisted since the first sacrifice; to explain the reason of ceremonies which the Church of God had observed for more than fourteen centuries; to show the figurative nature of the tabernacle and mercy seat and Holy of Holies, and the blood wherewith they were all consecrated,—and no one treatise can raise within us a more just estimation of our other privileges than that which can show us the superior spirituality and consolation to be derived from "our receiving a kingdom which cannot be moved" above all that was attained by Abraham or David, or any of the cloud of witnesses who have a good report through faith, but who received not the promise, God having provided some better thing for us, that they without us should not be made perfect.

Nothing was more likely to eradicate the deep-fixed and wide-spread prejudices of the Jewish converts in favor of their temple service, than to prove that the most splendid exhibition there, was a type of heavenly things, of which the christian church was a reality—was but a shadow, which perished when Christ, the substance, appeared; and that God, having spoken to us in these last days by his son, who is the brightness of his glory and the express image of his person, and having made him surety of a better testament and granted him an unchangeable priesthood, hath set him and his economy as much above Moses and his institutions, as He who built the house is greater than the house—as the architect is above the material with which he works—the potter above the clay.

But in proportion as this epistle is full of the essential truth of revelation, does it come athwart the various errors which have either mined their way into the christian church or come in by open assault. From the time of the Gnostics, who would deny that Jesus Christ had really appeared in the flesh or had any real blood to shed, to the age of our present Socinians, who represent him as only human, (if they be not forced to affirm that he was something worse, who, being a mere man according to their system, would say, I and my Father are one,)—this epistle has been carped at and mutilated, and scarcely allowed a place within the canon of scripture. If we were to put into the text what the Socinians would put out of it, we should have the "improved version" of the Gnostics: as it is, we are told by the brethren who are employed in mending our bible, this epistle is so highly figurative that it is not easy to make any meaning out of it; and that the manuscripts are so corrupt, that the true text of the Apostle is quite uncertain, if indeed it be not all a Greek version, of little worth, from some Hebrew cabbala. The magnificent exordium here is as difficult for true heretics to explain, as the first verses of St. John's gospel:—the knife comes to aid their syllogisms: under the fearful penalty of the curse annexed, they "take away from the words of the book of this prophesy," and improve the version to square with their pre-conceived opinions. Alas! for the folly of the man, who, because the brightness of the sun irritates him, and he cannot draw a veil over its glory, veils his own eyes and gropes in darkness. Assuredly *it is* easier for us to bring gloom and shame upon ourselves than upon Him of whom God hath said—"Thy throne, O God, is for ever and ever," and "let all the angels of God worship Him."

Mr. Belsham says of it, in his work on the epistles of Paul the apostle, published the last year in London, that he will "not deny that it was written by some apostolic man, some associate of the apostles, but not by Luke, who was probably a Greek, whose compositions are chaste and elegant, and whose taste and judgment could never stoop to the verbal and declamatory mode of reasoning adopted by this author, which however might not offend Barnabas or Apollos, who were Jews by birth."—Vol. iv. p. 423.

We once heard a sermon in the Essex-street chapel from this bosom friend of Dr. Priestley, and chief author of the Improved Version and chief ruler in a synagogue, which is labouring to spread its errors with an activity proportioned to their malevolent influence, in which the audience were gravely informed that the apostolical epistles gave us an insight into the manners of a remote age, and the opinions of men of intellectual power enough to repay the study of a philosopher, and conveyed many moral maxims of much worth; and the discourse wound up by advising all present to read the apostolical epistles. If the oracles of our religion carry with them no higher sanction; if the reception and study of them be matters of intellectual curiosity or ordinary conven-

ience, surely it were better to look to some other religion, which might at least *pretend* to the character of a revelation, and dupe our immortal aspirings by the *appearance* of divine authority. We do not doubt, however, in spite of the preachings and printings of this *rational* divine, and all of his school, that if the world stand six thousand years longer, every one who shall see God's face in peace will believe the doctrines taught in this *declamatory* and unreasonable epistle; and that the last heart that shall beat of Adam's lineage, with a hope not to be made ashamed, shall enter into rest through the blood of that atonement which he denies, and the sanctification of that spirit, the doctrine of whose personal existence he contemns. He says in his advertisement, with that liberal and unoffending, and dove-like temper, for which Socinians are famed, and the want of which is so often a chief want in their articles of indictment against the friends of revelation, that he was himself not "averse from the proposal" of publishing, "considering how very few Expositions of the scriptures by Unitarian divines had lately appeared, and more especially since the Epistles of Paul, as they are usually interpreted, are regarded as the strong holds of Orthodoxy, or rather of that enormous combination of errors, which assumes the name." And we do not doubt that the doctrine of the Inspiration of the Scripture and its paramount authority, is identified with Orthodoxy, or if he please, with the tenets of Calvinism, and that the man who denies the Bible to be the word of God, may soon become an accomplished Socinian, or if he like better the deceptive name the sect assumes, an accomplished Unitarian.

Of Dr. Owen's Exposition, none who have only slightly examined, will deny that it is a monument of learned labour, of critical sagacity, of fervid and intelligent piety, such as admits of but few parallels.* We join it with Lampe on John, Vitringa on Isaiah, and Venema on the Pslams, and pronounce them chief among the helps to which a student will refer, who would become mighty in the Scriptures, and apt to teach.

In 1669, Owen published "A brief Declaration and Indication of the Doctrine of the Trinity, as also of the Person and Satisfaction of Christ. 18mo. pp. 252. and in the next year a work on Toleration entitled, "Truth and Innocence indicated in a Survey of a Discourse on Ecclesiastical Polity, &c. 8vo. pp. 460. 1670.

Upon the death of the learned Mr. Charles Chauncey, President of Harvard College, in 1671, Dr. Owen was invited to accept that office. The deficiency of sufficient evidence of this fact is asserted in Holmes' American Annals; but the Memoirs prefixed to his Sermons and Tracts seem satisfactory proofs of its truth.

In 1674, he printed his "Discourse concerning the Holy Spirit," fol. pp. 575. It is the most copious and able work ever written upon this vitally momentous subject. It bears in every part, evidence of the author's profound personal practical acquaintance with the sanctifying operation of the Holy Spirit, as well as his clear intellectual apprehension of what the scriptures affirm concerning his Person and work. Wherever it be faithfully studied, it will fulfil the object of the writer, which was to disperse the mists of enthusiasm which settled on the Church after the commonwealth æra, and to revive the pure and undefiled religion of the heart, and to stand a beacon in the middle path between fanaticism and impiety.

Cecil says in his "Remains,"

*To those who may not be able to obtain Owen's work in full as it was first published in 4 vols. folio, or as it stands in 7 vols. 8 vo. in the second edition, we recommend Dr. Williams' Abridgement in 4 vols. 8vo., published in Boston in 1811. It is a most able, accurate, and comprehensive abridgement, and though it can never take the place of the original, it is an invaluable treasure to those who do not possess the complete work.

"Owen stands at the head of his class of divines. His scholars will be more profound and enlarged and better furnished than those of most other writers. His work "On the Spirit" has been my treasure-house, and one of my very first rate books. Such writers as Riccaltoun, rather disqualify than prepare a minister for the immediate business of the pulpit. Original and profound thinkers enlarge his views, and bring into exercise the powers and energies of his own mind, and should therefore be his daily companions. Their matter must however be ground down, before it will be fit for the pulpit. Such writers as Owen, who, though less original, have united detail with wisdom, are copious in proper topics and in matter better prepared for immediate use and in furniture ready furnished as it were for the mind."

One of the Exercitations upon the Epistle to the Hebrews, upon the Sabbath was now published separately, before the volume to which it belongs appeared to arrest the increasing impiety of the times. There followed this "A Discourse concerning Evangelical Love, Church Peace and Unity, with the occasions and reasons of present differences and divisions about things sacred and religious—written in Vindication of the principles and practice of some Ministers and others," 8vo. pp. 258.

About this time Owen applied to Bishop Barlow, his old Tutor, in favor of Bunyan, then in prison. "It is said that he was in the practice of frequently hearing Bunyan preach when he came to London; which led Charles II. to express his astonishment that a man of the Doctor's learning could hear a tinker preach; to which Owen replied, "Had I the tinker's abilities, please your majesty, I would most gladly relinquish my learning."

In 1677 he published "The Reason of Faith," and also "The Doctrine of Justification by Faith through the imputation of the righteousness of Christ, explained, confirmed and vindicated," 4to. pp. 560.

In 1679, appeared "Christologia: or a declaration of the glorious Mystery of the Person of Christ, God and Man; with the infinite wisdom, love and power of God in the contrivance and constitution of it: as also of the grounds and reasons of his incarnation, the nature of his ministry in heaven, the present state of the church above therein, and the use of his person in religion: with an account and vindication of the honor, worship, faith, love, and obedience, due unto him from the church." 4to.

Mr. Orme remarks upon this volume:—

It contains many important, and some beautiful passages, both in the direct discussion of the subject, or incidentally introduced. His views of the mediation and glory of Christ in heaven, are uncommonly elevated. Losing sight of the refinements of a technical theology, he speaks out the feelings of his soul, as one whose faith and hope had long been fixed on that which is within the veil, and whose heart burned with love to that Redeemer whose presence and glory fills the holiest of all. The eternal life and unlimited power of Jesus secure the existence of the church, and encourage the most perfect confidence in its future triumphs. Amidst all its declensions and tribulations, its perpetuity has never been endangered; and whatever may be the scenes of its future condition, we know that full provision is made in the scheme of revealed love for the universality of its establishment on earth, and the eternity of its glory in heaven. The Doctor's views of the person and undertaking of Christ, as motives to love him, are also very fine. "These things," he says, "have not only rendered prisons and dungeons more desirable to the people of God than the most goodly palaces, on future accounts; but have made them really places of such refreshment and joy, as men shall seek in vain to extract out of all the comforts that this world can afford.

O curvæ in terris animæ et celestium inanes!

While the work, as a whole, is full of instruction and consolation, there are parts of it which I either imperfectly understand, or cannot fully approve. I confess

myself hostile to all prolix discussions, or attempts at explaining the doctrine of the Trinity, or the mode of subsistence either in Deity, or in the constitution of the person of Christ. In so far as these things are at all revealed, they are matters of fact requiring belief; in so far as they remain mysteries, endeavouring to explain them is useless and absurd. The statements of Scripture on this subject are all very short, and abundantly more intelligible than any human dissertations which have ever been written on them. When Owen speaks of the divine nature of Christ as God, or of his human nature as man, or of these natures united constituting Immanuel, I understand, and go along with him. But when he speaks of the "eternal generation of the divine person of the Son, being a necessary internal act of the divine nature in the person of the Father," he uses language which I conceive to be both unscriptural and unintelligible. This is travelling out of the record, the only effect of which, in all such cases, is darkening counsel by words without knowledge. The language of the ancient creeds, and the discussions of the school-men have, I believe, done more to stumble men at the doctrine of the Trinity, than all other things put together. How difficult, but how important is it, to follow revelation fully, and to be satisfied with its limits! It is but a very small part of the volume, however, to which any objection can attach; a judicious christian will derive no injury from any part of it, and may receive much comfort and establishment from the whole.—p. 412.

Some pamphlets upon the controversies which the High Churchmen urged against the Non-Conformists, followed from the Doctor's pen upon the subject of the management of controversy. After showing how temperately Owen replied to his adversaries, Mr. Orme makes the following judicious and well timed remarks. In respect of a proper spirit,

> The generality of modern writers have greatly the advantage of those who wrote in the sixteenth and seventeenth centuries. There is, however, some danger of theological politeness becoming morbid. The disposition to please and to compliment, may be carried too far. The flattering adulation addressed by Watson to Gibbon, and the literary correspondence between Robertson and Hume, induce a suspicion that these distinguished writers, though they appeared as combatants on a public arena, were, after all, not of radically different sentiments. To abuse and vilify on the pretence of defending truth with spirit, and tamely to surrender its interests from a desire to stand well with its enemies are very different things, and ought to be forever distant."

In 1681, he published, "A Humble Testimony to the Goodness and Severity of God, in his dealing with sinful churches and nations"—and in the same year—"the grace and duty of being spiritually minded." 4to 1681. After his general commendation of the writings of the Puritans and naming Dr. Owen, Mr. Hume and Mr. Flavel—Mr. Wilberforce in his "Practical View" specifies the treatises on mortification of sin and on spiritual mindedness, as of peculiar value. To conclude the catalogue of Dr. Owen's works—we add that his "meditations and discourses on the glory of Christ" were committed to the press on the day in which he died. The thoughts with which he parted from this earth were concerning *his* glory, the light of whose countenance and preciousness of whose redemption—he was speedily and perpetually to celebrate in the praises of eternity.

The temper with which he looked at the moment of his separation from life and submitting his soul to its irreversible doom, may be learned from the last quotation we will make from this valuable volume. It is from a letter to his intimate friend Charles Fleetwood who was son in law to Cromwell.

> "Although I am not able to write one word myself, yet I am very desirous to speak one word more to you in this world, and do it by the hands of my wife. The continuance of your entire kindness, knowing what it is accompanied with, is not only greatly valued by me, but will be a refreshment to me as it were in my dying hour. I am going to him whom my soul has loved, or rather who has loved me with an everlasting love which is the whole ground of all my consolation. The passage is very irksome and wearisome through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to day, according to the advice of my physicians; but we are all disappointed by my utter disability to undertake the journey. I am leaving the ship

of the Church in a storm; but while the great Pilot is in it, the loss of a poor under rower will be inconsiderable. Strive and pray and hope and wait patiently, and do not despond; the promise stands invincible—that he will never leave us nor forsake us. I am greatly afflicted at the distempers of your dear lady: the good Lord stand by her and support and deliver her. My affectionate respects to her and the rest of your relations, who are so dear to me in the Lord. Remember your dying friend with all fervency. I rest upon it that you do so and am yours entirely."

He died in 1683, on the 24th of August, the anniversary of the Bartholomew act. From Ealling, his body was conveyed to a house in St. James' where it lay for some time: on the fourth of September, it was carried to Bunhill Fields, attended by the carriages of sixty-seven noblemen and gentlemen, besides many mourning coaches and persons on horse back.

"Devout men carried Stephen to his burial and made great lamentation over him."

Mr. Orme concludes his volume with a condensed view of Owen's character as a writer, a minister, a leader of the church in troublous times, and one of the Chiefs of the mighty men, "whom God raised up to strengthen his kingdom for him," and who deserve to be held in everlasting remembrance.

We have given our readers such ample means of forming their own judgment of the merit of Mr. Orme's volume, that we need not define its character. It deserves the great praise of accuracy and completeness:---it runs neither into the vice of laboured eulogy, or uncandid censoriousness. The author is neither the panegyrist of Dr. Owen, nor his critic, but simply the writer of his life, who has searched through multifarious volumes for the facts, which he details with the good faith of an honest witness; and when he adds his comments, he speaks like a man, who, not ensnared with the love of novelty, and the air of originality, conferred by differing from ancient sages, dares to agree in the substantials of his creed, with the puritans of the sixteenth century; and who yet is not enslaved by those great minds; but counts no human being too tall to be measured with the reed of the sanctuary. We again return our thanks to Mr. Orme for his choice of a subject, and the manner in which he has traced it. If in this period, when so many writers "live by style," it shall be objected to him, that his is too unornamented, we answer, that it is pure and perspicuous, and fulfils the first office of language, which as a medium of thought, conveys without colouring or distortion, the precise meaning of the writer.

We would emphatically recommend to all, the study of the lives and works of the great Reformers and their immediate successors.—Wickliffe, and Huss, and Zuingle, and Luther, and Calvin, and they who followed, especially in England, were all mighty men in their generation, and they have left monuments of themselves more lasting than columns and pyramids. Their memorials, in the great ebb and flow of human society, are not like the sea beacons, gradually washed away as the ocean rolls over them: they are like the nascent islands in the vast Pacific—every surge that beats upon them makes them grow; every threatening billow does but settle them the stronger, and bring its tribute to cover them with fertilizing earth: the tree of life, whose leaf is for the healing of the nations, already flourishes in the soil, rich as fallow ground just broken up;—the nations already resort to the green fields of promise and enjoyment, where is the tree which produces that bread of life which God gave, and which they have been the blest instruments of dispersing.

Literary and Philosophical Intelligence.

Yale College.—Although the Annual Catalogue is not as yet printed, we understand that 85 have already entered the Freshman Class, that the Sophomore class consists of more than 120, and that the whole number of undergraduates will exceed 385.

Harvard University.—The number of Freshmen entered at this Seminary, on the commencement of the present year is 64. It has in total 267 undergraduates, 32 Theological students, 8 Law students, 76 students who attended the last course of Lectures at the Medical school, connected with the University, though located in Boston, The whole number therefore is 383.—*Concord Obs.*

Amherst College.—The inauguration of the Rev. Heman Humphrey, D. D. as President of this Institution, took place on Wednesday the 15th ult. in the presence of a large concourse of spectators. The performances were uncommonly interesting, especially the address of the President, which, we understand, is to be printed. We congratulate the friends of this Seminary on the acquisition of Dr. H. to preside over its concerns.

Newspapers.—There are 18 weekly political newspapers now printed in Connecticut. In addition to these, there are 10 other periodical publications, (literary and religious) some weekly, some monthly, and some quarterly, issued in the State. Four of the political newspapers, and five of the other publications, are issued in the City of New Haven.

In New Hampshire, the present number of newspapers is 9; all of them are weekly papers.

In the State of New-York, there are at present 99 weekly political newspapers—1 do. published thrice a week, and 9 daily papers—in all 109.

State Prison.—The number of prisoners in New Gate prison in this State, in April last, was 110. Nearly *one third* of them were blacks; while the number of blacks constitutes only about *one thirty third* part of the whole population. This last fact furnishes unequivocal evidence of the degraded moral condition of our colored population, and of the connection between ignorance and vice.

It is also stated by the keeper of the prison that more than *one half* of the whole number of prisoners were intoxicated at the time they committed their crimes. To this we would add, that probably intemperance was the means of reducing *three fourths* of the remaining half to the needy shiftless circumstances, which gave rise to the temptations to the thefts, robberies, &c. for which they were sentenced. Intemperance therefore furnishes *seven eighths* of the whole number of the tenants of New-Gate prison.

List of New Publications.

RELIGIOUS.

A *Reply to a Second Letter to the author from the Rt. Rev.* Bishop Hobart; with remarks on his hostility to Bible Societies, and his mode of defending it; and also on his vindication of the Rev. Mr. Norris's late Pamphlet. By William Jay.

A Note from Corrector, to William Jay. pp. 8. T. & J. Swords. Sept. 1823.

The Literary Fountains Healed: A Sermon preached in the Chapel of the College of New-Jersey, March 9, 1823. By Samuel Miller, D. D. Professor in the Theological Seminary at Princeton. G. Sherman. Trenton 1823.

A Discourse delivered Aug. 17, 1823, in the Chapel of the Theological Seminary, Andover. By the Rev James Murdock, D. D. Brown Professor of Sac. Rhet. and Ecc. Hist. in the Seminary. Published by the Students of the Institution. Andover, 1823. Flagg & Gould.

MISCELLANEOUS.

An Address, delivered at the Elev-

enth Anniversary of the Massachusetts Society for the Suppression of Intemperance. By Rev. HENRY WARE Jr. Boston, 1823.

An *Atlas* of the United States, on an improved plan; consisting of ten Maps, with a complete index to each, and a general map of the whole country. By SIDNEY E. MORSE, A. M. New-Haven, 1823. N. & S. S. Jocelyn.

The Historical Reader, designed for the use of Schools and Families. On a new plan. By Rev. *J. L. Blake*, Concord, N. H 75 cents.

Blair's Rhetoric, with questions, by Rev. *J. L. Blake*. 75 cents. Concord. N. H.

Poems. By the BOSTON BARD. New-York, 1823.

Religious Intelligence.

Ministers in Vermont.—A list of the names of settled and unsettled ministers, and candidates, of the Congregational and Presbyterian denominations in Vermont, is published in the *Woodstock Evangelical Monitor*—and also of the destitute churches of the same denominations. By this it appears that there are 73 settled ministers, 19 unsettled ministers, and 25 candidates for settlement in the State—and also that there are 94 churches destitute, which we suppose to mean destitute of settled ministers. Hence it appears that in Vermont there are 177 Congregational and Presbyterian churches—that considerable less than one half of these are supplied with regular pastors. It appears likewise that 117 churches are supplied with preaching, if all the ministers and candidates are engaged in active service—and but 60 are without some one to dispense to them a preached word.—*N. Y. Obs.*

Apprentices Libraries in the U. States.—The following is a list of the Libraries established, and number of volumes in each library, according to the latest information.

	No Vols		No Vols
Portland, Me	1000	Gorham, N. J.	200
Portsmouth, N. H.	750	Elizabethtown, N. J	750
Salem, Mass	1000	Jersey city, N. J	50
Boston, Mass.	2500	Philadelphia, Pa.	4000
New-York, N. Y.	5600	Lancaster, Pa.	1000
Albany, N. Y.	1800	Baltimore, Md.	2000
Canandaigua, N. Y.	250	Cincinnati, Ohio,	1500

Bost. Rec.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $188 during the month of September.

The Treasurer of the American Bible Society acknowledges the receipt of $3,382, 02 during the month of September.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $4,152, 23 from Aug. 13th to Sept. 12.

The Treasurer of the American Education Society acknowledges the receipt of $1,259, 63 during the month of September.

Ordinations and Installations.

Aug. 25.—The Rev. FRANCIS H. JOHNSON was ordained to the work of the ministry, at Richfield, N. Y.—Sermon by the Rev. Prof. Kendrick, of Hamilton College.

Aug. 25.—The Rev. ROBERT M. LAIRD was ordained at Pittsburgh, Penn. as an Evangelist, to be employed in the service of the Western Missionary Society

Aug. 26.—The Rev. JOHN R. GOODENOUGH was ordained pastor of the Baptist Church and Society in Whately, Mass.

Sept. 4.—The Rev. THOMAS LOUNSBURY was ordained pastor over the First Presbyterian Church and Congregation in Ovid, N. Y.—Sermon by the Rev. W. Porter, of Pultneyville.

Sept. 5.—The Rev. JAMES PILMORE, minister of Trinity Church, Natchez, Miss. was admitted to the order of priests, by the Rt. Rev. Bp. White, in St. Peter's Church, Philadelphia.

Sept. 17.—The Rev. CARLTON HURD was ordained pastor over the Congregation, Church and Society in Fryeburg, Me. Sermon by the Rev. Dr. Payson of Portland.

Sept. 25.—The Rev. EDMOND FROST was ordained, at Salem, Mass. as a Missionary to Bombay; and the Rev. Messrs. A. WARNER, A. D. EDDY, N. W. FISKE, J. OAKES, and G.

SHELDON, as Evangelists, to be employed in different places.—Sermon by the Rev. Mr. Cornelius, of Salem.

Oct. 2.—The Rev. ENOCH SANFORD was ordained as pastor over the Congregational Church and Society in Raynham, Ms.—Sermon by the Rev. Thomas Andros, of Berkley.

Oct. 13.—The Rev. WARD STAFFORD was installed pastor of the Bowery Presbyterian Church. N. Y.—Sermon by the Rev. D. McAuley.

Oct. 15.—The Rev. LOAMMI IVES HOADLEY was ordained pastor of a Congregational Church and Society in Worcester, Mass.

Oct. 16—The Rev. JOSEPH SANFORD was ordained pastor of the New Presbyterian Church in Brooklyn, L. I.—Sermon by the Rev. Mr. Bruen.

View of Public Affairs.

SLAVERY.—We learn from DEMARARA, that there has been an insurrection of the slaves in that colony. How extensive the insurrection has been, or how well it may have been organized, we have no means of accurately ascertaining.

'At GRENADA, also, strong fears were entertained of an insurrection of the blacks; in consequence of which, patroles were strengthened every night, and all the troops ordered out every few days.'

That slavery is the greatest evil which God, in his wrath, has suffered a guilty world to inflict upon themselves, few will deny. The evil is so much the greater as no remedy has been hitherto proposed, which holds forth a probable prospect of complete deliverance from the mighty scourge. Like the sin of our first parents, it is entailed upon posterity: it swells like the billows of the ocean; and like a mighty torrent constantly increasing, threatens to overwhelm with desolation all countries where it prevails. What barriers can human prudence, or even the greatest efforts of the philanthropist erect, which will prove sufficient to stop the overwhelming torrent?

In our Country there is one thing which we *can* do,—one thing *in our power*; and with the bible in our hands, and all the light of history and experience streaming before us, we shall be inexcusable if we neglect it. We CAN refuse to EXTEND the empire of slavery.

The whole north-western territory has been secured by our forefathers against the curse of slavery by all the precautions, which human institutions can afford. This territory was consecrated by them for the maintainance of free institutons; for the abode of freemen and their free posterity. When they declared that neither slavery nor involuntary servitude should ever be permitted in that territory, they fixed the dividing line between the free and slave states, and said to slavery hitherto mayest thou come, but no farther, and here shall thy proud waves be stayed.

The people of INDIANA, mindful no less of their own interest, than of the most imperious civil obligations which can rest upon the community, have lately by a great majority, determined not to call a convention, the object of which was to amend their constitution and introduce slavery.

But in ILLINOIS, the effort is still making to introduce slavery by an amendment of their constitution, and it is uncertain what may be the issue. We confidently trust, however, that that state will be redeemed from the impending evil, by the virtue, the intelligence, the unbiassed suffrages of its own citizens. But should our anticipations fail, and a misguided policy open a door for the introduction of slaves into Illinois, in violation of the original compact between Congress and the States who ceded the north-western teritory,—we hope the first human being attempted to be enslaved on that soil, will present his *claim for freedom*, to the Supreme Judiciary of our country, and receive at once deliverance at their hands.

Answers to Correspondents.

T. P. J.; ALBYN, and S—., are received, and under consideration.

ERRATA.—Page 598, col. 1, line 14, after *in* insert *it*.—P. 598, c. 2, l. 28, for *their* read *the*.—P. 601, c. 2, l. 11, for *Thurloe* read *Thurlowe*.

THE

CHRISTIAN SPECTATOR.

No. 12.] DECEMBER 1, 1823. [Vol. V.

Religious Communications.

For the Christian Spectator.

Swedenborgianism.

Mr. Editor,

As there are now at least a dozen societies of Swedenborgians in our country, and as great exertions are making to propagate their tenets, I have thought it desirable that the public should have a clear view of this system of religion, before they are called upon to embrace it. This system occupies no middle ground. If it be from heaven, it is of the utmost importance that it be spread; if it be the work of man, it ought to be discouraged. That a person of talents may now and then profess to believe it, is no argument in its favor. Every system of religion has been upheld more or less by talents. How men of learning and sound judgment in other respects, can pretend to believe in the greatest absurdities that were ever invented, I pretend not to explain. That no system is so absurd as to want followers, is a fact, which I leave to be accounted for by others. So long as "the heart governs the understanding," talents and learning are no shield against error. Great and powerful minds, like the most hardened and polished steel, are liable to be sullied and tarnished. I propose to give your readers as clear and candid a view of this "new dispensation," as can be drawn from the works of its founder, pledging myself to assert nothing for which I cannot show authority.*

Emmanuel Swedenborg whose writings I am now to examine, was born at Stockholm in 1689. We know little respecting his childhood and youth, except that he appears to have been well educated by his father who was a bishop in the Lutheran church of Westrogothia. At the age of 21, he travelled over the greater part of the continent of Europe, at which time he seems to have faithfully studied human nature. At twenty seven, he was appointed Assessor of a Metallic college by Charles XII, king of Sweden, and received the title of Baron three years after. In his forty fifth year he published his *Regnum Min erale*, in three folio volumes, and soon after, treatises on Tides and Planets. He was a man of great learning for his day, and possessed natural talents of the highest order. Before publishing his system of religion, he was extensively known in Europe, and had gained an enviable reputation. He possessed a vigorous mind, a bold and daring imagination, was impetuous and headstrong in his feelings, ardent in his pursuits, and probably honest in his professions. His diligence was astonishing. Besides many works connected with the sciences, he has left more than 30 octavo volumes, besides many of a smaller size, all of which are filled with revelations or explanations of

* The principal authorities consulted on this subject, are Arcana Cœlestia, 12 vols.—True christian religion, 2 vols.—Heaven and Hell—Hindmarsh—North. Amer. Rev.—Remarks upon the writings of Swedenborg—Buck—New Jerusalem Miss. &c.

that system of religion, of which he was the founder. All these were written after he was 54 years of age. To the contents of these works, the reader is soon to be introduced. Swedenborg died at London in 1772, aged 84. During his life his followers were very few. His works were published at his own expense, and little noticed. It is here to be observed, that both he and his followers claim that all his writings are "inspired by God;" that "he is the new star in the Northern hemisphere, to guide and comfort the bewildered traveller on his way to Bethlehem." and that his "New dispensation is the last and most magnificent of all."

Before attempting to analyze the system of Swedenborg, I shall permit him to give his own account of his first vision, which took place in 1743. "I dined very late at my lodgings at London, and ate with great appetite, till at the close of my repast, I perceived a kind of mist about my eyes, and the floor of my chamber was covered with hideous reptiles. They soon disappeared, and the darkness was dissipated, and I saw clearly in the midst of a brilliant light, a man seated in the corner of the chamber who said to me in a terrible voice, *eat not so much.* At those words my sight became obscured; afterwards it became clear by degrees, and I found myself alone. The night following, the same man, radiant with light, appeared to me and said, "I am God, the Lord, creator and redeemer; I have chosen you to unfold to men the internal and spiritual sense of the sacred writings, and will dictate to you what you are to write." At that time I was not terrified, and the light, though very brilliant, made no unpleasant impression upon my eyes. The Lord was clothed with purple, and the vision lasted a quarter of an hour. That same night the eyes of my internal man were opened, and fitted to see things in the world of spirits, and in hell, in which places I found many persons of mine acquaintance, some of them long since, and others lately deceased."

From the time that he thus saw the personal appearance of God, to the day of his death, Swedenborg enjoyed uninterrupted intercourse with the world of spirits. He informs us that he conversed with angels on many subjects "at least a thousand times." He relates the most ludicrous ideas and stories with such a wonderful degree of gravity, that the reader of his works often finds it difficult to keep his risible muscles under proper discipline. I am first to give a faint picture of heaven and hell as drawn by our author in a large volume, and of which he most solemnly assures us on his dying bed "every word is true."

At death, then, the soul does not immediately go either to heaven or hell as the scriptures teach us, but to a world of spirits situated exactly between. This "valley of spirits," has heaven above it, and hell beneath it; but it is so well guarded by rocks, mountains, &c. that the spirits cannot escape. They remain here, some for days, some for weeks, or even for years, though none are allowed to remain longer than thirty years. Whether this valley becomes full, or why they are not permitted to remain longer, we are not informed.

From this world of spirits, the soul if prepared, is introduced into heaven. Here we find every thing almost precisely as it is on earth. There are three distinct heavens, the inhabitants of which are not permitted to hold any communion with each other, though Swedenborg was allowed even this privilege. The angels are divided into innumerable societies, and seem to continue in their respective places, with little or slow improvement. "That the universal heaven resembles the human form, is a secret hitherto unknown in this world;" but it is even so, though we can get no idea of the proposition. "That angels are human forms of men," says Swedenborg, "I have seen a thousand times, and have conversed with them, as

one man with another—nor did I ever see any thing that differed from the human form." He informs us that there is a real sun and moon in heaven, though they are both spiritual. This idea is highly poetical, but not original: the heathen poet expresses it more clear and elegant;

—'solemque suum, et sua sidera nôrunt.'

There is also heat, light, and darkness, in heaven; and one is almost tempted to set Milton down as a Swedenborgian, notwithstanding he lived some time before Swedenborg.

'There is a cave
Within the mount of God, fast by the throne,
Where light and darkness in perpetual round
Lodge and dislodge by turns, which wakes thro' heaven
Grateful vicissitude, like day and night.'

There are four cardinal points in heaven, corresponding to ours; and what is remarkable, the angels are never permitted to turn their faces from the east. How they are comfortable or happy in this eternal position, it is difficult to conceive. The angels are clad in real garments, which our author saw and handled times without number. They have houses, gardens, walks, groves &c. like ourselves. They have temples and social worship, though to what denomination they belong we are not told. Swedenborg frequently attended their meetings and even assisted in conducting them. "That I might be an eye witness to the manner of their assemblies in their temples, I have been indulged with permission to enter them, and hear the preachings. The preacher stands in a pulpit on the east side; before him sit those who are most eminent for wisdom, and on either hand the inferior. They sit in something of a circular form, so that all can see the face of the preacher; but no one is to be out of his sight, no one is allowed to stand behind the pulpit; for should one do so, it would confuse the preacher, as would be the case should any one dissent from his doctrine." The power of angels is discribed as very great over matter. "I have seen mountains that had been occupied by evil spirits, cast down and overturned, or shaken from top to bottom as by an earthquake; rocks also rent assunder to their very foundations, and the evil spirits upon them, swallowed up." The angels all speak one language, which, as our author so readily understood it, is probably Swedish. Writings are numerous among the angels, though they seem to be applied to no use. These are probably Hebrew. "On a certain time a little paper was sent me from heaven, on which were written some words in Hebrew characters, and it was told me that every letter contained some secrets of wisdom, nay the very flexures and curvatures of the letters, and the sounding them from thence." To many it may be new to learn, that there never was such a being as satan or the devil; that there never was any order of spirits superior to man;—and that every inhabitant of heaven and hell originally came from this world; but Swedenborg says it is so. It may also be new, to learn that there is never to be any resurrection, except what takes place at death, when a spiritual body is taken out of our natural bodies; that there is never to be a day of judgment, except what took place in 1757, which was the second and last judgment," but Swedenborg says these truths were all thus revealed to him. Just one third part of the inhabitants of heaven are infants, who are educated with great care by females appointed for that purpose. The rich and poor retain their respective characters in the other world. The lot of the rich, when transplanted to heaven, is that of being in a condition of greater splendor than others: some of them dwell in stately palaces, richly furnished and ornamented as with gold and silver, together with abundance of all things ministering to the delight of life." Our Saviour declares that there is

"neither marriage nor giving in marriage" in heaven; but Swedenborg in a long and dismal chapter on this subject, says there *are* marriages in heaven.

The description which he gives of hell resembles that of heaven. He says there are three hells, corresponding to the three heavens; that there are the same number of societies; that there is an exact equilibrium between heaven and hell, to prevent the freedom of man from being destroyed by the over balancing of good or evil; that all the inhabitants of hell are of one race; and that as all heaven resembled one man, so all hell resembles one devil. These three hells are described as under huge mountains, hills and rocks; as dark and dismal, though here and there lighted up with burning coals. Some of the dwellings of the sufferers, are described as resembling dens of wild beasts, some as full of fire, some as ruined cottages, towns and streets; others are like deserts, caves and gloomy woods. The punishment of hell is very properly represented to consist in unrestrained passions. But in this, we find the inhabitants represented as suffering from heat, cold, hunger; as being beaten, driven into narrow and filthy places &c. in a manner that almost wholly destroys that awe and dread with which this subject is surrounded by the language of the New Testament.

The doctrine of *correspondencies* is one which makes a conspicuous figure in the writings of Swedenborg and his disciples. If we, who are not initiated into all his mysteries, can understand it by diligently reading his ponderous volumes, it amounts to this; every thing on earth, even beasts, birds, fishes, rocks, herbs, and in short, every thing in the animal, vegetable and mineral kingdom, has an exact correspondent or resemblance in the spiritual worlds. Hence the form of a deity is that of a man. He informs us that this doctrine was well understood by the ancients; that it is the foundation on which all the Egyptian hieroglyphics are built; that it has been lost since the time of Job, who last used it, till it was again revealed to this same Emmanuel Swedenborg. Lest there be a possibility of mistake, I quote his own definition of correspondencies. "Omnia quæ in cœlis, sunt in terris terrestri modo: omnia quæ in terris, sunt in cœlis cœlesti modo.'

But the principal use of this important doctrine is to explain the scriptures. The bible, according to Swedenborg, has three senses, the celestial, the spiritual and the natural. He finds a world of meaning in every word, and even every letter of the Old and New Testament; and by the aid of this science he cuts every knot, solves every difficulty, and makes "any thing mean any thing." Without this science we are wholly in the dark, and understand the bible no better than infants. If the reader be surprized that the christian church has been so many centuries in the dark, Swedenborg informs us that it is owing to their great simplicity. "The reason why the science of correspondencies, which is the true key to the spiritual sense of the word, was not discovered to later ages, [ages since the time of Job] was because the christians of the primitive church, were men of such great *simplicity*, that it was to no purpose to discover it to them: for had it been discovered, they would have found no use in it, nor would they have understood it." Let us now look at an example or two, which are explained by the doctrine of correspondencies. The book of Genesis is not a historical account of the creation, for we have "nothing to do with the creation." Every verse and *word* contains a *divine allegory* full of *spiritual meaning*, which relates to subjects altogether different from those embraced in the letter. The 1st chapter of Genesis, in its *internal sense*, describes the process of *regeneration in seven successive states*;—by Adam and Eve are signified the *most ancient church*, &c.

Matt. xxiv 29—31. "Immediately after the tribulation of those

days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers shall be shaken. And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with great power and glory. And he shall send his angels with a great sound of a trumpet and they shall gather" &c. Now to apply this wonderful 'key of the New Jerusalem Church'. "The *sun* here signifies the Lord, in reference to love : the *moon* signifies the Lord in reference to faith : the *stars* signify knowledge of good things and true ; the *tribes* signify all truths and things in their complex ; the *coming of the Lord*, signifies his presence in the word, and revelation of it" to Swedenborg ; "the *clouds* signify the written word in its external sense ; the *glory* signifies divine truth as it is the internal sense ; the *trumpet* signifies divine truth as revealed from heaven" by Swedenborg &c.

Again; acccording to this "new star" the word "*horse* invariably signifies the understanding, and chariot means *doctrine*." This is certainly new, and leaves us in astonishment at the cold depravity of Moses and the Israelites, who could sing a triumphant song after seeing such a quantity of "understanding and doctrine" drowned in the Red sea. Besides the word "chariot" in some versions is always rendered by the word *waggon*, but as "chariot" only signifies "doctrine," how would this key work, when waggons supply the place of chariots.

I must ask the indulgence of the reader while I adduce a few more examples of the wonderful revelations which Swedenborg has left us in his "universal theology." I mention them that the reader may know what he is to believe when he embraces this system, and as reasons why severity has, or will be used. This book was written when our author was 82 years of age ; but as it is "all inspired," and the last of his works, it must be regarded as the most important of all his revelations. Like the newest voyages and travels, it contains all the last discoveries and corrections of former works of the kind. It is indeed, the text book from which his disciples principally draw their belief. The first example cannot be abridged with advantage.

"In consequence of what I have seen and been an eye witness of, for years together, I can assert the following facts relating to the spiritual world ; that there are earths in that world, just as in the natural world ; and that there are also plains and valleys, mountains and hills, fountains and rivers ; that there are paradises, gardens, groves, and woods ; that there are cities with palaces and houses ; also that there are writings and books, employments and merchandizes, and that there are gold and silver, and precious stones ; in a word, that there is in the spiritual world, all and every thing that is in the natural world."

In the course of the frequent and constant visits which Swedenborg made to the spiritual world, he had repeated interviews with all those who have ever taken a very distinguished part in religion. He mentions the names, characters, and employments of several. They all retain their respective tenets, and all have their particular followers. He occupies about forty pages in giving these *memorabilia*. If the reader of these pages be indifferent to religion, he will probably smile at extravagances so wild. If he be a christian, his heart cannot but ache, that pretended revelations so improbable, so unworthy of heaven, so contemptibly absurd, should be believed. If he believe Swedenborg to have been a wilful impostor, he cannot but burn with one intense glow of indignation. If he believe him to be self deceived and a fanatic, he must sigh over a delusion so ridiculous. I give an example.

Among others whom he repeated-

ly saw, was *John Calvin.* Of the condition of Calvin in the future world, we have the following picture: that at his death, it was sometime before the angels could convince him that he had actually exchanged worlds; that his followers were all confined in dungeons and caves, because they believed the doctrine of predestination; that he himself was miserably lonesome, having none with whom he could associate; that for a long time he hid himself in a dark corner; that he next lodged at the house of harlots; and finally, Swedenborg left him shut up in a cave with his followers, where they laboured for their food, and made it their business and delight to quarrel and do each other mischief!

It appears according to this new dispensation, that every nation has its particular place assigned it in the world of spirits. Thus the English have two large cities, both of which are named London. "There are two large cities into which most of the English enter after death. I was permitted to see one of them, and to walk through it. The middle answers to that part of London where merchants meet, called the exchange, and there the moderators dwell." "The other great city called also London, is not in the middle part of the christian region, but is separated from it towards the north, and is the receptacle of the dead who are inwardly wicked. In the midst of it there is an open communication with hell, into which the inhabitants sink down and are swallowed up in their turns."

We cannot complain of the system of Swedenborg, that in all cases it is wanting in charity. He assures us that the heathen are as fair candidates for heaven as christians: and from what he says we are led to infer that they are actually much the most numerous class. After giving a ludicrous account of an insurrection among the Mahomedans in the spiritual world, he places the greater part of them in heaven; though on account of their proneness to quarrel with christians, they have two separate heavens by themselves. The Jews are mostly engaged in traffic, live in houses and streets intolerably filthy, and are mostly wretched. Moses stands among them with his rod, and commands them to believe on the Messiah who has already come.

As our author has repeatedly visited the planets in our system, it is not a little disappointing and mortifying not to have any more definite information respecting them than our own weak eyes can give, even at this distance. He not only gives us no data by which we may gratify our curiosity, but does not even console us with the assurance that he has left guide boards on the road, to direct future travellers.

Those who have been troubled with a disease known by the name of *dyspepsia*, may be surprized to learn from this "inspired man" by a special revelation, that they have been wholly ignorant of its cause. "It has been given me to know whence anxiety, grief, and that sadness of mind which we call melancholy in man, proceed. There are certain spirits, that are not joined to Hell, as being newly departed from the body, which delight in things undigested, such as meat corrupted in the stomach, and hold their confabulations in such sinks of uncleanness in man, as are suitable to their impure affections. These spirits appear near the stomach, some to the right and some to the left of it, some higher, some lower, some nearer, some more distant, according to their different kinds of affection; and that they cause uneasiness of mind, I am fully convinced by experience. I have seen and heard them, and felt the uneasiness caused by them, and I have also conversed with them!"

I might proceed to select revelations similar to these, till I had filled as many volumes as there are of the works from which I selected: for every work of Swedenborg which I have examined, is equally marvellous, equally wild and foolish. But it will be expected that I give at one view, a brief summary of his creed.

This, it must be confessed, is no easy task ; for these writings are so voluminous, so obscure, so unintelligible, so filled with chaos and fable, and so frequently contradictory, that it is next to impossible, to reduce the system to a tangible shape. Yet this will now be attempted.

The Swedenborgians then, believe *negatively*, that there will be no future day of Judgment: they do not believe in the second coming of Christ and the consequent destruction of the visible heavens and earth ; they do not believe in a future resurrection ; they do not believe in the atonement or vicarious sacrifice ; they do not believe in the personality of the trinity, though they admit that there are three divine essences ; they do not believe in predestination ; they deny the doctrine of election, of justification by faith &c. *Positively*, they believe that all the writings of Emmanuel Swedenborg are divinely inspired; that he talked with God face to face : that the final judgment of the world, took place in 1757 ; that the second coming of Christ took place in the revelation by Swedenborg ; that there is a world of spirits or purgatory between heaven and hell ; that there are three distinct heavens, and three hells, both of which exactly balance each other, and are equal as to the number of inhabitants ; that the scriptures can be understood only by those who can explain them in three different senses; that every thing in this world has its correspondent in the world of spirits ; that the dispensation of the New Jerusalem Church is the crown of all others &c. The followers of this system have public worship, churches, a Liturgy and music.

Such is the creed of the Swedenborgians, and such is the system for the propagation of which no small exertions are now making. Such too, are the high pretensions which are claimed by the founder of this sect. Let us now see by what arguments or evidence, the inspiration of this mass of absurdities demands our belief. The inspiration of Moses, the Jewish ceremonies and laws, and the religion of Christ and his Apostles, were proved by most stupendous miracles. We know that as it regards the Gospel great stress may be placed upon its internal evidence ; this argument to the bosom of the christian must ever be strong and consoling. But it is not too much to say, that we have no reason to suppose that even christianity would have been received by mankind, without the testimony of miracles. Whatever stress then, may be laid on internal evidence for the inspiration of any system of religion, the ultimate test must be miracles. Now Swedenborg never pretended to perform any miracles in proof of his inspiration. For this, he assigns two reasons, viz. that miracles would destroy the freedom of the will, and make men believe whether they would or not, and that his doctrines are sufficiently convincing without the aid of miracles. He might have added a third reason of still greater weight. He thus states his reasons in his Arcana Cœlestia. In respect to prodigies and signs, it is to be observed, that they were performed amongst such persons as were in external worship, and were not desirous of knowing any thing about internal worship ; for they who were in such worship, were to be compelled by external means ; hence it was, that miracles were performed among the Jewish and Israelitish people, who were merely in external worship, and none that was spiritual. Hence it was that so many miracles were performed among that nation. But with those who are in internal worship, that is, in charity and faith, miracles are not performed, being to such persons hurtful : for miracles force or compel to believe, and whatsoever is of compulsion doth not remain, but is dissipated—hence it is that no miracles are performed at this day. That they are also of a hurtful nature, may appear from the following considerations : they compel to believe, and fix in the external man an idea that the thing is so or

so: if the internal man afterwards denies what the miracles have confirmed, then there commences an opposition and collision between the internal and external man, and at length, when the ideas produced from miracles are dissipated, the conjunction of falsehood and truth takes place, which is profanation. Hence it is evident how dangerous and hurtful miracles would be at this day in the church." "Are not the things above mentioned above miracles!"

The following passage is from Hindmarsh, in his defence of Swedenborgianism. He is a zealous disciple, and seems to have had as clear views as can be possessed on a subject so dark. "As former dispensations required the aid and assistance of miracles, in order to induce mankind to acknowledge them, this argues at least, that they did not carry with them that clear and rational evidence of their truth, which was of itself sufficient to gain credit among men; for wherever the truth of a thing cannot be established by any other means than by miracles, it plainly implies that it is involved in obscurity, doubt, and uncertainty. Such was the case with all former dispensations, which only *shadowed forth* and *represented* the last and most magnificent of all, the *New Jererusalem.* This last and greatest of dispensations requires no miracles, because the truths it displays are of themselves *clear*, *rational*, and *satisfactory.* It is too *dignified* to stoop down to earth for any thing that resembles a miracle; for by so doing, its heaven-born glory would be tarnished, and a cloud would overspread the sky, so as to interrupt the beams of celestial light, proceeding from him, who is the sun of righteousness!"

Rejecting the aid of miracles, because out of his power, Swedenborg relies wholly upon internal evidence for the credit of his revelations. Did I not presume that I have already given the reader a sufficiently enlarged selection of this kind of testimony, it might be indefinitely increased. But there is one proof of the doctrine of Swedenborgianism, which may be brought forward by the disciples of this religion, if it be really true. We have not as yet seen a shadow of evidence in its favor. If it really be what it pretends to be, we have a right to expect and demand the proof now to be mentioned. It is this. The same revelation which declared to Swedenborg that his doctrines possessed a "superiority in excellence and dignity above all the knowledges that have heretofore been published in the world," also revealed to him that in the interior of Africa, far from the sea-shore, his system of religion had been revealed, and was rapidly spread through all the region; consequently, that there is a large country, in the centre of Africa, which is inhabited by Swedenborgians! Now if his disciples really believe in these revelations, why do they not send to the interior of Africa, and afford the world this one proof of the inspiration of their leader? It is easy to swallow absurdities in the gross, but difficult to digest them when dealt out singly.

Hindmarsh has given several instances of the prescience of Swedenborg. They are all of the same character as those with which straggling fortune-tellers in our day, delude the ignorant and superstitious; and what is remarkable, none of these examples are recorded till after their fulfilment. These relations are so puerile, and so nearly approximating to foolishness, that I fear the reader would think me imposing upon him, were I to give examples.

The reader has probably ere this, noticed a resemblance between the religion of Mahommet, and that of Swedenborg. As it respects personal character, they were certainly unlike; but in other respects there is no slight resemblance. Mahommet professed a high regard for the scriptures, and a high reverence for the character of Jesus Christ; so does Swedenborg. Mahommet believed in the Unity of God; so does Swedenborg. Mahommet declared his revela-

tions superior to all others; Swedenborg does the same. Mahommet rejected the aid of miracles to prove his mission, and treats them with contempt; so does Swedenborg. Mahomet declared an eternal war with all who would not receive his doctrines; Swedenborg, as we have seen, shuts them up in a dungeon and leaves them quarrelling. Mahommet declared himself an inspired prophet, repeatedly went to heaven, conversed with God face to face, and is the founder of a new religion; Swedenborg does all this. The one described a sensual and material heaven and hell; so does the other. They both saw marriages in heaven, and lust in hell. The one saw angels whose heads were so large that it would take a bird a thousand years to fly from one ear to the other; the other never allows these angels to turn their faces from the east. The one gave a religion full of absurdities; the other does no less. The former gave us a revelation utterly unworthy of God; the latter levels the Deity to a man. Both religions are alike unfitted for man. Yet in some respects these two men were very dissimilar. Mahommet raised his blood-stained sword, and proclaimed it the key of heaven; Swedenborg unlocks the door quite as effectually by his key of correspondencies. Mahommet spread his religion by fear and force; Swedenborg relies on the ignorance and credulity of mankind. The one was unquestionably the greatest imposter the world ever saw; the other the greatest self-deceiver the world ever pitied. The one came like a demon, strewing his path with desolation, while he trampled on the cross of Christ; the other clothes himself with clouds and mysteries, while he debases christianity. The one walked on the wings of destruction; the other comes in the stillness that precedes the earthquake. The former shocked us by his hardened and bold impiety; the latter escapes the charge of the most dreadful blasphemy, only because we believe him deranged. Mahommet fed on ambition and conquest; Swedenborg suffered his reason to be devoured by a disordered imagination.

It has been hinted above, that Swedenborg was probably self-deceived by a visionary mania, or enthusiasm. This is all that the utmost stretch of charity can admit. If this was not the case, his is one of the most daring and impious forgeries that the world ever saw. If he was not what we have supposed him—

> "Oh! when he traced the mazes of his plan,
> How did his soul contemn deluded man—
> Light as the desert sand, on every blast
> Of passion's burning gale at random cast;
> But on himself he wreaked his deepest scorn,
> Who stooped to cheat a creature so forlorn!"

I cannot forbear observing, that if this "new dispensation" is such "that all former dispensations only shadowed forth and represented the last and most magnificent of all, the New-Jerusalem"—if "this last and greatest of dispensations, would have its heaven-born glory tarnished by stooping to earth for any thing that resembles a miracle," to prove its truth, then it follows legitimately, that every miracle performed by our Saviour and his Apostles, only proved that their dispensation was involved in "obscurity, doubt, and uncertainty;" and that every miracle which they performed, was a blemish, a stain upon their characters and the religion which they taught. There is no evading this conclusion. The system under consideration reveals no new morals, throws no new light on morals already revealed, and only darkens every point on which it touches. It fairly "puts out the sun of righteousness, and brings back darkness visible." It declares that ever since the days of Christ, if not since the time of Job, the church has been grovelling in darkness and in error. These clouds of darkness can be scattered only by this "new

Star," whose forty volumes of light have for fifty years been shedding their glories on the world. Now I would solemnly ask those who are exerting themselves to spread the system of Swedenborg, if they do really believe in these revelations? If so, have they any evidence for so believing, unless it be the assertions of a fanatic, or a madman? It is in vain for them to tell us to read and examine his works; we have done so; and after wading through volumes of the greatest absurdities and nonsense which were ever printed, we say that there is nothing in Mather's Magnalia, or even the "Rain-water Docter's" book on diseases, which we could not as easily believe and digest, as the writings of Swedenborg. If his disciples do not believe in these marvellous revelations, why are they endeavouring to make the ignorant believe them? O if I had in my heart to war with any class of men, it would be with those who are making exertions to impose upon others a system of religion so foolish, so pernicious, that they do not, and cannot believe it themselves.

O. E*****.

For the Christian Spectator.

Lay Presbyters.—No. III.

Did there exist in the middle of the second century, more than two kinds of officers; or were elders then of different kinds, must be our inquiry in this number. Polycarp was now in extreme old age; Irenæus, a youth; Athenagoras, Melito, and Theophilus of Antioch, commencing public life; and Justin Martyr, a Gentile, but christian philosopher, standing but to fall in the front of the battle. He, our almost solitary witness for this period, received his Greek education at Alexandria, in Egypt, and was successively a Stoic, Peripatetic, and Platonist. Occupied in contemplation in a place of retirement near the shore of the sea, he was abruptly encountered, and effectually vanquished by an aged Christian. The interesting and ingenious arguments are detailed in his dialogue with Trypho. Left to his own reflections, favored with no other interview, wounded by the arrow of conviction, he sought and found his cure in christianity, the only true philosophy. Mingling his old attachments with evangelic charity, he indulged the hope, that Socrates and others had also imbibed, at least, the spirit of the Gospel, in a humble degree.

Retaining the habit, he exhibited a singular spectacle, a philosopher bleeding in the cause of Christ.(a)

The opinions of one, never an ecclesiastic, must have been viewed with less prejudice. Familiar with men of science, the influence of his character on those in power, rendered him important to the suffering cause. His conversion we place at A. D. 132, and his martyrdom at 163, without danger of material error. In his dialogue he mentions his apology. The passage is found in that, which has been placed last, but was the first. This appeal to the understanding, and feelings of the discreet, but mistaken, Antoninus Pius, A. D. 140, whilst the blood of those, whom it defended, was flowing under a merciless persecution, procured a temporary respite.

In his description of public worship,(b) after mentioning prayers and the fraternal salutation, he says,—"There is brought to him who presides over the brethren, τω προεστωτι των αδελφων, bread and a cup of water, and wine, and he, taking *them* offers up praise and glory to the Father of the universe, through the name of the Son and the Holy Ghost, and renders thanks for these, his gifts. At the close of his petition and thanksgivings, all the people present say Amen; which, in the Hebrew language, signifies may it be so.

(a) εν ρωμη φιλοσοφων και τοις λογοις και τω βιω και τω σχηματι.—Photius, 303.

(b) 2 Apolog. 97. Oxford edition. 1 Apol. 127.

And he who presides, having given thanks, ευχαριστησαντος δε του προεστωτος, and the whole assembly having expressed their assent, they who are called among us deacons, διακονοι, distribute the bread, and the wine and water, to each of those who are present, to partake of that which has been blessed. Also they carry to those who are not present."

His birth in Samaria, the natural acumen of his understanding, his philosophical education at Alexandria, christian instruction, through eight years, in provincial Asia, and religious associations at Rome, are pledges, that Justin knew the forms of christian worship. His piety, character, and death, secure to his testimony the claim of indefectible veracity. The high ground which he assumed, as the advocate of the whole proscribed church, before the Emperor and Senate of the civilized world, rendered every word a matter of life and death, and required absolute verity. Under all these appalling circumstances he testifies that two orders only officiated, a president, προεστως, who taught, prayed, and administered the eucharist, and deacons, who distributed the symbolical elements. Lay-elders are not named, but there is an express assignation to deacons of the work now thought by some to belong peculiarly and exclusively to them; a violent presumption that there were no such officers.

The same word προεστως, *ruling* elder, deemed the principal and almost solitary scriptural(c) proof of this lay order, is here the clerical character. If Paul meant by it a lay presbyter, it is strange that, in forty years from John's death, the ruling elder προεστως has become, throughout the church, the presiding officer in every charge—the mouth of the people unto God; and standing in the place of Jesus Christ, takes, blesses, and administers the memorials of his body and blood, devolving his own original employment, if a lay elder, upon deacons who had been *solemnly ordained*, to feed the poor.

If the "brethren" αδελφων over whom he presided were the people, his authority may be referred to his office as presbyter; if they were his co-presbyters, or bishops, for such existed in all the churches, and have appeared in those of Smyrna, of Philippi, Corinth, and Rome, he was that *primus inter pares*, who from necessity exists in all presbyteries, councils, assemblies, and other public bodies. Among presbyters, the presidency rested not on ordination, but a voluntary concession, by reason of seniority, talents, grace, or influence. Επισκοπος is a word of stronger import: the προεστως far from having the oversight of his copresbyters, retained only the *first standing* in the same order. If according to those suppositions letters too zealously attributed to the venerable Ignatius, the επισκοπος had presided in every church, Justin must have known it, and used the term, or have been justly chargeable with misrepresentation. But the term, bishop, being equally applicable to every presbyter, as having the oversight of the flock, could not have distinguished the presiding bishop from his brethren, at whose head he had been placed by common consent, for reasons founded in utility. In the same apology, precious to the ancient christians for its timely aid in a season of extreme suffering, it is again published to the world, that, "upon that, which is called the day of the Sun, there is an assembling together of all of the respective cities, or residing in the country; and the recollections of the apostles, and the writings of the prophets are read, as long as time permits; when the reader has ceased, he who presides, ὁ προεστως, by a discourse, δια λογου, admonishes and exhorts, to the imitation of things that are good. We then all rise up together, and offer prayer, and as already mentioned, when the prayer is ended, bread is

(c) I Tim. v, 17.

brought, and wine and water. And he *who has the first place*, ὁ προεστως, again prays and gives thanks, *according to his ability*, ὁσῃ δυναμις αυτω, and the people add their approbation, saying, Amen. And a distribution and delivery of the things, upon which thanks have been given, are made to all, and sent to those who are absent, by the deacons."(d) He then speaks of the lifting of a collection for widows, orphans, prisoners, and strangers,—which is deposited παρα τω προεστωτι, *with the president.*

Had error obtained in the former description of worship, Justin would probably have discovered it in his second effort. If a martyr for the truth, which he records, is not worthy of credit, sincerity can offer no higher pledge. He has a second time described the officers of a christian church, employed in the most solemn act of public worship, the eucharist, and again he has said they were the προεστως *scil.* πρεσβυτερος, *presiding elder*, and the διακονοι, *deacons.*

It were weakness to expect him to deny the existence of lay presbyters, an order which had then never been named, or, as we suppose, thought of. The reader of the lessons may have been a copresbyter, or any well taught member of the Church. The presiding presbyter expounded and applied the lesson orally; his prayers were also unwritten, because "*according to his ability;*" and he alone administered the eucharist, the deacons distributing the symbols to the people. The word προεστως being a participle, and written without its noun, determines only an order, of which this person *stood first.* Every christian knew πρεσβυτερος, *elder*, was intended; and other readers, from the *force of the term*, must have understood, from its application to Archons and Ephori, that an order, ecclesiastic and peculiar to a single worshiping assembly was meant.

(a) 2 Apolog. 99, Oxford edit. 1 Apol. 13, 12.

This history establishes the fact, that the *elder, who ruled*, πρεσβυτερος προεστως, was the same who laboured in word κοπιων εν λογω (e) and that *ruling* should be understood not of inferior duties, but of the presidency.

In the writings of Clement, and Polycarp, it has appeared, that a plurality of presbyters, or bishops, existed at Ephesus, Philippi, Corinth, and Rome; and that these, with the deacons, were their only officers. In every regularly constituted church, the same orders appear, by the new testament, to have been ordained. No instance has hitherto occurred of the erection of an office, or order, of higher authority, than that of presbyters, or bishops; nor does there as yet, appear among them any disparity. One only in every church was the προεστως, either designated by his co-presbyters, or by the society. It would have been improper for Justin, in his description of the public eucharistic service, to have mentioned those presbyters, who, for the time present, acted no other part, than merely to partake with the people. Neither did the distinctive name discribe, nor the work of him who presided, prove him to be of a superior order. Although προεστως was used among the Lacedœmonians, for one of the Ephori, yet they possessed an equality of power and grade. Annually elected by the people, they held the supreme authority, could summon before them, charge and pass judgment upon the king himself. The προεστως of the presbyters or bishops of a church, worshipping at the same time, in different places, in a city, was the nearest approach to diocesan episcopacy. Yet the term, by which he was distinguished from the other

(e) I Tim. v, 17. Thus the Apostle Paul, also in I Thesal. v, 12, by the word *laboring* τους κοπιωντας *in the word, and set over*, και προισταμενους, the church at Thessalonica, *and admonishing* them, και νουθετουντες, evidently means the same persons and presbyters, as appears by the omission of the article after the conjunction, before the latter epithets.

bresbyters, being the very same that was used for the president of the moral censors of Sparta, who were of equal degree; and the term προεστως, by its own force, implying no more than the first place or station, and not a diversity in the kind of office, it was discovered by rising ambition, to be necessary to abandon the word, and adopt, as we shall soon find, the word επισκοπος when a further distinction was intended. Neither was the προεστως of the Ephori clothed with the power of a dictator; nor his colleagues in office reduced to the condition of subordinate, and merely dependent counsellors. In like manner the προεστως of presbyters. was by no means vested with the sole power of ordaining and deciding, nor were his copresbyters in any church selected, merely to advise, or execute.

The letter of the church at Smyrna, descriptive of the death of Polycarp, if genuine, falls into the middle part of this century. Pionius, as appears by its postcript, obtained it by a *revelation* made to him by Polycarp, long after his death. It represents that the martyr had a *vision*, by which he was preadmonished of his martyrdom by fire; that he was apprehended on *Friday*, brought on an *ass* to the city; that he was accosted when coming to the place of suffering by *a voice from heaven;* that, by a *wonderful miracle*, the flame encompassed him in a hollow circle and his body could not be burned, but afterwards was wounded, and was, when dead. consumed by fire; that an odour ascended *like frankincense and rich spices;* that being pierced with a lance, *a dove escaped*, and the blood *extinguished the fire*. The pious and venerable Polycarp, in extreme old age, suffered martyrdom about the middle of the second century. Of this no one doubts; and that many of the sorrowful circumstances of it, may have been embodied in this wondrous letter, is possible; but how much of it is true, must be submitted to every reader. Those who will compare that which is supposed to be the letter itself, with Eusebius, will see that even where he professes to give the words, he omits, interpolates, changes and mangles the letter, in a manner suited to destroy all confidence in the representations of Constantine's favored historian. The letter we believe, never mentions either the word presbyter or deacon. It purports to have been written by one church unto another, omitting the officers of both. In it the word bishop once occurs—γενομενος επισκοπος τε τη εν Σμυρνη καθολικης εκκλησιας. "Being a bishop of the Catholic church in Smyrna." That Polycarp was a presbyter, that every presbyter was a bishop, and that a plurality of this order existed in every church, have been shown. We have also already ventured the supposition that he was a προεστως, *presiding* presbyter. For president, the term bishop was soon after this, substituted. If επισκοπος be so taken in this letter, against which we confess the omission of the article to be no argument, the anticipation is fatal to the genuineness of that sentence, and thrown into the scale, renders still lighter the credibility of the whole letter.

The character of Hegesippus, a Jewish convert, who wrote five historical books, which have, except fragments, perished, has been doubted by many writers, catholic and protestant. Also the circumstance that these fragments, except an irrelevant sentence preserved by Photius, have been derived from Eusebius, and no doubt accommodated to the language of his own times, renders his evidence of little weight. This historian introduces his quotation by εν οις δηλοις(f) *in which he discovers;* and then, proceeding in his own words, he says, "going to Rome he" Hegesippus, "fell in company with many bishops"—"and found them to hold the same doctrine." That the church of Corinth remained or-

(f) Euseb. Eccl. Hist. lib. iv, ch. 22.

thodox, εν τω ορθω λογω, until the time of Primus' acting as bishop, επισκοπουντος, in Corinth."—"Being in Rome I abode until the succession of Anicetus, whose deacon Eleutherus was; Soter succeeded Anicetus, and Eleutherus, Soter."

"After James, the just, died, as his Lord had done, for the same word, Simon the son of Cleopas, his uncle, was chosen bishop, whom all preferred, because he was the Lord's next kinsman."

The denominating presbyters, bishops, is unexceptionable, for such they were. That one of them presided in every church from the Apostles' days is equally certain. To reckon up the succession by these, was in no wise improper. But all these things fall far short of proving a diversity of office among presbyters, or a difference of order.

An Apostle, as such, possessed powers and had duties to accomplish beyond those of a presiding presbyter. We ought not therefore to conclude, that, because the scriptures have not mentioned the travels of James, all his labors were confined to Jerusalem. The numbers sometimes mentioned to be there, probably include visitants coming up to the feasts. There is no evidence of an extention of his authority over Judea, though the thing is possible; or that there were then different places of worship of christians in Jerusalem. And if there had been, and he had exercised a general authority, it was that of an Apostle. That the Apostles should have successors in their ordinary powers, to teach, baptise, ordain, censure, &c. may be fairly inferred from the promise of Christ's presence, which could only be divine, annexed to their commission. That these duties were to be performed by the presbyters, or bishops of every particular church, is capable of positive proof. That in every presbytery there came to be a president, is undeniable. But it remains to be proved that such officer received a second ordination, either by scriptural authority, or in the Apostles' days;(h) or that the presbyters of a church were so ordained, as that one species of them was authorized to preach, and another restrained from the exercise of such power.

Having now passed the middle of the second century and found one kind only of Elders, and these the only ministers of the word, we may infer that *such is the fair construction of the New Testament*, on the ordinary officers of the church. The innovations which we are soon to witness in their gradual progress, were unauthorized and consequently *mere nullities*. Though every denomination has on some point erred, and the original names of the officers have been often changed, the providence of God has in every age preserved the two orders, and a legitimate administration. But if the outward forms had all perished, being only means to an end, and consequently of minor importance, the characteristics of his true church have remained, "*righteousness and peace, and joy in the Holy Ghost.*'

J. P. W.

(g) Ibid. and Nicephor, Cal. lib. iv, c. 7.

(h) The *Apostolical constitutions* need no refutation. The *Apostolical traditions*, referred to by Hippolitus, we design to consider, when he arrives, in the first part of the third century.

A Sermon.

Psalm cxix, 60.—*I made haste, and delayed not, to keep thy commandments.*

This language leads us to the retirement of a saint, and exhibits to us an holy soul, maintaining intercourse with God. We hear, in it, the pious breathings of the Psalmist, communing in secret with Jehovah. He looks back on his past life; he recalls to mind seasons, in which "he thought on his ways, and turned his feet unto the divine testimonies"; and in view of those seasons he

makes the appeal to God: "I made haste, and delayed not, to keep thy commandments." I deferred not obedience to thy statutes.

The propriety of such an address to God, may be rendered obvious. It is not the language of information. All his conduct, he knew was bare to the view of omniscience. Nor is it boasting. The Psalmist claimed not the merit of having entirely kept the law; before concluding the Psalm, he made the confession, "I have strayed like a lost sheep." But it is the speech of sincere joy. He could, with sincerity, say to God, that he had obeyed without delay: and he rejoiced in the grace which had enabled him to obey, and in the beneficial effects that resulted from his obedience.

From this language of an experienced saint, then, we learn that there is satisfaction in yielding prompt obedience to the divine commands. There are advantages in *obeying without delay.*

What then *is* obedience? The rule of it is the Bible; the amount of it, holy love.

The commandments which the author of this Psalm made haste to keep, were the books, then written, of divine inspiration. Such indeed is the meaning we are to attach to the words, "testimonies, statutes, judgments, and commandments," which occur so frequently in this Psalm. A revelation made by God to any creature necessarily implies his will, that it should be welcomed by the creature with corresponding belief, feelings, and conduct. Let the revelation assume any form, whether of information, or direct command, threatening, or promise, the creature may clearly perceive, in it, some requisition made on him by the eternal King. The contents of the sacred volume, therefore, (comprising the whole duty of man,) may be, very properly and expressively, called, (as were the divine books already in existence when the Psalmist wrote,) the statutes or commandments of Jehovah.

The great requisition of Jehovah on man is disinterested *love.* The whole aim of revelation is, to excite in men holy love to their Creator and their fellow men. On these two great statutes in the empire of Jehovah, hang all the law and the prophets and the apostles. The whole bible is employed, in various methods, to explain and enforce these commands. All the inspired books, in whatever dress they appear, to whatever primary end they were directed, conspire, as their ultimate end, to throw light on the objects we should love, and the mode in which we should exercise our love to them,and to animate us, by motives of hope and fear, to run with diligence the way of these commands.

The bible, however, acknowledges us to have wandered from these commands. It meets us as persons not having by nature the love of God in our hearts. It would indeed be unsuited to our wants, unless it did. We are perishing in sin, and it comes to seek us and restore us to life. We dwell in darkness and the shadow of death, and it comes, like the day-spring of heaven, to give us light, and to guide our bewildered feet into the way of peace. We have turned our backs on God and his holy kingdom, and it comes to invite us back again to a share in his service, and a place in his happy family. We all, like sheep, have broke from the fold of God and wandered upon the mountains of a strange land; in that blessed book, to use its own beautiful imagery, we hear the voice and see the footsteps of the Great Shepherd, who has come to "seek out his sheep, and deliver them out of all the places where they have been scattered in the cloudy and dark day; to bring them again to their own land and feed them upon the mountains of Israel."

Obedience then, in such a revolted world as ours, must imply repentance for past sin, and faith in the proposed medium of recovery through Christ. Converts must come to

God, weeping, and be led in his ways, with suppliant reliance on Jesus.

By delaying obedience, therefore, as I shall speak of it in the present discourse, I mean the delay of the unregenerate sinner to enter on a holy life, or the delay of the Christian to practise particular duties; and by making haste, prompt entrance on such a life, or a prompt fulfilment of its duties.

With these explanations, I proceed to exhibit reasons why you should make haste, and delay not, to keep the commandments of God.

The motives then, which shall be presented to dissuade you from delaying obedience, are derived from three sources: the evil effects of delay on *obedience*, on *happiness*, and on *usefulness*.

I. By delaying obedience, you diminish your ability to obey.

We cannot indeed draw moral lines, with the precision with which we do mathematical; still, we talk intelligibly and rationally, when we speak of the amount of obedience paid by a creature, and of that amount being greater in one case than in another. Does not Gabriel move in a much more exalted sphere of obedience than the best Christian now on earth? And why? Because his understanding has winged its way farther into the abyss of the divine existence, and his heart glows with a more ardent flame of love.

The present life, when compared in its duration with our future existence, is nothing. The youth of eight, and the man of ninety, have entered, alike, but the threshold of eternity. But when it is regarded as influencing that eternity, a single day of it may be every thing. We enter the present life, morally unable to obey. A single day may decide whether we ever shall be able, or how great shall be our moral impotency, or how great our moral power through everlasting ages. The sinner, though from the first unable, may by delay disable himself still more; and the Christian, though he receive his ability from God, shall never be improved by loitering in his course.

Let us trace then, one moment, the effects which delay may have on our obedience.

Your resolution, yesterday, to neglect the commands of God still longer, has given you one day more for rivetting your heart to sin, one day more for silencing the voice of conscience, and one day more of which to be ashamed, should you return to obedience. That resolution, then, has deprived you of strength you never can recover; loaded you with chains you never can unbind. You can never place yourself again in so favorable a situation for obedience as you were in before you took the heedless resolution. The man who resolved yesterday for the first, to walk in the commands of God, has been, for one day, breaking off his attachment to sin; he has enjoyed, one day, the calm of a peaceful conscience; and through grace, has laid up one day as the food of future comfortable reflection. That resolution, then, has given him strength he never possessed before; it has removed clogs with which he was before fettered; it has shed fresh light upon a path before dark. The two men then, who were yesterday, we will suppose, together in their moral condition, are now wide apart. The impenitent sinner who delayed obedience to the divine commands for one day, is now drawn still more closely in the chains of bondage. The sinner who made haste to obey them, now begins to taste the liberty of the sons of God. No tongue of angels can describe the difference that one day has made in their characters.

But while the two have been pursuing their different resolutions for one day, they have been drawing nearer the period when death shall cut them off from probation. Perhaps the day which they have just spent, was the last assigned them in the secret counsels of heaven. To

day, then, their vigorous bodies shall be brought low. To day, their souls shall enter on the scenes of an unalterable state. The one who yesterday delayed, has lost, by his resolution, the only remnant of time allowed him for repentance, and has added the guilt of another day to the weight of his condemnation. The other, who yesterday made haste, has seized the last moment, and just entered within the pale of eternal mercy. Yesterday they stood together on the brink of endless woe. To day, one plunges into the yawning gulf; the other ascends, on angels' wings, to the heaven of heavens. One day of delay has placed the sinner forever beyond the possibility of returning to obedience, and decided his character, as a sinner, for eternity.

But suppose that, by divine mercy, their lives are spared, and the one who yesterday delayed, to day resolves to make haste: yet his ability will have been lessened by the delay. Other things equal, he will never make the attainments of him who was but yesterday his companion. The delinquent will have eternally lost the advantages of a day of obedience that are possessed by the other. And in their future course, let one move steadily on in the path of obedience, and the other often loiter; let them enjoy the same opportunities, for the same length of time, on earth; and let them enter, at the same instant, the kingdom of glory: the one who walked with steady and undeviating feet, in the path of holiness, will have made a much greater proficiency in his obedience, than he who was once his companion; and he shall wear a brighter crown, occupy a higher throne, and pour forth more rapturous songs to the Redeemer, through everlasting ages.

I would dissuade you from delaying obedience, by a consideration of the evil effects of delay,

II. On happiness.

No truth is plainer than that, in the kingdom of God, happiness will ultimately be proportioned to holy obedience. This truth will be exemplified, not only in the kingdom of holiness, but in the kingdom of grace. The rewards bestowed on redeemed men in a future life, will be "according to their deeds done in the body." Christ in the parable of the different talents committed to his servants, describes the rewards of eternity as thus dealt in proportion to their faithfulness.

The very nature of obedience, indeed, implies proportionate enjoyment. Holy love to God is, in itself, a source of enjoyment; and is attended with many other sources of joy—the divine favor, peace of conscience, and hope of future good—which rise or fall, with it, in proportion. Though on earth, the followers of Christ must needs suffer affliction through manifold trials, yet these outward troubles have no power to rob them of the peace they possess in God. The present favor of Christ and the hope of his eternal love, cheers the darkest hours of their pilgrimage. He breathes on them the influence of the Holy Spirit, and they feel the efficacy of his parting gift; "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."

The effect of delay on obedience, as it has already been illustrated, is, therefore, on this principle, an illustration, so far, of its effect on happiness. If delay while it continues, prevent a sinner from obeying at all, it prevents him from enjoying at all the happiness of obedience; if it cut him off from probation while in his sins, it cuts him off from all future happiness; if it continue for a season only, and the sinner afterward turn his feet unto the divine testimonies, every moment of delay deprives him, so long, of the happiness of obedience, and will, proportionally, diminish the whole current of his future felicity.

But delay does not simply deprive

a man of the happiness of obedience; it inflicts positive evil. It involves, in its very nature, a clear perception of the path of duty and a deliberate resolution to neglect it; and consequently, he who delays complying with his duty, must experience painful reflections from the conviction of meriting the displeasure of God and the disapprobation of his own conscience.

Pain from the displeasure of God. Let a man clearly perceive that God points out to him the path in which he should go, and at the same time deliberately choose another, and he will need no messenger from heaven to announce that God is angry with him. The voice of Jehovah has already broken from the skies; its sound has already gone forth to the ends of the earth; that he is a God taking no pleasure in iniquity. That sin is the abominable thing which his soul hateth, he has manifested in all his dealings toward our world since the day our first parents revolted in Eden. He has proclaimed it by the waters of the deluge and by the flames of Sodom; in the terrors of Sinai and in the compassions of Calvary. He has lifted up the vail from the eternal world, and bid us read it in the sufferings of his final enemies.

Now the man who defers to walk in the path of duty, go whither he will, is out of the region of divine protection. He stands on ground where God is determined to pour down the storms of his fury. He cannot, then, wholly exclude from his mind the painful apprehension of the wrath of God. He must, now and then, stumble in the snares and gins that an angry God has placed in his way. He will, now and then, see the heavens darkening over his head, and tremble with forebodings of "the horrible tempest."

In addition to these pangs which often interrupt the pleasures of the delaying sinner, he must experience *pain*, also, *from the disapprobation of conscience.*

Delay implies, that in view of objects proposed to his pursuit by God, a person deliberately seeks his gratification in objects of his *own* choice. He therefore who delays obedience, in order to pursue his own chosen way, will not merely suffer fear, through apprehension of the wrath of God, but shame also, in perceiving the folly of his choice.

The man who yesterday resolved to neglect the commands of God still longer to pursue his own imaginations, received, that moment, the broad stamp of heaven, "Thou fool." He has not yet drank of a single cistern, but God saw it before him, and wrote upon it, "vanity of vanities." The infinite wisdom and love, which, in view of all objects in the universe, selected the only proper ones for the pursuit of a rational nature, pours eternal shame on all the devices of his heart. The gratifications, to which he gave the preference, when he bade the messenger of heaven depart for a season, he now sees, are empty, and debasing to his rational nature. They may pamper the body but they starve the immortal soul. There is a mighty void within, which these trifles never fill, a restless craving they never satisfy. The body may multiply its indulgences, or frequently change them to pacify the soul, but this unsatisfied, neglected, abused inmate, conscious of her superior claims and alive to her neglects, still weeps in her secret places.

The sinner, then, who refuses to attend the rich feast of the Gospel that he may sit down at his own entertainment, shall find his cups mingled with wrath and his food infected with poison. Divine displeasure and his own conscience shall mar his empty pleasures.

These miseries are inflicted both on the delaying sinner and the delaying saint. The saint who has made haste hitherto, but now slackens his course; who feels the slightest alienation of heart from God and neglects to repair the breach by an immediate return; shall find each

moment of delay draw upon him the chastisements of God and his own conscience. God and this inward monitor, are the eternal foes of delay.—Whenever a wandering sinner refuses to return to his duty, they follow him into his dark retreat. No recesses will be found so deep but their voice will pierce the silence, with the confounding inquiry, first made to fallen Adam, "Where art thou?" The discovery will sting with reproof, and clothe with blushes of shame.

I would dissuade you from delaying obedience, by a consideration of the evil effects of delay,

III. On Usefulness.

Usefulness consists in the employment of our faculties to diffuse happiness. Now if the happiness of an individual ultimately result from his keeping the commandments of God, happiness is to be diffused in any circle of beings by prevailing on them also to keep his commandments. To be useful, then, a man must employ his talents to promote among his fellowmen obedience to God. His usefulness, too, will be in exact proportion to the extent to which he prevails on others to observe, or observes himself, the statutes of Jehovah. On this principle surely will the usefulness of every action be decided at the day of Judgment. Many of the employments of life are directed, immediately, to advancing the temporal happiness of men; to providing comforts for their bodies, and to strengthening and adorning their minds. Yet no farther than these exertions are subordinated to those higher ends, will they, at the judgment and in the progress of eternity, appear to have been useful. The cup of cold water, given to relieve bodily want, must be given in love to Christ, in order to receive a reward. All efforts, whether terminating more immediately on the bodies or the souls of men, their temporal or their spiritual interests, if made in love to Christ, promote so far an obedient temper in the persons who make them and are so far useful; and as far as they diffuse the same temper of love to Christ abroad, so much is added to their usefulness.

Now let us examine the effects which delay to keep the commandments of God must have on our usefulness.

The person who delays, chooses his own devices in preference to the commands of God; *he will make no hearty exertions*, therefore, *to induce others to follow the Lord.* A man must love a course of conduct himself, sincerely to recommend it to others. He who stands hesitating whether to enter the strait gate or not, will have no face, nor heart, to bid others enter. His reluctance to give himself to the service of Christ, his wish to spend a little longer season in the pleasures of sin himself, will effectually bar his heart against any ardent wishes or efforts for the salvation of his fellow-men. Opportunities daily present themselves for his giving testimony to the excellence of religion, but he has no such testimonies to give. There are sinners on every side, whom he might tell of a Savior's love, but his frozen heart cannot feel. He stands unaffected amid a race whose sufferings drew the Beloved of the Father from his throne to relieve. He stirs not a finger in that cause, which could move the Son of God to clothe himself in our humble nature, and in that nature, labor and suffer and die. There is a wide field of usefulness open before him, in which he might reap an abundant harvest; but the loiterer wastes the season in idleness. Multitudes are passing by him on the road to endless death, some of whom he might arrest, and induce to walk the narrow way to life, but while he stands hesitating, they pass forever beyond his reach.

Delay however will render a man not only useless, but *through the influence of his example, positively pernicious.* However strong convictions a delaying person may have of duty, however sharp his inward

misgivings may be at his own conduct, he must be considered, by others, simply in the light of a disobedient man. The man who hangs back from obedience, will always be ranked, by the iniquitious, as espousing their cause. Hesitation to go forward in duty, will be put down by all who are decided, either way, as open rebellion. The example, therefore, so far as it has any effect, will be positively pernicious. The weight which it has, will be so much taken from "the Commonwealth of Israel," and given to "the armies of the aliens." The man who delays to pray in the closet, the family, or the sanctuary, whatever may be his secret intentions for the future, emboldens all the legions of the prayerless and profane. The man who delays to receive Christ and espouse his cause, emboldens all the crowds who openly reject and deride the gospel. The man who delays to act for benevolent objects, emboldens all the hosts of opposition. The man who delays to act for the salvation of men, emboldens all the ranks who are leagued with Satan for their destruction.

He then who resolves still longer to delay obedience, resolves, in effect, still longer to countenance the throng who are marching in the broad road to death; still longer to exhibit an example, murderous to the souls of others. Just so long as he delays, so long does he lend the influence of his example to draw souls to perdition. Should he continue to defer his duty till he is surprised by death, his whole life would prove ruinous to his own soul and to the souls of all affected by his example.

From the influence of delay then, in regard to obedience, happiness, and usefulness, we may perceive the importance of our making haste to keep the commandments of God.

Let my hearers then, open their consciences to conviction, while, in view of this subject, I urge upon them the question, why should you delay obedience to God? I direct the question, first, to those who, through grace, may have turned their feet unto the divine testimonies: my brethren, when the word of God, or conscience, or providence, points you to a duty, why should you ever hesitate to comply?

Do you make it your aim to be obedient? Delay, in this instance, will but load you with fetters, and retard your progress. This single act may seem small; but it cherishes the plant of an evil habit, and the repetition of these single acts, is giving it size, rigidity, and strength.

You perceive a duty, and delay? Were you consulting your own happiness, you mistake in your decision. The pleasures you seek to taste by delay, will be turned into the bitterness of gall, by the disapprobation of God and conscience. The terrors you apprehend in making haste, can never cloud the light of a smiling Heaven, nor ruffle the calm of a peaceful breast.

You see a duty, and delay: but why? Do you desire to be useful? In such a changing and evil world as this, nothing but haste in obeying God can make the useful man. Nothing but ready obedience can create a Moses, a Daniel, a Paul. All great enterprises on earth, good or bad, have been effected by those who were prompt in action. Look back on the current of ages, and you see no traces of the millions that have perished, but in the few that have made haste to improve and exert their talents in good or in evil. The whole cloud of worthies recorded on the sacred page, now in heaven, wrought all their noble deeds by practically adhering to the maxim of the Great Captain of Salvation, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." We are strangers on the earth, sojourning but a day; and what we do for the reformation and salvation of the world, we must do quickly.

Christians, soldiers of the cross,

you have no time for delay. Much of your time has already been lost. Much will be, unless grace prevent. With shame and supplication, then, kneel before the mercy-seat, and cry, "Oh that my ways were directed to keep thy statutes. I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments."

I would put the question suggested by this subject, again, to those who have never yet trod the way of God. Why, my fellow-sinners, do you delay to enter, with prompt and decided purpose of soul, upon his service?

Say not, "Our present course is well." Is it well to disincline your hearts from the service of God? to deprive yourselves of the sweet experience of souls humbled at the divine footstool? to spend your days in leading immortal souls to ruin? Can it be well, to give the best of your days to the world, and reserve no better offering for the Savior, than the poor remains of a mis-spent life?

Why do you delay? Say not, "There is time enough yet." The arrows of death smite your companions, on the right hand and on the left. The bow may already be bent, that is to make you its victim, and place you forever beyond the reach of hope.

Why delay? Say not, "There is no help for our souls in God."—"There is no hope; we have loved strangers, and after them we will go." The bible addresses you, not merely as a book of statutes, condemning you beyond reprieve: it acknowledges you as sinners, and offers you a remedy. It makes a proclamation of pardon, sealed with the blood of the Son of God. It presents a renewing, quickening, comforting, redeeming Spirit. The holiest man, on earth or in glory, is but a sinner saved by grace. Come freely, then, to the fountain of life, and drink immortal joys.

God, angels, the world, hell, call on you to decide quickly. The spirits of the just, who, through lives of faith, and toil, and patience on earth, are now enjoying the rich inheritance of the promises, stand as waiting spectators, to see you commence the christian race. Could they burst the silence of the eternal world, they would give you no other nor weightier message than this: "Haste to the Saviour. Let his statutes be your songs in the house of your pilgrimage. Forget not your brethren and sisters of the human family; pray and labor for their salvation. Come to the skies; but Oh, come not without bringing many souls to swell your joys, and adorn the triumphs of your Redeemer." AMEN.

Miscellaneous.

For the Christian Spectator.

The Reign of David.—No. III.

Having in my last essay finished the examination of the state of the Arts, I will now proceed to the

Literature of this Age.

The reign of David is marked by the enlargement of his empire, by a great improvement in the art of war, and by a new spring to commerce; but in none of these is his influence so visible, as in the impulse he gave to the intellectual character of Palestine. The intervals of leisure which he enjoyed during the time of peace, gave him an opportunity to cultivate his poetic talents. These were improved by the monarch with all that ardour which is essential to success. He early refined and softened the rough affections of his people, by giving them a taste for music, which was introduced at their national and religious festivals, and accompanied it with songs and poems, composed

for important occasions. In these he exhibited every variety of feeling, from the deepest distress, to enthusiastic joy. The great popularity of the king prepared the minds of the Israelites to be impressed by his poetic genius. During the reign of the Judges, the Israelites were so continually involved in war with the surrounding nations, or agitated with internal convulsions, that they became entirely destitute of refinement, and had sunk into a state of semi-barbarism. The age of Saul, though principally free from internal commotions, was replete with war and invasions, and all the cruelties attendant upon them. The subjects of Saul were constantly familiar with scenes of this character, as Palestine was the common battle ground for the neighbouring nations. Objects of this kind being constantly exposed to their view, their minds became callous to suffering, and their progress toward refinement was greatly retarded.

During these two periods the Hebrews were alternating between victory and subjection,—and under the Judges, the hand of the enemy was so heavy upon them, that Palestine was not only impoverished and greatly distressed, but the spirit of the nation was broken. In such times of national calamity, little was done to excite among the Hebrews a love for poetry. It is not improbable that in these times of subjection, some of the poets may have, under the influence of deep feeling, poured forth their elegies over their fallen country, but if so, they were forgotten on the return of victory. Whenever a judge arose, he removed the yoke from their necks, and poured into their cup the luxury of freedom, but their sky was soon overcast, and with the death of their deliverer, perished all their hopes. In these intervals of liberty, the poetic genius of the Hebrews was probably often resuscitated from its long sleep, and at every victory over the uncircumcised, the virgins of Israel greeted the conqueror with music and dancing, while the bard poured forth in the wildness of nature his song of triumph. These poems may have been committed to memory, and sung in the cottages of Israel, and in some degree kept alive the spirit of freedom, but their influence was transient, as the Israelites then wanted that national feeling, which could not exist while the judges were regarded as rulers of one or more tribes, and not as leaders of the nation. Accordingly we find, that although they animated the valour of the tribes united in them, they found it impossible to awaken that national enthusiasm, which is indispensable to a continued enjoyment of liberty, and after a few years they again bent their necks to the yoke of the conqueror. The song of Deborah and Barak, is the only specimen of this species of poetry we have remaining, written during the interval which elapsed between the death of Joshua and Samuel. This is so beautiful, and so replete with the enthusiasm of victory, that no one can peruse it, without lamenting that no more of their heroic songs of this period have been rescued from oblivion.

Had such songs been extensively sung at any other period of their history, they would have inspired the Hebrews with a resolution which nothing could overcome. At this time there was no common bond of interest. They had no monarch to whom they owed allegiance, no royal residence, no court, which kept alive a national feeling. Their minds were unhinged by the commotions which had so long agitated Palestine. Even their religion, in which their ancestors had felt so much exultation, and which, while it existed, was a powerful stimulus to national feeling, had been in a great measure swept away, by the deluge of idolatry which overflowed the Holy land. Such were the causes which retarded the progress of the mind, until near the conclusion of this age of violence,

when the prophet Samuel arose, and gave a new impulse to the literature of his country. He formed a school where the young Israelites destined for the service of God were assembled. In this sacred college they were instructed in their religion, and in praising God in hymns and songs, accompanied with music. In this school, secluded from the world, they probably passed most of their time in studying their national history, and their code of laws, and composed many hymns in praise of the Deity. When victory crowned the arms of the Hebrews, they probably wrote hymns of thanksgiving, in which they ascribed their triumphs to him who reigned omnipotent. These poems may have produced some effect on the Israelites, but much less than if they had associated more with the Hebrews. They were, it is true, occasionally sent with messages from the prophet who presided over the school, and on great occasions Samuel appeared in sight of all Israel, and made known to them the will of Heaven; but as most of their lives were passed in seclusion, the influence they exerted must have been limited. Samuel does not appear to have been distinguished for his poetic talents, and the effect which he produced was the result of accident, rather than design.

It remained for the young hero of Elah, to awaken in the minds of his countrymen a true poetic feeling, and keep alive among them a love for poetry. While in his boyhood, wandering over the hills and mountains of Palestine, his mind was impressed with all the sublime and beautiful, which is so visible in the scenery of the Holy land. Here he studied the poetry of nature, caught the bold outlines of all that was grand and lovely, which by mingling with his feelings, he was enabled to impress upon his poetry. Here he watched the storms, which hovering over the mountains of his native land, descend with so much fury into the vallies beneath. The sublimity of such scenes he felt in all its power, and when he wishes to exhibit God in the awfulness of his magnificence, he arrays him in the habiliments of the storm and the tempest, throws around him all the obscurity of clouds and darkness, while lightnings flash and thunders roll at his pleasure. His early education furnished him with all the elements of poetry, and it needed nothing but cultivation, and the opportunity which he afterwards enjoyed, to give a new direction to the minds of his countrymen, to soften their taste, and to mould them into a certain degree of refinement, and delicacy.

When he first appeared before the Israelites, it was in a situation peculiarly fitted to produce an intense interest in his welfare. His victory over the giant of Gath, would under any circumstances, have excited great joy. When they realised that it was performed by a stripling, by one who had never before been armed with any weapon more formidable than the staff of a shepherd boy, they believed that to him they were to look for future deliverance, and whenever he approached, greeted him with a shout of applause. No wonder that the virgins of Israel when they saw him return from battle, should have welcomed him with a song of praise accompanied with music and other demonstrations of joy, or that while one division of the singers should have sung Saul's triumph over *thousands*, the alternate choir should in their song, have rewarded him with *ten thousand* of the Philistines as trophies of his valour. All wished to know who this young stripling was, and all paid this tribute of admiration at his approach. His subsequent victories over their enemies did not disappoint the bright expectations they had formed of his valour. They believed that he was to humble their enemies, and to keep the flame of freedom continually burning in Palestine. In his afflictions while at the court of Saul, when his life was daily in jeopardy, and subsequently

while hunted by the king through the mountains of Judah, the Israelites doubtless believed with Abigail, that the "life of David was bound up in the bundle of life, and that the Lord would make his house sure;" and although they did not in any numbers come forward in his defence, probably few prayers ascended from the heart of the contrite, that were not "winged with benisons for him." His escape from the hands of Saul, while almost within his grasp, must have excited a sympathetic joy in the minds of all who realised his innocence, while his subsequent generosity to the king, awakened a universal feeling of admiration.

It was under such circumstances that David ascended the throne; and so great was the enthusiasm of his native tribe, that without consulting their brethren, they anointed him as their king. During the divided state of the kingdom, which continued until the death of Mephibosheth, he found but little time to devote to his muse. When all the tribes united in him, he established his court at Jerusalem. Here, in his intervals of leisure, he celebrated that Being who had delivered him from so many evils—who had watched over him while an exile from court, and wandering among the deserts of Judah—who had guarded him in the heat of battle, and enabled him to triumph over his enemies.

In examining the literature of the reign of David, it will be impossible to enter into a minute analysis of the book of Psalms, to examine the claims which each author has to the poems which bear his name, the circumstances under which they were written, as derived from internal evidence, or the history of the book, as quoted by the writers of the Old and New Testaments. These subjects, to do them justice, would require a volume instead of an essay. From the limited knowledge we have of the titles, the events to which they refer, (many of which are too minute to be recorded in the national history of the Hebrews,) and of the musical instruments by which they were accompanied, such an examination would open so ample a field of conjecture, as to leave little satisfaction in the mind of the reader. My object at the present time, is to exhibit the influence David exerted on the literature of the Hebrews—the character of his poems, and those of the literati residing at his court, and the influence of his poetry in refining and softening the rough affections of his subjects.

I. *The changes he produced on the literature of the Hebrews.*

Before his reign, the poetry of the Israelites was principally heroic,—mere exhibitions of national enthusiasm, enkindled by a recent victory, or by the valor of one of their heroes. These songs exhibit all the out-breakings of joy attendant upon success in war, especially when by it they were delivered from servitude, or imminent danger, through the interposition of the Deity, or the valor of their chieftain. These victories usually flowed from following the directions of God, who to the eye of the poet appears the Deity of the nation. In most abrupt, but sublime language, they call upon the heavens to listen, and the earth to attend, while they describe the glory of their great deliverer. They recount the promises he made to their fathers, and exhibit in their triumphs the fulfilment of his word. They take a retrospect of the wonders God had wrought, and delight to speak of the miracles by which he had delivered them from evil. They dwell with delight on the glory of each tribe, and taking the mantle of their great progenitor, they describe their ancestors in the poetic language of Jacob, as either about to occupy, or as having taken possession of the promised land. They trace their conquests over the nations which formerly inhabited Palestine, or opposed them in their progress thither, and having sung their fall, they check for a moment, the current of their feeling, that they may ascribe the victory to God. Having given all the

glory to the Deity, the poem terminates with an allusion to their leader, or to him who had been instrumental in breaking the yoke of the oppressor. These songs are noble bursts of patriotic feeling, filled with praises of the Almighty, around whom they throw all the sublimity of the storm and tempest, and array him in that dark and awful obscurity, which he exhibits when he comes to take vengeance on his enemies. These poems exhibit all that elevation of thought, which would naturally arise from a recollection of the mighty power of Jehovah. In their ascriptions of praise to him who had filled their land with freedom, and with the blessings of heaven, they have not been surpassed by the poets who succeeded them. As specimens of beauty and sublimity, they will awaken enthusiasm and excite admiration, and on every perusal, the reader will find cause to regret, that so few of their heroic songs remain.

Among the alterations produced by David on the literature of the Hebrews, I shall mention,

1st. The *deep tenderness of feeling* which he introduced into their poetry.

The songs which were previously written exhibited feeling; but it was that of enthusiastic joy, rather than of the deep tenderness which is impressed on the poems of David and Jeremiah. They had never experienced the extremes of suffering and joy, which were long realized by the royal poet. The shout of victory, and the virgin's song of praise, had just ceased, when Saul endeavoured to pierce him with his javelin, and although Jonathan interceded with his father, this did not shield him from several subsequent attempts on his life. While residing at the court of the Hebrew king, he daily found that there was but a step between him and death. Nor did his flight from the royal residence deliver him from fear. Dangers multiplied upon him, and he found the fears of death and Sheol constantly terrified him. Although he was, in several instances, enabled to escape from Saul, just as he was about being sacrificed as a victim to his hatred, he still found no rest for the sole of his foot, and as yet no ark of safety was open to receive him. At the residence of the King of Gath, the vengeance of the Phillistines would have been inflicted upon the conquerer of Goliah, had he not escaped by artifice, and when afterwards he fled to Philistia, as the only refuge then opened for the oppressed, he found his wives and children, and those of his faithful soldiers, adorning the triumphs of the Amalekites. The long internal war which continued until the death of Mephibosheth, must have filled his mind with the deepest anxiety. Even after he ascended the throne of Israel, he found cause for the deepest anguish, when he recollected how basely he had injured and then murdered Uriah; and afterwards, when his subjects revolted, and enlisted under the banner of the rebellious Absalom, he drank deep of the cup of misery, while the subsequent victory added intensity to his grief, as it was connected with the death of his favorite though disloyal son. With a life thus replete with suffering, he must have been under the influence of intense emotions. These feelings were so mingled with his thoughts, that his poems always exhibit a mind strongly excited.

The poets who preceded him had never realized his sorrow, or felt the bitter calamities which he experienced. Their sufferings were of short continuance, and soon relieved by the success which crowned their arms; while his were constant, and often inflicted upon him in consequence of the valor which he exhibited in combating with the giant of Gath. While feeling the consciousness of innocence, he found himself hunted from mountain to mountain, without any apparent possibility of escape, unless he took vengeance on his greatest enemy. Their calamities were national—were those in which the sympathies of the Israelites united in sup-

porting their spirits, and preventing dejection of mind; his were personal: he stood against the storm almost alone, and with no support but a conscience void of offence, and an ardent confidence in God. His heart is often overwhelmed with sorrow when he remembers his innocence, and, conscious of his integrity, he calls upon God to punish him if he is guilty of the crimes of which he is accused. All the extremes of suffering and joy, are infused into the poems of David, which exhibit a refinement and tenderness of feeling, before unknown. His poetry cannot breathe the spirit of cold intellect or silent admiration. Every thought must receive some ray of joy, or some shade of melancholy, when under the influence of his ardent feelings. He never writes, without the terrors of his past life, or a sudden deliverance from danger, being present to his view. All the events of his life are thus impressed upon his poems, and through all of them there runs a depth of melancholy feeling, or an overflowing of joy, to which there is no parallel in the poetry of the Hebrews.

II. *By adapting his poems to the religious worship of the Israelites.*

The songs previously written, were composed for particular occasions. and adapted to the peculiar circumstances of the Hebrews. They may have been often sung by parents, while relating to their children the wonderful works which God had wrought for their ancestors, and in this manner they may have been handed down through many generations. They do not appear to have been sung at their public worship, or to have been written for this object. David, when he ascended the throne, took a retrospect of his past life. Here he saw that God had frequently delivered him from the greatest dangers, and rescued him from the snares of death. He remembered how frequently God had showered down upon him his tender mercies, and wrought for him a great deliverance. With a heart overflowing with gratitude and love to his great benefactor, he resolved to devote his poetic talents to his praise, and to make all his powers subservient to devotion. The removal of the ark to Jerusalem, gave him an opportunity of exhibiting to his subjects his confidence in God, and of recounting his marvellous works to their ancestors. Of this he availed himself, and amid the joy of this event, sung a hymn to Deity, which he had previously composed for the occasion. He soon wrote many hymns of this character, which, from the great popularity of the monarch, must have been extensively committed, and sung at their festivals and social meetings. Old traditional songs thus supplanted by the muse of David, were soon forgotten, while those of the monarch were universally received. So great was the popularity of these poems, that only one of the old songs was in existence at the time the Psalms were arranged, which the compiler thought worthy of being placed by the side of David's muse. This is a song of Moses, which was retained from its great beauty, as well as out of respect to their great lawgiver. A number of poets arose, and followed the track of the king, and by imitating him, made all their poems devotional. They, as well as David, identified their successes with the interposition of Jehovah, dwelt upon his mighty works, and gave to their religion a national character, by displaying to the Israelites their moral elevation above the nations around them, and exhibiting God as the Deity of the nation. By thus giving these poems a national character, their popularity was greatly increased, and a taste for devotional poetry was diffused through Palestine.

III. *By introducing variety into their poetry.*

Before the time of David the songs of the Hebrews were principally Heroic, or Hymns of thanksgiving. It

other kinds of poetry existed, they were forgotten in the popularity of the sacred Muse of David. The royal poet after he ascended the throne introduced several new species of odes, and gave to his poetry a definiteness of form before unknown. The Hymns in the Book of Psalms, which contains many of the inspirations of his Muse, exhibit a definiteness in their construction, much superior to most of the poems of the Hebrews, but inferior to those of the Greeks and Romans. It is my object at present here to examine the different species of poetry composed by David, and as far as in my power, to arrange them under their respective classes. As the knowledge of Hebrew metre is lost, I shall be guided principally by the circumstances under which, and by the occasion and time when they were composed, as far as I can form an opinion form internal evidence.

First; *Exile Songs.*

By this term I mean those which were written while banished from the court of Saul, while an exile from Jerusalem during the rebellion of Absalom. These I class together, as they would both exhibit the same deep feeling, and as the thoughts which would arise in the mind of the poet would be similar. Many of these Songs remain, among which the following are from their titles Exile Songs. Not only are they attributed to David, but the subjects and the feeling of deep distress which they exhibit, are so much in unison with David's life and sufferings, that no one will peruse them without attributing them to him. These are the 3d, 18th, 34th, 52d, 54th, 56th, 57th, 59th, 63d, 142d. The 7th in which Cush the Benjamite is named, was written during his exile, or about the time when he fled from the court of Saul as appears from the great distress of the writer, and the dangers which surrounded him. The 4th, 5th, 6th, 11th, 13th, 17th, 23d, 33d, 35th, 41st, 55th, 61st, 62d, 64th, 86th, 140th, 141st, and 143d are attributed to David in the Hebrew, though not all of them in our version. They bear internal evidence of having been written under great distress, or of joy attendant upon deliverance. Many of them are replete with tenderness of feeling, especially those written at a time when the snares of death were spread in his path. Others exhibit a strong confidence in God. Relying upon his innocence, he believes that his Almighty Shepherd will again come to his deliverance, and conduct him to verdant pastures, and to streams that gently flow; that under his protection he will be able to rise superior to all his trials, and escape all the dangers which are thickening around him; that resting on the staff of the Almighty he will never fear, for he who has watched over him and been his buckler and fortress, will again interpose, deliver him from all his afflictions, and make his cup of happiness to overflow. The 23d Psalm which was written during his flight from Absalom, and as appears from the 6th verse about the time when Barzillai and his two friends met David, and spread a table for him and his troops in sight of the enemies of David, is a most beautiful example of unbounded confidence in God, and when received in connection with the circumstances under which it was composed, is almost unrivalled for beauty of imagery and tenderness of feeling. Others were composed just after danger had threatened him, and exhibit a heart overflowing with joy and gratitude to God who had interposed in his behalf. The 69th bears the title of David. If he was not the author it was probably written about the time of the Babylonish captivity, as in the 36th* verse evident allusion is made to the cities of

* In referring to the verse in this essay, I have used Jahn's Hebrew Bible. This author usually makes the title of the Psalm the first verse, especially when it is long. As this is not done in our version, the English reader will in such instances find the reference in the preceding verse of the translation.

Judah which had been destroyed. The Poet confiding in God, consoles himself in his afflictions with the belief, that God would again repair the desolations of Zion, and build the holy city.

Secondly; *Prophetic Songs.*

Of this species only a small number belong to David. Probably few were written by him which the Israelites would not have been desirous of preserving. The 2d Psalm belongs to this class. It is without a title, but was written by David, to whom it is ascribed in Acts iv, 25. As the language used by the Apostle is, *who by the mouth of thy servant David hath said*, we must view this as a direct assertion that he was the Author, and not by way of accommodation. The 16th Psalm is prophetic, referring to our Savior. This Psalm is quoted by Peter, Acts, ii, 25, where the Apostle refers to David, and quoting the four last verses says, *that David spoke this concerning him.* In Acts xiii, 35, 37, this Psalm is quoted by Paul, who applies the 10th verse to our Saviour. The 22d Psalm, which is attributed to David, is certainly prophetic. The 2d, 7th, 8th, 9th and 19th verses of this Psalm refer to the Crucifixion of Christ. The language is so descriptive of that scene, that no one who believes in prophecy, can doubt for a moment, when he compares the language of the Evangelists with this Psalm. The 110th Psalm refers to the conquests of our Saviour, in his Mediatorial Kingdom. As this Psalm has been analysed with great ingenuity, by a writer in the Christian Spectator, I refer the reader to that analysis, which is as satisfactory as it is ingenious. Several other Psalms are thought to be more or less Prophetic, but some of these may be explained by a reference to the circumstances of the writer.

Thirdly; *Hymns to the Deity.*

It has been the custom of all nations, to compose hymns in praise of the Deities, who watched over their nation. The Greek and Roman poets, at an early period of their literature, composed hymns in honor of their gods. In these they celebrated their birth, and the most memorable actions of their lives. The hymns of Homer, of Calimachus, of Theocrites and Ovid, are of this character. The hymns of the Hebrews, which were written in praise of Jehovah, are in many respects very similar to those of the Greeks and Romans. They are however greatly superior to them, as they wrote with a knowledge of the true God, while the heathen poets depended on tradition, to furnish them with materials to adorn the characters of their Deities. They lived in a country as poetical in its scenery, and by the light which Revelation had shed upon their land, and through the medium of the miracles, which God had wrought for their nation, they were enabled to form some idea of the Divine existence. The gods of the heathen were nothing but men, whose exploits had been magnified by tradition, until they possessed a power that was super-human. The Deity of the Hebrews was Omnipotent. He dwelt in light inaccessible and full of glory. Every object which existed came into being at his word, while the heavens above, and the earth beneath, reflected his glory. The conceptions, which the Greeks formed of their Deities, were distinct, and reduced to form. Their passions, and the motives by which they were influenced, were all understood, while they differed from men, only as they surpassed them in power, or in the celerity of their motions. The views of the Hebrews, when directed to God were abstract, they were lost in the vastness and obscurity that surrounded him. All inanimate nature, as well as all intelligence, became subservient to his will, and when he moved, the heavens, the earth, and all creation trembled before him. As if conscious that no eye could see him, and live, they invest him with the obscurity of clouds and darkness, make his Pavilion thick waters and dark clouds,

while at the breath of his anger, the earth is enkindled, and the nations, who have forsaken him, are consumed by his indignation. Among the Hymns of this class, is the 8th, where after having viewed Deity through the medium of creation, the Royal Poet draws a contrast between that Being who adorned vacuity with "piles of crystal light," and himself belonging to the lowest order of intelligences. The first eight verses of the 19th psalm, are a hymn of the same character, where he praises God through the works of his hands. The first half of the 18th psalm belongs to the same class of compositions. The imagery of this hymn is derived either from the descent of the Deity on Mount Sinai, as Lowth supposes, or from the violent tempests which, accompanied by thunder and lightning, so often descend from the mountains, into the valleys of Palestine. The images succeed each other in a manner so similar to the tempest, that I am convinced that David has here derived them from the storm, which he must have often witnessed while feeding the flocks of his father, in his boyhood. No representation of the Deity, unless the celebrated ode of Habbakuk, in the magnificence of its imagery, equals this sublime hymn. In the 29th psalm which is an ode of the same character, he describes the power of God, as seen in the lightning and thunder, and the raging of the storm. The 65th, 108th, and 139th psalms are of the same class, and are replete with beauty and with sublime views of the Deity, vastly more elevated than can be found in the whole compass of Heathen poetry.

Fourthly, hallelujah hymns.

These either begin or end with *praise ye Jah.* Some of them both commence and terminate in this manner. These hymns are addressed to the Deity, and belong to the last class. I have placed them under a distinct head, from this peculiarity in their beginning and conclusion. None of these are attributed to David, and being without titles, the reader is left to form his opinion from internal evidence, and from the history of the Hebrews. As they were written expressly for religious worship, and as the instruments, which were to be used while these odes were sung, are frequently mentioned, it is probable that David composed most of them. Those, which in the Hebrew belong to this class are the 106th, 111th and 112th, which commence with *praise ye Jah.* The 104th, 105th, 115th, 116th, and 117th terminate in this manner. The 113th, 135th, 146th, 147th, 148th, 149th, and 150th both commence and end with these words. The Alexandrian version adds several to this class, viz: the 107th, 114th, 118th, 119th, and 136th. The LXX may have added this title, if I may call it such, or the manuscript from which they translated differed from that now used.

Fifthly, acrostic poems.

By this I mean those Psalms where the first verse commences with Aleph, and each verse which succeeds it, with the subsequent letter of the Alphabet. These as Lowth says "were evidently intended to assist the memory; and were confined to those compositions which consisted of detached maxims or sentiments, without any order or connection." Of this class there are seven Psalms, the 25th, 34th, 37th, 111th, 112th, 119th, 145th, of which the three first and the last, are attributed to David. The 119th differs from the others, the first eight verses commencing with Aleph, and each following eight verses with the succeeding letters of the alphabet. As the poet was compelled to write in a manner so artificial, there was little room for the exercise of his imagination. Accordingly we find that they are inferior to most of the Psalms in sublimity and beauty. The elegies of Jeremiah, with the exception of the last chapter, are acrostic. When we remember that his mind was thus fettered, we cannot peruse them

without being astonished at the deep tone of feeling which these poems exhibit. This species of poetry according to Lowth, is said still to exist among the Syrians, Persians, and Arabians.

Sixthly, Hymns sung at the removal of the ark.

Of this class there are several still remaining. In I Chron.xvi,chap. is a song which David composed at the time when he first removed the ark to Jerusalem. The ark was placed in the *Sanctum Sanctorum* of the Hebrews, and contained the two tables of stone, on which were inscribed the ten commandments. The wings of the Cherubim which were spread over the ark, formed the throne of the Deity. Here God was believed to dwell and to diffuse protection to his people. This was, above all other places of the tabernacle, the most holy. The ark on this account was considered as a fortress and defence,* and every thing connected with it was viewed by the Hebrews with intense interest. So important was its removal in the eyes of David, that he assembled thirty thousand men to witness the ceremony, and afterwards when it was brought to Jerusalem, *all the house of Israel* accompanied him with music and dancing. David did not permit this opportunity to pass, without consecrating his poetic talent to Jehovah. He composed a song which he delivered to Asaph and his brethren, to be sung in honor of God. This psalm from the 23d verse, was afterwards introduced into the book of Psalms.† There are several other poems which he composed for the annual celebration of this event, or else wrote them on its subsequent removal to some other part of the city. In Numbers x, 35, we are informed that whenever the ark was removed, Moses said, *Rise up Lord and let thine enemies be scattered, and let all that hate thee flee before thee.* As the 58th Psalm commences in this manner, it is certain that this poem belongs to this class of hymns, but at what time it was written it is impossible to determine. It belongs to that species of poems which I have called hymns to the Deity, and for beauty of thought and elegance of language is seldom equalled by the Hebrew poets. The 24th also is of the same character, but differing from those to which I have just alluded,as it was performed by alternate choirs of musicians. It was sung as the ark approached the gates of Jerusalem, to which there is direct reference in the words, *Lift up your heads O! ye gates.* As Jehovah was believed to sit on the throne over the Ark, we discover the force and beauty of the allusion to him in the words, *and the king of glory shall come in.* Several other Psalms are supposed to refer to the Ark, but as I shall have to depend upon conjecture in thus arranging them, I will omit an examination of them.

Seventhly, Didactic Poems.

The clenastic Psalms belong to this class though they are much less didactic than the Proverbs of Solomon. This species of poetical composition, has existed at an early period among most of the nations of antiquity. They are usually short, pithy sentences, derived from experience, and thrown into a poetic form. The knowledge of the wise men of antiquity was thrown into these short sentences, and handed down by tradition through successive generations. The oldest specimens of didactic poetry, which remain, are found in the book of Job. In the eighth chapter and eighth verse, Bildad directs Job to inquire of the former age, and search into the wisdom of antiquity. He then repeats the proverbs of the ancients, to add to the weight of his reasoning. Job in the twelfth chapter, meets his argument by quoting from the wisdom of their fathers. Several instances occur in the life of Sampson, as related in the book of Judges, xiv.

*I Sam. iv, 3. † See 96th Psalm.

chap. 14th and 18th verses. In the first of Samuel, the latter part of the 22d and the beginning of the 23d verses of the xv. chap. (which are certainly poetical from the Paralellism, and the only specimens of Samuel's muse, which remain,) are didactic. In first Sam. 24, 13, David quoting the ancients in his address to Saul, has preserved another of these proverbs, founded on the experience of ages. Our own language abounds with many thousands of them. The plays of Shakspeare, and the dramatic writers of the reign of the first James, are replete with this species of practical wisdom, as well as the conversation of every circle.* Specimens of this kind of poetry, are not very numerous in the writings of David, as every thing which came from his mind, received a colouring from his intense feelings, and from his active imagination. Instances, however, occur scattered through the Psalms. The 94th which the lxx attribute to David, is principally didactic. The 9th verse is quoted Proverbs 20, 21, where it is thrown into a more concise form. Several of the Psalms exhibit either wholly or partially, the didactic form, which the reader will easily discover.

Eighth, Elegiac Poems.

Of this class many remain, but as some of them are merely elegiac as it respects their subjects, the reader must depend upon his own taste in classifying them. The elegy over Saul and Jonathan, is unequalled for beauty and tenderness, but as I have recently examined that poem, I will not dwell upon it in this place. The elegy which David sung at the grave of Abner, is a beautiful, though concise tribute to the valor of that distinguished officer. The poet commences with the enquiry. "*Did Abner die like a vile and worthless fellow,*" then changing the person, he addresses him, and referring to his past achievements, eulogizes his valor, by dwelling on the fruitless attempts of the enemy to arrest the progress of his arm. As the Hebrews esteemed death in the hour of victory most honourable to the warrior, for fear that injustice should be done to the courage of this brave officer, the poet again recurs to his death, which was the result of base treachery instead of cowardice. The 42d and 43d psalm which I have before observed, constitute one poem, exhibit a most finished specimen of this class of compositions. The title attributes it to the sons of Korah, and it may possibly have been written by some one of those poets, though the situation of the writer as appears from internal evidence, is so similar to that of David when he fled from Absalom to Mahanaim, that I am inclined to believe that there is some mistake in the title of the Hebrew manuscript, or that the author must have accompanied David in his exile. The allusion to Mount Hermon, and the cataracts which fell down the northern mountains of Palestine, are thoughts which would naturally arise in the mind of a poet placed as David was in the vicinity of these objects. In the chorus, notwithstanding he is now banished from mount Zion, he exhibits that strong confidence in God, which is characteristic of David's poetry. The allusion to the Ark, and joy attendant upon its removal, and also to his enemies who rejoicing in his distress, cry unto him, where is now that God who has so often interposed in your behalf, are in unision with the thoughts which would then arise in the mind of David. The deep feeling which he exhibits is so similar to that of the Royal Poet in his songs of exile, and the spirit which it breathes is so much like David's, that I cannot deny his claim as the author of this most exquisite piece of composition.

Ninth, Idyllia or Historical Poems.

Of this species a number are found in the book of Psalms. They are all of them without titles, and the reader is necessitated to form his opinion of

* In Swift's "Polite Conversation," the reader will find several thousand of these which were current in London in his time.

their authors principally from internal evidence. One of them, viz. the 105th, is certainly David's, as the first 18 verses are taken from the 16th chapter of the 1st book of Chronicles, which the 7th verse informs us was written by David. This Hymn commences with an ascription of praise to Deity. The poet then relates in a very concise and beautiful manner, the miracles which God had wrought for their fathers during the patriarchal age, and while they were prisoners in Egypt, until the first born of the Egyptians having fallen before the anger of God, the Israelites leave the land of bondage, and encamp at the Red Sea. The 106 psalm takes up the narrative at the Red Sea, proceeds with them through the wilderness, recounts the wonderful works God had wrought in their pilgrimage, brings them into the promised land, and terminates with the time of the judges *when the Lord gave them into the hand of the heathen.* This psalm is so similar to the last, both as to style and subject, that I cannot hesitate a moment in ascribing it to David. The 107th psalm is an Idyllium, but does not exhibit a continued narration of events. This would have been difficult for the writer to have done without too frequently interrupting the thread of his narrative by the chorus, which occurs at the termination of each division, excepting the last. This psalm may originally have been parts of five poems, but I am inclined to believe that it was composed in this manner for public performance, at some one of their festivals. The first poet describes those who are wandering in the desert. The writer either has reference to the caravans which lose their way in the desert, vide Job 6, 18—20; or to the deliverance which God wrought for their ancestors while in the wilderness. Secondly to those who are in subjection, referring either to the bondage of Egypt, or to the subsequent oppressions which they suffered during the days of the Judges. Thirdly to those who are afflicted on account of their iniquities. Fourthly, to those exposed to shipwreck during the raging of the tempest. Lastly to the Nomads, who wandering in the wilderness suddenly discover springs of water, where they pitch their tents, and pasture their cattle; or else to the sudden resuscitation of Nature after the east wind had been blowing, and reduced every green herb to the colour of the desert.

This last image is to an inhabitant of the East, one of the most beautiful on which the mind could rest, and any one who is familiar with the withering power of the East wind, which blows from the Arabian Desert, will realize the great beauty of this image as exhibited by Mahomet who compares the almost instantaneous change from barrenness to a vivid green, (as seen after a rain,) to the soul rising from the weakness of this life, to the vigour of immortality. The 136th psalm belongs to this species of poems, but differs from those which have been mentioned, in having the same chorus repeated at the termination of each line. There are a few other Historical Hymns to which I shall refer, when I come to speak of the literati who flourished during the reign of David.

Tenth, *Dramatic Songs*, I call these Dramatic, because they were sung by two or more choirs. This term is applied to the book of Job and Solomon's Songs, by Lowth and other critics, because two or more persons are introduced. This class of poems was evidently written for public worship, and sung by the choirs of musicians alternately, excepting when they both united in the chorus. I have already examined this class in speaking of the music of the Hebrews.

Eleventh, Pilgrimage Songs.

By this term, I mean those songs which the Israelites in making their pilgrimages to Jerusalem at the three great annual festivals, are supposed to have sung while in the city, or when Mount Zion first broke upon

their view. Mount Zion was greatly elevated above the surrounding country, and wherever the Hebrews spoke of going to the Holy city, they say *he went up to Jerusalem.* These are styled in the Hebrew שִׁיר הַמַּעֲלוֹת, and by the LXX Ωδη των αναβαθμων, *or songs of ascending or going up.* There are 15 of these poems in the book of Psalms, beginning with the 120th, and ending with the 134th. Four of these in the Hebrew are attributed to David, viz. 122d, 124th, 131st, 133d. The seventy do not designate the authors of any of them. Some of these poems as far as we can form an opinion from their contents, have no allusion to the pilgrimage, or to Mount Zion, from which it is possible there is some mistake in the titles. The 122d psalm is of this class, and was composed to be sung in sight of the Holy City. In the first verse the pilgrims manifest their joy at the return of this festival, and as they draw near they exult in the prospect, that their feet will soon stand within the city of the Most High. In the third, they dwell with delight upon the extent of their metropolis, and as they look around, and see the environs of Jerusalem filled with pilgrims who are approaching the gates, they call upon all around them to unite with them in praying, that peace and prosperity may dwell within their beloved city. As God had chosen it for his dwelling-place, all who felt interested in its welfare, should be prospered. The 133d psalm belongs to the same class. This was probably written by David at the first festival after the eleven tribes united with Judah in acknowledging him as their sovereign, or when they returned to their allegiance soon after the death of Absalom. David was probably sitting in his palace, or may have been looking from the top of it towards evening. As he cast his eyes on the prospect around him, and saw the tribes which had so recently rebelled against him, now not only paying their allegiance, but mingling with the tribe of Judah, and with each other, in the amusements attendant upon those days which were not holy, his heart is delighted with this prospect of united affection. Under the influence of strong feeling, he breaks out in the beautiful language of the first verse of this psalm.

Behold how pleasant and how lovely,
Is the dwelling of brethren in unity.
Like the holy oil on the head,
Descending on the beard, the beard of Aaron,
Which descended to the skirts of his mantle.

The holy oil was prepared with great care, and rendered fragrant by mingling spices with it. This was to an Israelite, one of the most beautiful objects of comparison. The allusion to Hermon is equally beautiful to the mind of a Jew. This mountain was a spur of 9000 feet in altitude, which shot off from Antilibanus, and was the highest peak of Lebanon. On it grew the firs and cedars, which are favorite sources of imagery with the Hebrew poets. In consequence of its great height, it retained its moisture during the hot months, fed as it was by the snows of winter, and the dews of summer, and presented a vivid green when all the vallies were parched with drought. This was true of some of the other summits of the holy land. Zion was a single mountain, but as the plural is here used by David, I suppose he refers to the mountains of Palestine which he here calls Zion, or if he has reference to mount Zion it is to the beauty of that Hill, which was a favorite place with David, and which he may have adorned and rendered peculiarly beautiful by irrigation. The meaning of the Poet then is, that the dwelling of the brethren in unity, is as beautiful as Hermon's verdant summit or the flowery top of Zion, where God commanded the blessing, viz. perpetual life or verdure. There are two other Pilgrimage songs attributed to David. From their con-

tents, I see no reason why they should be considered as belonging to this class, as they have not a remote allusion to the festival, or to the tribes which were assembled. Of the anonymous hymns which bear this title, I do not feel authorized to attribute any of them to David. One of them the 126th. was written after the return from Babylon, by some poet who accompanied Ezra, as in the 4th verse he prays that God would bring back those of his brethren who still remained in captivity.

Twelvth, Songs of Victory.

Of this class only a small number remain, considering the numerous victories which David gained, and the extent of his conquests. As he always ascribed his success to the peculiar favour of God, it is probable that he availed himself of the first moment of leisure after his return to Jerusalem, and poured forth his gratitude in a song of praise. These poems, bear a slight resemblance to the old heroic songs of the former age, which appear at this time to have been supplanted by the muse of David. The 9th Psalm belongs to this class, and also the 144th. None of these poems exhibit that enthusiastic joy, which we should expect to find in a poet of such intense feelings as David, and they are much inferior to the triumphal song of Deborah and Barak. The 60th Psalm hardly belongs to this class. It was probably composed a short time before the battle.

In the last place, Prayers.

Of these several were included in the Book of Psalms. They are filled with confessions of sin, with deep repentance, and with a strong confidence in the mercy of God. The 51st. Psalm composed after the reproof of Nathan the Prophet, is the most striking exhibition of a heart overburthened with a consciousness of its guilt, and of strong intercession for forgiveness of any prayer within my knowledge. The 141st 142d and 148th Psalms are of the same character, but inferiour to the 51st in exhibitions of deep repentance.

CRITO.

For the Christian Spectator.

Mr. Editor,

A solution of the following question in the Christian Spectator would afford gratification to some of its readers :—

Is present holiness in believers as really deserving of future reward, as present sin in unbelievers is of future punishment? Q. D.

For the Christian Spectator.

Lines on the Death of Catharine Brown of the Cherokee Nation.

Thy mind was wrapt in gloomy night,
No voice of peace, nor ray of light
Had sooth'd thy savage bosom drear;
Nor holy hope, nor grief, nor fear,
Had taught thy thoughts to rest in Heaven.
But He that form'd thy rayless mind,
Did speak from Heaven in mercy kind,
And taught thine unaccustom'd ear,
The sound of truth and peace to bear,
And gave thy soul the light of Heaven.
Then intellectual flowers entwine
Around that sable brow of thine,
And truth and knowledge both imprest
Their own fair signet on thy breast,—
And pointed sure, the way to Heaven!
As some bright star with mildest beams,
Breaks through the gath'ring gloom, and seems
The harbinger of fairer days;—
No storms of earth can quench its rays—
It shines along the arch of Heaven;
So thou immur'd in savage night,
At length shone forth with chasten'd light—
Illum'd awhile the deep'ning gloom,
And cheer'd the path-way to the tomb—
Then rose to live, and shine in Heaven!

H. J.

Review of New Publications.

The Essay on 'the Influence of a Moral Life on our Judgment in Matters of Faith,' to which the Society for promoting Christian Knowledge, and Church Union in the Diocess of St. David's, adjudged its Premium for 1821. By the Rev. Samuel Charles Wilks, A. M. *Author of Christian Essays; Signs of Conversion and Unconversion in Ministers; Claims and Duties of the Church, &c. Dedicated by permission to the Lord Bishop of Durham. London,* 1822. *pp.* 52.

Whatever contributes to the elucidation and understanding of the sacred volume, is, without doubt, of the highest utility to mankind. We only require it to be acknowledged, that this book is "given by inspiration of God," to have it perceived, as by intuition, that the investigation of no other writings, however interesting their nature, is half so important. Now, *two* things we hold to be essential to scriptural interpretation, in the most satisfactory degree, viz., a course of mental discipline, and preparatory studies precisely adapted to such a purpose; and that which is at least as necessary, purity of heart, or a sincere desire to know and do the will of God. The intellectual and literary qualifications, though variously estimated by mankind, are, in the view of the more discerning class, no doubtful auxiliaries, perhaps we might say, are means indispensable to *entire* success. It is not the province, neither is it in the power, of ignorance, to judge of these qualifications, with correctness. He only who possesses them, can fully appreciate their value. Let their utility, or necessity, therefore, be left for *his* descision. We are far enough from wishing indeed to see the theologian's chair, or the desk of a minister of Jesus occupied by the mere scholar and critic, with whom subtle controversy, ingenious emendations of the sacred text, or the refinements of verbal criticism, are every thing. We should deprecate as the worst of evils to the Church, a spirit of literary presumption in the investigation of the inspired Volume—a spirit which confiding in its own resources, attempts to establish any doubtful points that it pleases, and hurls defiance at the sober sense and chastened piety, which will not abide by its decisions. On this hallowed ground, we desire to meet with no 'intellectual gladiators,' in hostile attitude, whose contentions may not be less disastrous to each other, than calculated to wound the cause of religion itself. The men who are only erudite, are not destined to be the lights of the Church. Critical acumen is no substitue for personal holiness; and we are yet to learn from the Bible, that even the most profound knowledge of its words and phrases or the most intimate acquaintance with its Archaeology, can ensure cordial submission to the doctrines which it reveals.

In maintaining the cause of sacred literature we wish to see no such things, though they doubtless occur at times: nor do we seriously believe that it more readily associates with them, than with virtue and piety. 'True prayer has flowed from lips wet with Castalian dew,' and so have the purest and most spiritual exhibitions of the truth, been imparted by men, who have joined to experimental religion, the learning by which the latter has been both aided and adorned. Indeed in days not blessed with supernatural inspiration, these are the ablest interpreters of the sacred Volume. We know of none so likely to enjoy the Holy Spirit, in his sweet and powerful influences, enlightening and purifying the mind, as they who connect with the grace of God which they have received, the

highest exertion of their intellectual natures. The perfection of the human instrument lies in the diligent use and improvement of *all* his faculties: and in the sacred interpreter especially, we delight to see a spirit of devotion, both receiving that aid, and exerting that influence, which are derived from mental discipline and appropriate studies.

That the prospects of our own country, in regard to a knowledge of sound interpretation are brightening, none will doubt. We rejoice that such is the fact, and we cannot but hail it as an era in the history of religion, in the United States. We would wish to take grateful notice of the kindness of divine Providence in this respect, in order to encourage the attention which is now given to biblical studies among us. The theological seminaries in our country, we are persuaded, are aiding this object far more effectually, than could be done in any other way; and though error, as well as truth, is availing itself of the advantages thence derived, the former will gain nothing by it in the end. We are not permitted to blame the constitution, by which a good thing may be perverted, through human depravity. Our concern should rather be, to give increased efficacy to the means, by which truth, through the divine blessing, may be made to countervail error, and these means are sacred study and learning. Beaten by her own weapons, error will be prostrate indeed. Necessity, if choice were out of the question, requires of the friends of true religion, the pursuit of such a course: and indeed the circumstances of the age in other respects (since a spirit of enquiry, perhaps unprecedented in former times, has gone forth into every department of morals and science,) demand of the ministers of religion, in many places, high literary qualifications, as well to edify intelligent christians, as to confute the cavils of the learned unbeliever. With the standard of ministerial acquirements, the knowledge of christians in general, is intimately connected. *This* will increase in proportion as *that* is raised. But as already intimated, in order to the *best* effect, and the abounding of spirituality, as well as intelligence among private christians, a renewed heart, no less than learning, is important in the scriptural interpreter. With the advance of sacred science, there should be an equal elevation of moral principle. We are particularly anxious, that the necessity of the union of the one with the other, should be deeply felt by the community. Science, we are fully persuaded, would be only mischievous without moral principle; and as to a discovery of the real truth, would often be little more efficacious, than ignorance itself. Sound biblical learning, and personal holiness being found in concert, the one would afford to the other that aid, which each separately needs. But where we cannot command both qualifications, we hesitate not to say, that the latter must be retained, since it is an absolutely essential guide to correctness of belief. The want of piety would most likely be connected with the inculcation of destructive error, for no maxim in morals, is better established, than that a person will be inclined to believe, and of course to teach, according to his particular interests.

This train of remark not unnaturally leads us to the able Essay, placed at the head of this article, which we have thought fit to present to the notice of our readers. We doubt not that our views of the importance of moral purity, especially, as to a correct interpretation of scripture, will receive, in their opinion, abundant confirmation from the statements of our author, on the general principle of the influence of piety 'on our jugdment in matters of faith.' The application of the principle is not intended by the writer, to be made to a professional interpretation in particular; but the reasoning, of course, is as decisive in regard to such an interpretation, as to that which private

christians form for themselves. The Essay of which we are to give some account, is distinguished as being a prize production; and both the importance of the topic, and the lucid manner of treating it, entitle it to a very respectful notice. The nature of the discussion, it will be perceived, is not accurately indicated by the terms used in stating the thesis, which is 'the Influence of a Moral Life on our Judgment in matters of Faith.' Our author has, with manifest propriety, enlarged the ground of discussion, by considering the influence which the doing of the Divine will, as our Saviour conveys the idea, has on our religious belief. The subject is illustrated by a "series of remarks, bearing on the two following propositions:—First, That unholiness of heart or life has a powerful influence in depraving the judgment in matters of religion, and Secondly, That a humble and conscientious endeavor to 'do the will of God,' is eminently conducive to the progress both of faith and spiritual understanding." The writer, we may here remark, is not unknown in the republic of letters, and in the Christian Church, as the author of several other works of able execution and useful tendency, to some of which also, premiums have been adjudged. But we cannot better gratify our readers, than by presenting several rather copious extracts from the work.

In illustrating the first proposition, the strongly marked case of *professed infidels*, is appropriately introduced. A sentiment by no means uncommon, is yet rendered highly interesting by the easy eloquence, and forcible manner in which it is exhibited.

> Among those who have rejected the evidences for the truth of the Gospel, where shall we find an individual who has conscientiously submitted to its allowedly excellent moral restraints? If we except a very few persons, whom literary habits, or a virtuous education, or self-respect, or an ostensible station in society, or a natural inertness of temperament, or a secret misgiving of conscience, has restrained from the grosser excesses of vicious indulgence, where shall we discover a professed infidel who does not prove by his conduct that his rejection of the Gospel is so closely conected with laxity of principle, or immorality of life, as to furnish the strongest reason to conclude, that the one is the chief cause of the other:—that he has discarded religion precisely because he disrelishes its inhibitions and commands. The mere circumstance of the co-existence of two facts does not indeed necessarily prove their connexion as cause and effect; but where this connexion is frequent and striking, it furnishes a strong *primâ facie* presumption; and that presumption is increased we may say to certainty, when, as in the case under consideration, powerful *à priori* reasons may be assigned why that effect *ought* to follow, which we find in point of fact *does* actually follow, such and such causes. In the late inundation of irreligious writings, for example, we see infidelity joined in striking and intimate union with a spirit of envy, detraction, sedition, blasphemy, and numerous other things "contrary to sound" (that is, to Christian) "doctrine." And can we doubt that these evil propensities were among the exciting *causes* of that infidelity: which, in its turn, would naturally give birth to a new progeny of vices? Is it a circumstance peculiar to theology, that what men dislike, they easily persuade themselves to disbelieve? Is it extraordinary that immorality should nurture irreligion? Was it an anomaly in the human mind that certain late conspirators, who could deliberately steel their souls to treason, and combine without remorse to wade to their diabolical purpose through streams of human blood, should profess an obdurate infidelity, and expire even on the scaffold itself, avowing a stern and ferocious enmity to all that good men consider, on irrefragable proofs, to be a revelation from Heaven? Was not all this precisely in character? Would not the contrary have been the more surprising fact? Would it not have been difficult to believe that such extreme wickedness could exist without eventually *generating* infidelity, even if it had not found infidelity already in being, at hand to assist its efforts, and to blot out the fearful prospect of a future retribution?—pp. 4, 7.

It is by no means difficult to shew the bearing, which a vicious or unholy life, has on the production of infidelity. They are natural allies, and tend to beget, and nourish each other. We have long entertained a suspicion of the boasted virtues of infi-

dels, and especially of infidelity, as being the source of *any* goodness. Their *creed* cannot be truly said to produce even such virtues as they possess. These are effects extraneous to their system of belief or unbelief, and are rather to be ascribed, as Mr. Wilks with much discrimination enumerates, (though he has occasion to speak only of their negative influence,) to the force of literary habits, a virtuous education, self-respect, an ostensible station in society, a natural inertness of temperament, or a secret misgiving of conscience. The genuine consequences of infidelity are to be looked for, in the great mass of mankind, in whom no peculiarity of situation, or native character is calculated to neutralize, or modify the proper tendency of so revolting a creed. In the higher walks of life, its abominations are not doubtful, though they are in a degree concealed. We are so accustomed to connect certain high mental qualities, or conspicuous stations, with comparative dignity and purity of manners, that we are apt or willing to overlook the iniquity which lies at the bottom. In the splendid intellect, and refined taste of Gibbon, for instance, we think too little of the man of vanity and irreligious trifling, or of the dissolute and seductive festivities, to which his beautiful retreat at Lausanne was devoted. As vice suggests the desirableness of infidelity to soothe the conscience; so infidelity in order to reward her votaries with that which they most love, affords a license for almost every indulgence.

In the following paragraph, in which the author pursues his argument in regard to slighter, and more concealed forms of unbelief, we heartily subscribe to the truth of his sound deductions. We are well assured that pride of intellect in particular, 'is one of the most frequent causes of false judgment in matters of faith.'

It would be easy to proceed to shew still more specifically, both by Scripture and fact, the injurious influence of sinful dispositions and habits in alienating the mind, not only *from the love*, but also from *the understanding*, as well as *the belief*, of the truth. To these sources may we also usually trace up those less glaring species of infidelity which display themselves in Antinomianism, Socinianism, and kindred heresies. Even where there is no temptation to palliate the enormities of a profligate life, there may be secret sins, sins of a more decorous kind, sins of the heart or sins of the intellect, which may greatly impede the spiritual perceptions, as well as vitiate the spiritual taste. In casting a glance over the names of the most celebrated persons who have enrolled themselves among the abettors of such dangerous principles as have just been alluded to, we shall discover in one a stubborn pertinacity which renders the admission of unwelcome truth into a mind under its influence morally impossible; in another, a hardihood which shrinks at no consequences, even though the declarations of God himself should be disputed and traduced before the bar of human presumption; in a third, a levity; in a fourth, a self-conceit; in a fifth, a petulence; in a sixth, a fearless self-confidence; in a seventh, a proud dictatorial dogmatism:—in all, a mental aversion to Divine Truth, which must inevitably prevent a devout submission to scriptural authority, and the establishment of just and sober concluclusions from scriptural premises.

Nor are such dispositions and habits less really culpable in the sight of God than those sins which men of the world look upon with greater abhorrence. *Pride*, in particular, in all its shapes, is one of the most offensive and injurious of evils; and in no form more so than when it wears the semblance of intellectual imperiousness. This species of pride has from the first ages of the Gospel to the present moment been always averse to "the truth as it is in Jesus." The Scribes and Pharisees, confiding in their boasted attainments, and exclaiming "are we blind also?" preferred remaining among those self-sufficient "wise and prudent" to whom the Gospel was hidden, to being numbered among those "babes" in simplicity to whom it pleased God to reveal it. Saint Paul alludes to the same evil disposition of mind, when in writing to the Corinthians, he says, "The preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." A *humble and conscientious* use of the powers of the human understanding and of the best aids

of literature, is indeed eminently serviceable in the cause of truth; for Christianity has nothing to fear from the most rigid scrutiny: but the *misdirection* or *perversion* of the intellect—and no misdirection or perversion is more baneful than that which springs from self-sufficiency—is one of the most frequent causes of false judgment in matters of faith. How often do we find, even in the case of persons who are not vicious in their lives,—nay, who perhaps preserve a respectable decorum of conduct,—that *the heart* is prejudiced against a practical admission of Divine Truth, at least of its more peculiar and mysterious doctrines, on account of the Scriptures not making their appeal to mankind in such a manner as to gratify the pride of *the intellect*. They find themselves required to believe promptly and implicitly upon the strength of a Divine declaration; they are enjoined to admit, without hesitation or scruple, many things that they cannot fully understand; and they are invited, yea, commanded, on pain of eternal condemnation, to embrace exactly the same faith which has been professed by thousands of the most illiterate of mankind;—in common, it is true, with men of the highest order of thought, and the most extensive range of literature; but still a faith which owns no submission to human intellect, and refuses to bow its lofty claims before the tribunal of any created mind, however wide its grasp or exalted its powers. A mind vain of its intellectual superiority, and unsubdued by the grace of God, will not easily be persuaded to submit to this; it will recoil from such an unreserved self-dedication; it will demand something more conciliating to the pride of the human heart; and will venture peremptorily to set down as false, whatever cannot be inferred by the deductions of uninspired reason, or, at least, which, *when revealed*, cannot be fathomed and fortified by human philosophy.—pp. 8, 13.

The following extract is given, in order to shew the author's ideas, of the effects on our belief, of only those occasional deviations from duty of which christians are known to be the subjects.

Nay, we may go yet farther; for even the sincere Christian himself may too often discover within his own bosom a decisive proof of the powerful effects of unholiness of heart or life in obscuring the spiritual understanding and weakening the faith No sooner does he relax in his Christian vigilance, no sooner does he become secularized in his temper,—no sooner does he grieve the Holy Spirit by pride, or lukewarmness, or the neglect of prayer, or inattention to any known duty, or indulgence in any known sin,—than he finds that he cannot realize, as at more devout moments, the sentiments which become his holy profession; he perhaps feels inclined to harbour a secret wish that he may have too strictly construed the self denying character of the Gospel. His mind begins at times to waver respecting some of its essential truths; and while thus under the influence of temptation, he may even venture for a moment to question its Divine authority. No Christian stands so firmly as not to require to "take heed lest he fall;" and though there may seem to be a very wide interval between incipient sins of the heart, and such a lapsed state of mind and affections as amounts, for the time at least to little short of infidelity; yet upon further reflexion it will be evident that this interval is less wide than at first sight appears, and that in fact there is *a very close connexion* between such a state of the heart as makes it a man's interest that the Gospel, or any of its doctrines, should be false, and the temptation to believe that very possibly they *are* so. At all events, sinful habits or affections, of whatever kind, have such a deadening effect upon the soul, that even where they do not open a direct way to nominal infidelity, they essentially impede the operations of faith, and inevitably cause every Christian grace to wither and decay; so that whether the man become a *speculative* unbeliever or not, he, at least for the time, becomes a *practical* one.—pp. 15, 17.

We subjoin one or two paragraphs in which Mr. Wilks, in part accounts for the fact which he had previously established, with the remark that his reasoning is equally candid and satisfactory.

We constantly perceive, in ordinary life, and on points quite unconnected with theology, the powerful influence of particular habits in producing an inaptitude for the perception of truth on subjects which, to all but the parties thus prepossessed, appear sufficiently plain. The arguments which would fully convince an unprejudiced person of the criminality of importing or vending illicit articles of merchandise, would have no effect upon the mind of a practiced smuggler. The most elaborate dissertation upon the atrocity of a piratical life, would be lost upon the callous perceptions of an Algerine corsair. And without adverting to such extreme cases, do we not perceive in the daily occurrences of civilized society, that a familiarity with certain practices, and the frequently recurring, though scarcely noticed, temptations arising from them to shut the eyes and harden the heart against

the truth, have the effect of gradually raising the most powerful impediments to a right judgment on these particular points; and this perhaps even where there is no distinct consciousness, in any individual instance, of a wilful opposition to the force of evidence? We see this observation forcibly exemplified in the conduct of warm party men of all sects, ages, and countries. We may also observe, in almost every profession and avocation of life, the prevalence of particular practices, which, to all but the individuals concerned, bear an undeniable character of moral delinquency, but the sinfulness of which the offenders themselves, even though in other respects virtuously inclined, do not perceive, because they have lost, in that particular point, the moral discrimination which is necessary to render the most powerful evidence and suasion effectual to produce conviction and amendment.

And thus it is in the case under consideration; for how is it possible that a dispensation of which the prominent feature is "righteousness and true holiness," should approve itself either to the judgment or the heart of a being whose perceptions are clouded by moral prejudice and the love of sin? For example, the Scriptures every where exhibit to us the excellency of the law of God: but how can this excellency be duly felt by one who regards that law with abhorrence, on account of the restraints which it imposes upon his unbridled appetites? The Scriptures again constantly speak of the happiness of a life of devotion to God: but how can this be admitted by one who places his happiness exclusively in earthly gratifications? The Scriptures declare that "to be carnally minded is death, but to be spiritually minded is life and peace:" but how can this be credited by one whose whole practice proceeds upon quite a contrary estimate? The scriptures speak throughout of sin, in all its modifications, as an evil of enormous magnitude; but to such a person no evil is apparent, except indeed so far as the temporal interests of society are concerned The Scriptures describe the equity of God in visiting every breach of his laws with the severest infliction of judgment: but to a man in the state of mind we are describing, such a proceeding appears far from equitable; and he even ventures perhaps to think it nothing short of tyranny to inflict punishment for what he calls the "innocent propensities" of the human character. The Scriptures speak of whatever is holy, whatever resembles God, as excellent and lovely; but the individual in question perceives no loveliness in any thing of the kind: on the contrary, he views a life of piety as both morbid and misanthropical; and would gladly prefer the vain pleasures of a sinful, as well as a transitory, existence to what he is pleased to consider the gloom and austerity of scriptural devotion. In short, while his whole constitution remains under the dominion of sin, there must necessarily be a corresponding inaptitude for attaining a right judgment on religious subjects; for such subjects, it must ever be remembered are not, like the deductions of mathematical or physical science, merely speculative;—no—they powerfully affect the life and actions, they involve the operation of the will and affections, and therefore the study of them can be entered upon with advantage only where there is a suitable "preparation of heart;" and such a preparation, it is obvious, can never exist where the preference for the ways of sin is deliberately cherished.—pp. 19, 23.

A representation illustrating in part the 2nd proposition, is well worthy the consideration of numbers, who fail of receiving the truth, for want of a humble determination to obey the will of God. Such a determination is evidently an essential pre-requisite for the attainment of spiritual light.

For, in the first place, a person who advances to the study of the sacred oracles with a humble determination to obey the will of God, avoids most of those *sources of error* which have been mentioned in a former part of these remarks. Not having any wish to render his religious scheme subservient to the indulgence of "the lusts of the flesh, the lust of the eye, or the pride of life," he is not biassed by a false self-interest to explain away to his own conscience the awful declarations of the word of God relative to sin and sinners. His researches not being conducted with a view to any sinister or secondary object, he is not tempted "to wrest the Scriptures to his own condemnation." His paramount desire being to know the mind, and to obey the commands of God, he will be content in simplicity and godly sincerity, to follow wherever the Scriptures of truth may lead. His moral endowments, his humility, his integrity, his fear of error, and his love of truth, will prove a constant panoply to guard him from the insidious wiles of his spiritual enemy, and from the suggestions of evil minded men, whose quarrel with the Gospel is more an affair of the heart than of the understanding.

The parable of the Sower affords an interesting illustration of the foregoing remarks. The seed sowed was but of one

sort; the hand that sowed the different portions of it was the same; yet in some instances it sprang up and bore fruit abundantly, while in others it was either devoured by the fowls of the air, or withered away after a short and unserviceable shew of vegetation. Now whence arose the difference in these cases? The narrative itself informs us. In the former, it was sown in "an honest and good heart;" a heart prepared by the Holy Spirit, through penitence, faith, humilty, and an earnest wish to obey the will of God, for its reception; while in the latter, it fell either upon a superficial or a rocky soil, or among briars and thorns, "the cares of the world, and the deceitfulness of riches," which choked it, so that it brought forth no fruit to perfection.—pp. 28, 30.

Our last quotation relates to an objection, (other objections he had obviated,) which our author conceives might be anticipated to the position laid down in his pages, and which he certainly removes.

Another objection which may be anticipated to the position laid down in these pages, and the last to which we shall allude, is that the doctrine contended for, is unfortunately too well founded; for that in truth the devout admission of the peculiarities of Christianity is only a pious prejudice, and that such a state of mind as has been described is therefore a very suitable preparation for it. The infidel notoriously urges this argument; and many who assume to themselves the title of "rational Christians" occasionally employ it, at least in a modified form. "What," it is asked, "can moral sensations have to do with intellectual verities? If a man is not likely thoroughly to understand and believe the Gospel till he is prepared to obey it, is it not a proof that prepossession rather than argument effected his conversion? Ought not every doctrine professing to come from God to carry with it such irresistible evidence that a man *must* understand and believe it, whatever may be his secret wishes, or however strong his natural prejudices?"—To this it may be fairly replied, that Christianity *is* demonstrable—irrefragably demonstrable—by argument; a point on which it is surely not necessary to enlarge after the many invaluable treatises which have appeared on the subject. But however demonstrable Christianity, or any of its peculiar doctrines, may be proved to be, still moral, and indeed spiritual, dispositions are required for investigating its claims: for where such dispositions do not exist, there will not even be the taste or capacity for such an investigation; any more than a person destitute of musical perceptions would be likely voluntarily, and for no purpose, to devote himself to the study of Handel, or a man singularly averse to mathematical reasoning to the Principia of Newton. It is not therefore derogating from the demonstrable character of the Gospel, to admit, that though its Divine Author *might* doubtless have rendered its evidences irresistible, even to the most careless or hardened opponent, he has seen fit to connect the whole of Revelation with a system of moral discipline, and to render an obedient heart the surest guide to a perception of its character and evidences. In truth, we may fairly contend, that, had the Gospel been a system appealing merely to abstract reasoning, and as susceptible of being correctly estimated by a proud and vicious, as by a humble and dutiful inquirer, it would have lost one of its strongest evidences; namely, its wonderful adaptation to the actual habits of mankind, whose reasonings are almost in every instance strongly affected by their personal character and feelings, and who could never have been induced, without a direct miracle, generally to embrace Christianity, even as a system, had it been presented to them in the aspect which the advocates for abstract reasoning unconnected with moral obedience contend that it ought to have assumed.—But this is a large field into which it is impracticable on the present occasion to enter. Let it suffice to have suggested the topic for the consideration of those who have not duly reflected upon the eminent wisdom displayed in the divinely appointed connexion between Christian faith, Christian knowledge, and Christian obedience; or who may have thought the arguments for the Gospel weakened rather than strengthened by this union of appeal to the heart and the understanding. It may be consoling also to the diffident Christian who perhaps finds his faith sometimes endangered, when he hears of persons of alleged powerful minds and great attainments rejecting the Gospel or any of its essential peculiarities, to reflect that they could never have examined into its claims and character aright; for that, even if they applied their intellect to the investigation, they were deficient in those teachable dispositions, those conscientious efforts to obey the known will of God, and those earnest aspirations for the instructions of his Holy Sprit, which the all-wise Founder of Christianity has rendered absolutely necessary for appreciating its merits; a circumstance quite consistent with our views of the character of God, and in full accordance with the fact of mankind being in a state of spiritual discipline and probation."—pp. 41, 45.

The fact that holiness, or unholi-

ness of heart and life influences our judgment in matters of faith, we think is abundantly proved, and accounted for, by our author, in the present work. We are aware that our detached quotations can give the reader, only an inadequate idea of the connection and force of the arguments employed; but this deficiency, we trust, will be supplied by his perusal of the entire pamphlet, opportunities for which may be afforded, by means of an edition already published in this country.

The position laid down by the writer being admitted to be correct, it bears with peculiar force, as already hinted, upon the professed interpreter of the Sacred volume. It affords him, in his interesting researches, a rule both of large extent and definite application. He must follow it, in order to be able to convey the exact sense of the Scriptures to the understandings of men, or to make the impressions on their conscience, which these writings are designed to make. There is no surer way of unravelling error, or of obtaining and communicating an adequate knowledge of truth and duty, than that he should be disposed, with all his heart, to do the divine will. If the interpreter of the Bible lives under the dominion of sin, no matter how great may be his biblical love, his judgment, like that of other men, will be apt to be warped by his feelings; and it would be strange if his system of belief should not deviate considerably from the pure and heavenly standard of inspiration. It is only more dangerous to others, and unhappy for himself, that he possesses the means of giving to his false deduction, the aspect of consistency. Our readers have doubtless met with instances in common life, in which men have been notoriously wicked and heretical, who seemed, nevertheless, to have the whole Bible almost at command. In general, the impenitent unholy mind, unless a pious education, and a consequent sense of duty intervene, will be betrayed by a certain laxity of sentiment, and a disposition to complain of severe and unadulterated truth. Inferior literary qualifications attended with a heart right with God, are preferable to the greatest without it; but where extensive biblical learning is joined with exemplary piety in the sacred interpreter, the happiest results may be expected. Accordingly we think, that so far as the public ministrations of the Gospel are concerned, and more especially the communication of mere truth, an evident advance has been made, of late, in evangelical communities. We claim not for the present times, a greater share of native talent, nobler conceptions, deeper thought, or a more commanding eloquence than belonged to our fathers; but we must say that theirs in general, were not the able exegetical views, the compact reasoning, and the straight forward course, which distinguish the best sermons of more modern date. In these, we shall find but little matter foreign to the subject in hand, very unlike the former too common practice of making every sermon a body of divinity, with the endless divisions and subdivisions, and the tiresome digressions which were necessary for such a purpose. The rules of sound interpretation, so far as they are observed, exclude the expedients of ingenious but unsatisfactory theorizing, alike contrary to scripture and true philosophy. They discard all fanciful conjecture, and the employment of weak and inconclusive argument, in order either to unfold, or confirm the truth. In short, they require no more to be stated, than can be proved by reason, or by scripture explained, in its literal or grammatical sense; and their effect is to trim down a sermon, into the neatness, sharp points, and singleness of aim, which such an exhibition ought to have, seasoned with pungent addresses to the conscience, fraught with instruction to the understanding, and increasing in weight and pathos to the end.

A few thoughts we will venture to add, as to the merits of the general sentiment presented in the pamphlet under consideration. The scriptural views, or religious opinions of holy persons are, no doubt, valuable. They *know of the doctrine, whether it be of God*, or otherwise. Their judgment in matters of faith must be essentially correct, else it would be difficult to account for their possession of holiness, and for the peculiar advantage of divine revelation. The truth by which we are sanctified, must be more or less clearly perceived by those, who are formed under its influence. On the fundamental points and great outlines of the christian system, they are actually found to be agreed in *heart*. They are all cast substantially into the same mould. They all receive from the word, and the Spirit of God, one certain characteristic impression, which may appropriately be called a family likeness. A seal always makes one and the same stamp, varying only according to the greater or less degree of success in the application. In some instances, it must be acknowledged, the impression of holiness is not very marked and distinct in the christian convert. Still, in every case, it is a reality—a result which never takes place in those who continue to be inimical to God, and his truth. So far as we can judge of men by their temper and conduct, the victims of heresy give too decisive a proof of practical unholiness. There is in them, some palpable moral delinquency, some essential deficiency of the christian spirit, some suspicious harboring of evil intentions, some disaffection towards the divine government, plainly enough to be seen, though often attempted to be masked under specious professions. If we may credit the records of ecclesiastical history, there is in the heretical character, something which opposes itself especially to the principles of self-denial, inculcated in the Gospel; for while the true believer felt it his duty to adhere to Christ, at the expense of life itself, the heretic was wont to plead the right of exemption, from so fearful a trial of his constancy.

The pamphlet which has occasioned these remarks, and of which we have given several specimens above, is a finished little production, written in a graceful and perspicuous style, containing many just views of truth on the topics discussed, enriched with choice illustration, enforced by a simple, yet manly eloquence, and the whole recommended by a winning spirit of piety. The good sense, and good taste of the author, have preserved him from the too common attempt to divert the well-begun seriousness of readers, produced by their entering upon a solemn subject, into excessive and misplaced admiration of the *vehicle* of thought. There are even few of those brilliant points and thrilling representations which genius loves, perhaps too well, to scatter through her periods, and of which doubtless our author is highly capable, but which the sober and didactic nature of his theme, in a great measure, forbade. In short, it is a good specimen of temperate discussion, in the middle regions of theology, not materially unlike to the models, in point of sentiment, which we, in New-England, are accustomed to admire. The consistent descendants of the pilgrims, certainly, would not object to the discussion, had it possessed a more rousing character, and spoken in deeper tones of terror to the wicked. The intended effect of able representations on the subject of religion, is often weakened by failing in pungency of idiom, and in a prominent and unbending statement of the truth. The little that could be added in these respects, to the present production, shows that no work of man can be absolutely perfect, at least in the view of every one. For our own part, we consider the work as calculated to gratify christians less, in their moments of intensest religious emotion, or most elevated spiritual views, than in the ordinary state of pious feeling, when they possess

"The soul's *calm* sunshine, and the heart-felt joy."

On whatever points the author might differ with us, where christians may innocently differ, of *this* we are assured, that he has guarded the general interests of holiness, with an intentional strictness—he breathes the spirit of meekness and heavenly wisdom—he shows a desirable acquaintance with religious experience—and, to express our approbation of his performance in one word, we should be glad frequently to receive, from him and his brethren, productions so well calculated to confirm and promote our faith.

Literary and Philosophical Intelligence.

The publisher of the Hebrew and English Lexicon, by Mr. Gibbs, states that it will be ready for subscribers by the first of January.

Proposals have been issued for publishing by subscription, a *History of the Indian Wars in the country bordering on Connecticut River.* By E. Hoyt Esq. of Deerfield, Mass.

A Prospectus of a new Periodical Work, to be entitled The American Monthly Magazine, has appeared in Philadelphia. It is to be printed on fine paper, with a new and handsome type, and to contain from 90 to 100 pages: every third number to be embellished with an engraving. $6 per ann.

The Prudential Committee of the Corporation of Yale College have determined to erect, during the next summer, a new Chapel, the present one being too small to accommodate the increased number of Students. It will occupy the space between the two northern College buildings.

In the Press, *High-ways* and *By-ways*; or Tales of the Road-Side, picked up in the French Provinces. By a Walking Gentleman. From the second London Edition. Philadelphia; Cary & Lea.

The Trustees of Columbia College, N. Y. have established a new Professorsip of Law, and appointed the Hon. James Kent, LL. D. late Chancellor of the State, to fill the chair. He has accepted the appointment.

Christian Almanac.—25000 copies for 1824 were sold by the publishers in Boston, in one month. It is republished in New-York, Philadelphia, Baltimore, Charleston, Pittsburg, Penn. and Rochester, N. Y.

A Society was formed at Pittsfield, Mass. Sept. 10. under the name of the Lyceum of Natural History of the Berkshire Medical Institution.

Sir Everard Home, who has recently made some experiments upon the auricular organs of quadrupeds, states that "the high notes of the piano forte upon the great lion in Exeter Change, only called his attention, which was considerable, though he remained silent and motionless. But no sooner were the flat, or lower notes sounded, than he sprung up, lashed his tail, and yelled violently, and endeavoured to break loose; and became altogether so furious as to alarm the spectators present. This violent excitement ceased with the discontinuance of the music. The deep tones of the French horn also produced a similar effect with the lower notes of the piano forte, on the elephant and other animals on which the experiment was made."

The number of Cadets in Capt. Partridge's Military Academy was, in August, 128.

Houses for the Insane.—There are 40 private houses near London, for the insane, and two establishments at Hoxton and Bethuel, containing upwards of 1300 patients.

List of New Publications.

The Faith once delivered to the Saints. A Sermon, delivered at Worcester, Mass. Oct. 15th, 1823, at the Ordination of the Rev. Loammi Ives Hoadley, to the Pastoral Office over the Calvinistic Church and Society in that place. By Lyman Beecher, D. D. 25 cts. Boston, 1823.

The Decision ; or Religion must be all or is nothing. Second American Edition, enlarged. John P. Haven, New-York, 1823.

Letters of Adam Hodgson, Esqr. of Liverpool, Eng. written during a journey through the United States, in the years 1819, 1820, and 1821. 8vo. New-York ; Samuel Whiting.

Utility of Natural History. A Discourse, delivered before the Berkshire Medical Institution, at the organization of the Lyceum of Natural History, in Pittsfield, Mass. Sept. 10, 1823. By Rev. Edward Hitchcock, Pastor of the church in Conway. pp 32, Phineas Allen, Pittsfield.

An easy method of acquiring the reading of Hebrew with vowel points, according to the ancient practice. By an experienced Teacher, on a sheet of drawing paper ; 37 1-2 cts. The first American from the second London edition. New-York, 1823.

Elements of the Chaldee Language; intended as a Supplement to all the Hebrew Grammars in use, and as a general introduction to the Aramean dialects. By the Rev. William Harris LL D. Professor of Hebrew at Hoxton Academy, England. First American edition ; 75 cts. New-York, 1823.

A Flora of North America, illustrated by coloured Figures drawn from Nature. By M. P. C. Barton, M. D. U. S. N. Professor of Botany &c. No. XXXII. Philadelphia, 1823.

Religious Intelligence.

Accessions to the Churches.—It is stated in the Boston Recorder, that during the last year, five Academies, and during the last eighteen months, six Colleges, have been favoured with revivals of religion. Two of the Academies and four of the Colleges were in the Middle and Southern States. It is also stated that within the same period of eighteen months, there have been revivals in three of our cities, viz. Boston, New-York and Charleston, and in more than four hundred congregations, of various denominations. The number of hopeful subjects of grace, in all these revivals, is estimated at more than twenty-seven thousand.

Madagascar.—This extensive and fertile Island of the Indian Ocean, has recently been *wholly converted* to Christianity and civilization, by the Missionaries of the London Association. In June last, the British Governor of the Mauritius, Sir Robert Farquahar, visited the islands with two men of war, and was received by the Prince Rataria and Rene, the principal chiefs at Tamatave, with every token of respect. An exchange of presents took place ; and the black chiefs remarked that silver and gold they had not, but such as they had, they gave freely ; and it was said to be gratifying to see many thousand natives bringing their presents of plantains, yams, cocoa nuts &c. The chiefs dined on board the British men of war, and were received with salutes and honours paid to persons of high rank. The progress in civilization and christian feelings made by these islanders is very great, and their rigid execution of the treaty made with their king for the *abolition of the slave trade*, is highly commendable, and reflects no great credit on the Christian nation who have pertinaciously endeavoured to avoid engagements in this particular. *Six years ago* they were blinded by complete barbarism ; but their eyes have been opened, and they now rejoice and are happy in the blessed idea of having become a civilized nation.

Madagascar is eight hundred and forty miles long, and of nearly equal width ; and it is calculated that seven millions of human beings have been heretofore sold from it as slaves to different nations. The soil of the island is excellent, the climate genial ; and large quantities of sugar and silks are annually produced. The people are a mixed race, but are intelligent and good humoured, and murder and theft are now unknown among them. The King, Randama, has an army of 220,000 men, (which may be called militia) and 20,000 of them which are as well disciplined, as any troops in Europe. Two thousand of them were exercised before the British visitors, and fired vollies, the word of com-

mand being given in English. The Governor and his suite, dined with the Prince at Foul Point, and his two wives did the honours of the table much to their satisfaction: and every thing indicated that they wanted only the patronage and attention of the Christian World, to become a wealthy, happy, and commercial nation.—*Bost. Cent.*

Hayti.—The Rev. Mr. Paul, a missionary to Hayti from the Baptist missionary society, of Massachusetts, in a letter dated at Cape Hayti, August 6th says, that he has preached several times to considerable and attentive audiences. He held a monthly concert of prayer, at which about 150 persons attended. He found at Cape Hayti, eight or ten brethren and sisters, with whom he proposed celebrating the Lord's supper, on the succeeding Sabbath. He distributed a number of Bibles, and expected soon to organize a bible society at the Cape, and another at Port-au Prince.

Bethel Society in Calcutta.—A bethel society has been established in Calcutta, by the missionaries of different denominations. It is patronized by the Governor General who is its President. Divine service is performed by the missionaries in rotation, every Sabbath morning, on board a small vessel which has been purchased and permanently moored for the purpose. The meetings are well attended by the seamen. The captains of all the American ships in port mutually agreed to send their crews regularly to worship on board the Bethel.

The Foreign Mission School at Cornwall, contains thirty four scholars. Of these, sixteen are in communion with the church, eight having lately made a profession of their faith in Christ. We understand that four or five others give evidence of a change of heart, and probably the remaining number are sufficiently enlightened to perceive the folly and the sin of pagan superstitions.—*Religious Intell.*

Rev. Mr. Sabine's church, Boston.—The Congregational Church and Society worshiping in Boylston Hall, with their pastor, the Rev. James Sabine, have applied to the Londonderry Presbytery to be incorporated with that body. Their request has been granted, and they have been organized accordingly.

The American Education Society was formed in 1815; and received the first year, $5000; the 2d 7000; the 3d 6000; the 4th 1900; the 5th 9000; the 6th 13000; the 7th 17000; the 8th and last, 16,962: making the total amount of receipt, more than $92,000. It has assisted 414 Beneficiaries. Fifty eight have been received during the last year. This society originated at a meeting of eight young men in Boston, July 3d, 1815.

Thanksgiving.—In Massachusetts, Rhode-Island, New-Hampshire, and Maine, Nov. 20th. In Connecticut, Nov. 27th. In New-York, Dec. 18th. Throughout the Presbyterian Church, Nov. 6th.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Bible Society acknowledges the receipt of $3,579 49, during the month of October. There have been issued from the Depository during the same month, 3223 Bibles, and 2425 Testaments; value $3477 52.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $4039 39, during the month preceding Oct. 12th.

The Treasurer of the American Education Society acknowledges the receipt of $680 60, during the month of October.

The Treasurer of the American Tract Society acknowleges the receipt of $326 77, during the month of October. Of this sum, $160 44 was given to constitute Life Memberships.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $696,26 in the month of October.

The Treasurer of the American Society for meliorating the condition of the Jews, acknowledges the receipt of $335,98 in the month of October.

The Treasurer of the Baptist Missionary Society of Massachusetts acknowledges the receipt of $735 from Miss Anna Wyman of Maine.

Ordinations and Installations.

Aug. 9.—At Cambridge, S. C. Mr. JOHN RENNIE, was ordained as an Evangelist, by the Presbytery of South Carolina. Sermon by the Rev. Mr. Cater.

Oct. 8.—Rev. JARED REID, was ordained Pastor over the South Church and Society in Reading, Mass. Sermon by the Rev. Mr. Edwards of Andover.

Oct. 22.—Rev. HORATIO BARDWELL, late Missionary to Bombay, was installed over the Church and Society in Holden, Mass. as Colleague Pastor with Rev. Joseph Avery. Installing prayer by Rev. Dr. Rice of Virgina: Sermon by Rev. Dr. Woods of Andover.

Nov. 4.—At Middletown, Conn. Messrs. CHARLES J. TODD, ENOCH HUNTINGTON, Jr. ASHBEL STEELE, and EDWARD IVES, were admitted to the order of Deacons, and the Rev. Messrs. RANSOM WARNER and JAMES KEELER, to the order of Priests, by the Rt. Rev. Bishop Brownell. Sermon by the Rev. Mr. Croswell of New-Haven.

At Albany, over the Third Presbyterian Church, Rev. JOSEPH HURLBUT. Sermon by Rev. Mr. Sweetman.

View of Public Affairs.

The Ricarees.—The late unhappy affair with the Ricarees terminated, like all our wars with the Indian tribes, in the devastation of their country, and in the accumulation of fresh odium upon their race and name. There are many reasons why all charges brought against the Indians, should be examined with peculiar scrutiny, before an armed force is sent, with fire and sword to chastise them. Their accusers are often interested and unprincipled persons. They belong in many instances to that class called *hunting men*—men who have cast away the habits of civilized life, and gone into the wilderness, and who have always been represented as too abandoned to brook the restraints of a civilized and christian community. It is, if we may regard the probabilities of the case, or credit the statements of disinterested persons acquainted with the subject—it is the lawless aggressions of such men, that occasion those frequent complaints of '*Indian outrages*,' which are reiterated in all our newspapers, and which are sure to bring destruction upon the offending tribes. It ought to be remembered too, that we have a hereditary prejudice against the Indians, which magnifies their offences, and prepares us to acquiesce in the severity of their punishment. By a sort of imputation, we associate with every violent act of theirs, a long list of ancient wars and murders, and require at the hands of the present generation, blood shed in other centuries and by other tribes.

We have been led to these reflections by a letter of one of our Indian agents, in which he gives an account of the origin of the quarrel between general Ashley and the Ricarees. We give the following extracts.

"You have no doubt heard much of the late troubles in our Indian country, probably exaggerated, and all of them overwhelming the poor savages with "anathemas and curses vile," and devoted prayers offered up for their extermination, without one word of enquiry as to the cause of the difficulty; or one lisp of a suspicion that the Whites *may have been* the aggressors.' 'Situated as I am; unbiassed by any of those causes, which induce many people to wish to put the poor savages in the wrong, I think I can give you a pretty correct account of the origin of this unhappy dispute. I pass over the many, the very many outrages committed on them, by individuals of our nation—and, that they are many, I appeal to every Indian Agent whom the government has in the

country ; and come to the case under review, merely stopping to state one little fact which I have from Major ———, Indian Agent in our vicinity. Two Indians had, as is believed, been basely murdered by whites, while protecting some cattle that the whites had taken—the evidence necessary, according to our laws; and, on account of the bias in their favour, was not sufficient to indict them for the offence, and they accordingiy escaped unpunished.'

After alluding to the other injuries sustained by the Ricarees, the letter proceeds:—

'At an interview that took place some time after, between the Chief and the Agent above named, the Chief put the following questions :—

"My father, how is it that you white men, come and take away our horses with impunity ; the bones of our brothers and our sons lie bleaching before the cabins of the white men, crying to us for vengeance, and we can get no redress—*but if any of our bad young men* (for we have bad young men as well as you) *trespass on you, we never hear the last of it, until every farthing of the loss is paid.*'

'A party of the Missouri Fur Company ascending the Missouri, were accompanied by, or were in the company of, a party of the Sioux Indians who were at war with the Ricarees,—a few of the former who were at some distance from the Trading House, fell in with some of the latter Indians, and were pursued by them ; when on approaching the trading house or camp, or whatever they please to call the establishment, the Americans fired on the Ricarees, and killed several, the lowest account says two. This I assert without fear of contradiction, is the origin of the affair.'

The Ricarees sought redress of General Ashley, but received a contemptuous, and menacing reply. It was the opinion of one of General A's. own men, that $30 or $40 worth of presents would have healed their irritation and prevented all further difficulty. "But (says the letter,) for resenting an injury done to their tribe, which every nation in the world would have resented, they are to be exterminated—and the principal witnesses against them are men whose object it is, as well as their wish and interest, to drive them off their lands, to take their game. Let any one who has seen the men that Ashley and the Missouri Fur Company have sent into the country, (I except the leaders,) say whether the Indians ought to be judged and punished on their evidence alone.

No, sir, the Indians are a poor, despised, persecuted race, more sinned against than sinning; and unless another Las Casas be raised up by Heaven for their defence, the time is fast approaching when the place that now knows them will know them no more forever."

The Missouri traders, as if to remove all suspicion of their having been the aggressors, intimate as usual, that the Indians were incited to hostilities by the British traders. If this be true, and it is a pretext not always destitute of probability, since the British traders have the same motives as the Americans, to secure the furs of the Indians to themselves exclusively—if it be true that the character of the Indian, so credulous of the story of his own wrongs, is made the instrument of an unholy, canibal avarice, the fact renders their situation so much the more delicate and critical, and so much the more requires our commiseration and forbearance. In this connexion we cannot forbear to introduce a quotation from the address of David Brown, an amiable young man of the Cherokee nation, to the people of Salem.

"The position in which the natives were placed, especially in the revolutionary war, was not only singular but extremely dangerous. They were surrounded by foreigners in every quarter. For them to be neutral was impossible. They had to fight or die. But let me not be understood that in all cases I justify the natives for their conduct. Far from me to speak in favour of cruelties and depredations committed against the whites. But while I condemn the conduct of some of my ancestors, while my soul revolts from the murder of many innocent and Christian people, a silent indignation arises within me at the impious and savage procedure of Europeans. As things have been in America for three hundred years, better would it have been had the natives never seen even the shadow of a white man."

The Indians are a defenceless and injured race, and whatever may have

been their crimes, their condition claims our sympathy.

Demerara.—The insurrection at Demerara mentioned in our last No. proves to have been extensive and well concerted. Information of the plot was communicated by a slave to his master only a few hours before it was to break out—early enough to apprize the whites of their danger, but too late to save the devoted slaves from incurring the punishment of an actual rising. Great alarm pervailed in the colony; martial law was proclaimed, and every man capable of bearing arms, ordered to enrol himself without delay. The negroes in the mean time commenced their operations, by confining the whites on nearly fifty plantations, and possessing themselves of their arms. Not having time to concentrate their forces, they were met with, in small and partially armed groups, by the military forces of the colony, and in various skirmishes (if they may be called such) suffered a loss of 300 to 500 killed. The insurrection was easily suppressed, and at the last dates, a court martial was finishing the tragedy by furnishing a long list for exemplary execution.

Such is the history of slavery—a series of insurrections crushed and punished by the violent arm of power; and it needs not the spirit of prophecy to predict that such will be its fearful history till the master shall groan under its pressure as feelingly, and pray for its removal as earnestly, as the slave. Feeble as the efforts of the slaves are, and must be for a long time to come, they are not without effect. They force the subject of slavery upon the unwilling attention of its supporters; they powerfully tend to excite attention and strengthen the desire of freedom among the slaves themselves; and they hasten on a crisis which all thinking men anticipate, and anticipate with a kind of vague, but intense solicitude that knows not whether it should deprecate or pray for its advancement.

The negroes on the plantations were far more numerous than the whites, averaging more than 200 to a plantation, while the whites were only from three to eight persons. They committed no atrocities. Freedom and not vengeance, seems to have been their object; they wished simply to remove from their necks a galling and oppressive weight which they felt themselves too weary to sustain longer. Two Wesleyan missionaries were arrested on a suspicion of having instigated the slaves to rebellion.

Slave Ships.—The last Quarterly Review states, that in eighteen months ending August last, not fewer than 400 slave ships have departed from the western coast of Africa, carrying away upwards of 100,000 slaves. Nearly one half were French, the other Portuguese vessels.

Freedom in Chili.—By a decree of the Senate of Chili, of the 25th of June, says the National Gazette, every one born since the year 1811, within the territory of the Republic is free—every one who treads the soil of the Republic is free—and all who have heretofore been slaves are absolutely made free from and after passing the decree.

The ministers of the several members of the Holy Alliance in Switzerland, have required of the Swiss governments that they expel all *the political refugees* in their territory, and furnish them with passports only for *the United States of America*, by the way of Bremen or Hamburg. A list of 200 was furnished.—*National Gazette.*

Obituary.

For the Christian Spectator.

The Hon. John Treadwell was born in Farmington, Conn. Nov. 23, 1745. His parents Ephraim and Mary Treadwell were highly respected for their piety. By them he was early dedicated to God and initiated into the principles of Christianity; was carefully trained to an observance of its institutions and moral precepts, and formed to habits of industry and economy. In his 18th year he entered Yale-College, where he was soon distinguished for that sobriety of character, solidity of mind, and firmness of purpose, which characterized his subsequent life. Both in classical learning and the abstruse sciences, and more especially in the latter, he excelled. Having finished his academical course he commenced the study of law in the office of the Hon. Titus Hosmer of Middletown, and continued it till he was pronounced by that distinguished lawyer well qualified for the attorney's oath. His design in

this part of his education, however, had been only to fit himself for usefulness as a private citizen. For professional life he had not supposed himself best qualified, nor did his circumstances seem to require it. He was an only son—the expected heir of a competent estate—and his parents were advanced in years. He therefore never offered himself for examination at the bar, but engaged in various occupations, with occasional reading at home. At the commencement in Yale College he was invited to the office of tutor, which he declined. In November following he was married to a daughter of Mr. Joseph Pomeroy, a branch of an ancient and respectable family of Northampton. It was about three years afterwards and by means of the sudden death of an engaging daughter, his first, and at that time, his only child, that he was led to make a public profession of religion. There is reason to believe, however, that long before this he had become pious. From early youth he had been impressed with a conviction of his natural depravity, and of the truth of the Gospel. During his collegiate years his impressions had become more deep and affecting; and from such records of his life as remain, he appears at this time to have entertained a wavering belief of his having become reconciled to God. But it was not till his 27th year, and then with a trembling heart, under the severe dispensation which has been mentioned, and which, in his view reproved his neglect, that he made a public profession of his faith.

His opinions on all important subjects were remarkably the result of his own deliberations. He was not satisfied merely with knowing the conclusion of other men, nor rash in forming his own; but having established them on what he perceived to be a sure basis, they were uniformly maintained. In this manner were formed his sentiments on the subjects of religion. He had been educated to venerate the Scriptures as the word of God, but he early subjected the question of their divine authority to a rigid enquiry. He had been taught from childhood the doctrines which constituted the main articles of his final belief. But with respect to these it was his settled maxim to call no man father upon earth. Having satisfied himself of the divine inspiration of the Scriptures, he critically and patiently studied them with the direct view of discovering the truth. In this manner he became thoroughly convinced of the truth of the system of doctrines called Calvinistic, or the doctrines of grace. In this system he was afterwards further enlightened and confirmed by a careful and extensive reading of the writings of President Edwards and other divines of the day.

At this time his plans of life seem to have embraced nothing beyond those of a private citizen. But, scarcely were his domestic and economical arrangements completed, when the revolutionary struggle of the American Colonies commenced, and he was called to that career of public service for which Divine Providence ad designed and qualified him. He early imbibed the principles of the revolution, and in the autumn of 1776, in the 32d year of his life he was chosen a representative of the town to the General Assembly; and by successive elections, from that time till 1785, he was continually, with the exception of one session, a member of the house. He was then elected one of the assistants; and to this office was annually chosen till 1798, when he was appointed Lieut. Governor. In the autumn of 1809, on the decease of Gov. Trumbull, he was chosen by the legislature to the office of Governor, and by a renewal of the appointment at their session in May, he continued in the discharge of the high duties of that office, the following year. At this time he had been twenty years judge of the court of probate; three years, judge of the county court; twenty years, a judge in the supreme court of errors; and nineteen years one of the fellows of the Corporation of Yale College. The greater part of this time he was also one of the prudential committee of that Corporation, and took a zealous part in the various measures by which the seminary was improved, and has become the distinguishing ornament and glory of the State. Among other public employments, it also deserves a particular mention that he had an early agency in negociating the sale of the New Connecticut lands, and in constituting from the sale, our school fund. Having in connexion with others accomplished that laborious, difficult and responsible trust, he was appointed one of the board of managers, and in this office was continued till 1810, when, by a different arrangement, it was superceded. He drew the bill for the application of the fund, and is probably to be considered more directly than any other person, the father of that system of education in this state, which has been the subject of extensive admiration, and a principal incitement to several of the other states, in the adoption of a similar provision. In these various offices his reputation was above the reach of calumny. He was never suspected of partiality, duplicity, or a time serving policy. He was known to act uprightly and with a sincere desire to promote the public good. He was acknowledged to act *intelligently* as well as uprightly. Probably no man was better acquainted with the internal policy of the State; and having begun his fostering care over it when it was in the cradle of its independent existence, and been almost exclusively devoted to its concerns, in offices so various, and some of them so important, for a period of thirty five years, he contributed to its order and

improvement, in a degree, which, in other periods and circumstances, would have been hardly possible for any man. To him it is especially indebted for the perfecting of its system of laws; and many of its institutions bear, and we trust will long bear, the impression of his forming hand. His name will not stand emblazoned with those of the heroes of the world on the list of fame, but it is written on high with those of the "just" men who have "ruled in the fear of God," and is engraven on the hearts of the wise and the good to whom his light was "as the morning when the sun riseth, even a morning without clouds."

But we are yet to view this excellent man in another sphere. In the Church of God, his labours were not the least important. As a member of the church in Farmington, those who have been companions of his course can best appreciate his usefulness. More than twenty years he was a deacon of that church, and while he sustained the highest dignities of the state, he did not decline the ordinary duties of that office; but remarked that "he should be well satisfied with it, could he be conscious that he honoured the office as much as the office honoured him." Of Ecclesiastical Councils, he was a frequent and useful member. Of the Missionary Society of Connecticut, he was one of the original Trustees; of these Trustees he was the first chairman; and this station by successive appointments, he continued to fill, till, on account of advanced years, he declined a re-appointment. He was also one of the Commissioners who formed the Constitution of the American Board for Foreign Missions, and devised the measures for effectuating the important object of their commission. Of that board he was the first president, and in this office he continued till his death which occurred on the 18th of last August. How various were his labors! How extended was his usefulness. To have lived in such a day was a privilege. To have lived in such a manner was grace indeed! In reviewing his course we are naturally reminded of the inspired declaration, "it is not in man that walketh to direct his steps." Public life was no part of his original plan. He had a native self-diffidence, which rendered the prospect of promotion rather unwelcome than pleasing. Though he uniformly found his powers so far equal to the stations assigned him, that he filled them with ease and reputation; yet till the very close of his public action, he preferred a continuance in the offices he held, to the more elevated in prospect. By a series of appointments which he neither sought, nor could have originally expected, he was led "in a path which he knew not."

In the life of this great and good man we are furnished with another example of the success of persevering intellectual effort. His first attempts at classical learning, were, at least in his own view, rather discouraging than flattering. His perceptions were not quick; his imagination was not brilliant; his memory was not uncommonly retentive. His attainments were rather the result of patient investigation and laborious thought, than of rapid glances and single efforts of mind. But he was ardent and persevering in his pursuit of objects which his judgment approved; he was thorough in his investigation of the subjects which he examined; he frequently reviewed the ground which he had possessed; and thus while the clearness of his conceptions rewarded his toil, they rendered his future acquisitions continually more easy and delightful. Probably the native texture of his mind was more than commonly adapted to clearness of discernment and strength of reasoning, but it was in the manner just described that he early became respectable in classical learning and in legal science. It was by the same habits continued through all his following years, that he acquired his singular power of distinguishing truth and equity amidst the subtleties of deceit and the coverings of wrong. Mathematical science employed a portion of his study through life, he frequently renewed his acquaintance with the classics; and one of the favorite employments of his leisure hours was that of writing on some of the most important truths of revealed religion. In the midst of numerous public engagements he furnished several interesting articles for the religious periodical publications of the day, and in his later years, principally for his own entertainment and improvement, he wrote a series of Theological essays which are still preserved. It was by such discipline, with no splendid library, and no advantages above what thousands of his cotemporaries enjoyed, that his mind was formed, and that, as the result, he united in himself, in a perfection rarely found, the characters of a jurist, a civilian, and a divine.

In the life of Gov. Treadwell, we have also a striking example of the triumph of intellectual and moral greatness over some of the most dreaded obstacles to eminence. He had no superior advantages of birth, of patronage, of personal appearance, or of courtly address. He had no peculiar power of delighting the social circle with the sportiveness of fancy, nor of swaying the public assemblies by eloquence of appeal. In short he was not in the common import of the term, a popular man. He was not formed either in his constitutional mould, or in his habits of life to be popular. But such was his intellectual power and moral worth, that he rose superior to these disadvantages and attained a merited distinction among the eminent and useful men of his day. His life has also furnish-

ed an instructive illustration of the power of evangelical faith to sustain the constancy and peace of the mind in trying vicissitudes. It was to him among the most painful circumstances of that change, in the political habits of the State, by which he was discontinued in the last and highest office with which it had honored him, that, by his previous resignation of his other offices, as being, in public opinion incompatible with this, he was thrown out of the employments with which had been associated the habits of his life. After more than thirty years of public service, he at once found himself in a condition of vacancy as to any single object of a worldly nature to animate his exertions. Besides this distressing circumstance, he experienced a series of bereavements and other domestic afflictions which rarely falls to the lot of any single individual. But throughout these scenes, his fortitude was unshaken, his meekness was scarcely ruffled, and even his usual cheerfulness, was with few interruptions, preserved. Nor could his equanimity be ascribed to a defect of natural sensibility. Nothing could be more false than the impression that he was stoical. His intimate acquaintances were often witnesses of an ardour in his affections, and a susceptibility of feeling, proportioned to the strength of his apprehensions. But they also knew his confidence in God; his adoring views of the divine goverment; his unfeigned humanity and filial submission.

In the ordinary scenes, as well as on the great occasions of life, his piety shone with steady lustre. His attendance upon divine ordinances was uniform and exemplary. The retired circle for devotion and religious communication, as well as the public assembly, could command his presence, and awaken the strongest feelings of his soul. Familiar as divine truth was to his contemplations, he was always entertained, and often melted, even under the most plain and unadorned exhibition of it. In the intercourse of social and relative life, the same exalted virtue was conspicuous. He could safely appeal to all who knew him, that "in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, he had his conversation in the world." They could have no doubt that his declarations, his professions and his conduct, were the true index of his heart. He sought no disguise, for he was conscious that he needed none.

His closing scene was eminently peaceful. For several of the last years, it had been apparent to his near friends, that he had been fast ripening for glory. His many leisure hours had been almost entirely devoted to spiritual contemplations and exercises, and the interchange of kind affections. He had appeared to have but little relish for any reading except the Scriptures; and his partiality for the New Testament, and in the original language, was retained to the last. His impressions of divine truth had become apparently more deep; his christian sympathies more tender; and his general character adorned with a more soft and engaging lustre. This was particularly manifest in his last illness. Seized with a distressing malady about a week before his death, when his constitution was remarkably unimpaired for his years, he anticipated a painful death. His love of life, and his attachment to his friends, never appeared stronger than then; nor was he ever more serene in prospect of any event, than he now appeared in prospect of death.—Though frequently his bodily pain was great, a by-stander would scarcely suspect it, either from his appearance, or, unless he was directly questioned concerning it, from his conversation. The foundation of his hope was sufficiently expressed in the declaration, "Had I not a better righteousness than my own, I must fall,"—and his prevalent state of feeling, in this, "I hope I can say, the will of the Lord be done,"—and, after a short pause, "I think I *can* say from the bottom of my heart, the will of the Lord *be* done." And at another time, "Thine is the kingdom, and the power, and the glory." God was his refuge. The will of God was the consolation, the solace, the end of his life; and the same will was the centre to which his thoughts and feelings inclined in death. And now, with more exulting joy, and loftier strains, we doubt not, he repeats the ascriptions, "Thine, O Lord, is the kingdom, and the power, and the glory, forever.

P.

Answers to Correspondents.

C.; H. S. W.; and three communications from H. T., have been received.

Errata.—Page 544, col. 1, line 45, for *desire* read *derive;* p. 546, c. 1, l. 35, before *excepting*, insert *and;* p. 546, c. 1, l. 37, convert the *semi-colon* into a *comma;* p. 646, c. 2, l. 29, for *clenastic* read *Acrostic;* p. 598, c. 1, l. 11, for *emotion* read *commotion;* p. 596, c. 2, l. 11, for *clement* read *clamant.*

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